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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. G. Aranda, "En memoria del Profesor Alejandro Díez Macho," *ScriptTheol* 16 (3, '84) 863-866.

After mentioning some personal qualities of the late Professor Díez Macho (1916-84), the article discusses his scholarship in various areas (Targums, intertestamental literature, NT, biblical theology, etc.) and his connections with the theological faculty at the Universidad de Navarra.—D.J.H.

2. A. Caquot and M. Hadas-Lebel, "Hommage à la mémoire de Valentin Nikiprowetzky," *RevÉtudJuiv* 143 (3-4, '84) 455-461.

Caquot (pp. 455-458) traces the course of the late Professor Nikiprowetzky's life (1919-83) and comments on some of his personal qualities. Hadas-Lebel (pp. 458-461) discusses his scholarly research on *Sibylline Oracles* and the writings of Josephus and Philo.—D.J.H.

3. M. Carrez, "Lettre inédite d'Albert Schweitzer," *EtudThéolRel* 60 (2, '85) 161-164.

Schweitzer's letter of 11 July 1952 to Carrez reaffirms the centrality of Jesus' preaching of the kingdom to Christian faith, and comments on ancient and modern attempts at escaping from this reality.—D.J.H.

4. A. Delzant, "Révélation, canon, interprétations," *LumVie* 34 (171, '85) 81-91.

Starting from the idea of the canon of Scripture, the article reflects on the connection between the canonical writings and Jesus' death and resurrection, the meaning of the term "revelation," and unity within diverse readings of Scripture.—D.J.H.

5. L. Díez Merino, "In Memoriam: Alejandro Díez Macho," *EstBíb* 42 (3-4, '84) 435-439.

This memorial note about the late Professor Díez Macho (1916-84) discusses his ecclesiastical and academic career, principal fields of research, other scholarly interests, unfinished projects, and direction of doctoral theses in progress.—D.J.H.

6. F. W. Dillistone, "Note on C. K. Barrett, 'Rudolf Bultmann,'" *EpworthRev* 12 (2, '85) 64-68.

Barrett's article on Bultmann [see § 29-420] is an exceedingly fine summary of an influential scholar's teaching and his never-ceasing concern for the gospel. This note contrasts the mythical thinking characteristic of Greco-Roman agrarian societies with the understanding of human existence found in the Jewish world. It also compares Bultmann's approach with that of C. H. Dodd.—D.J.H.

7. E. Junod, "Choix des écritures chrétiennes et clôture du canon. Réflexion sur une énigme historique,." *LumVie* 34 (171, '85) 5-17.

After tracing the slow evolution of the NT canon from the composition of the writings in the 1st century A.D. to the fixing of the canon in the 4th century, the article discusses the reasons for and the consequences of the choice for the canon with reference to the four Gospels, the book of Revelation, and the NT Apocrypha.—D.J.H.

8. E. LOHSE, "Die evangelische Kirche vor der Theologie Rudolf Bultmanns," *ZeitTheol Kirch* 82 (2, '85) 173-191.

After explaining Bultmann's understanding of the place of theology in the church, the article discusses how this understanding shaped his activity as a theological teacher, and then focuses on the controversy raised by Bultmann's program of demythologization in the Lutheran church in Germany during the early 1950s.—D.J.H.

9. C. NASTORG, "Mgr de Solages. Eléments biographiques," *Chronique* [Toulouse] (1, '85) 2-23.

This biographical sketch of the late B. de Solages (1895-1983) treats his family, youth, and formation; his teaching, research, and publications until 1931; tenure as rector of the Institut Catholique de Toulouse until 1939; activities during World War II and the German occupation (1939-45); later years as rector (1945-63); and years of retirement (1964-83). [The same issue contains six articles on various aspects of de Solages's life and work, including J. Vacherot's article on his use of mathematics in exegesis (pp. 47-49) and a bibliography of his writings (pp. 53-72).]—D.J.H.

10. A. PAUL, "La conception virginale de la Bible," *LumVie* 34 (171, '85) 55-66.

The river of the Bible was generated by the systematic negation of the erotic code on the semantic, narrative, and theological levels. This "de-eroticization" culminated in the account of Jesus' virginal conception (see Mt 1:18-25), contrasting with the approach taken by Josephus (see, e.g. *Ant.* 1:67-69), and reached its goal in the closing of the Christian Scriptures.—D.J.H.

11. A. SCHWEITZER, "Albert Schweitzers Selbstdarstellung seiner theologischen Entwicklung (Geschrieben im Urwald Lambarene 1926)," *EvangTheol* 45 (3, '85) 277-289.

This memoir by Schweitzer, written in 1926, traces his theological development from his research on the Last Supper and the life of Jesus (1901) through his history of life-of-Jesus research (1906) to his history of Pauline research (1911).—D.J.H.

12. A. STÖGER, "Neue Kommentare zum Neuen Testament," *BibLiturg* 58 (2, '85) 80-85.

After summarizing B. W. Anderson's ideas on what readers should expect from a biblical commentary [see § 27-1], the article discusses eleven NT commentaries recently published in various German series: E. Schweizer on Lk (1982), U. Borse on Galatians (1984), J. Gnilka on Philemon (1982), etc.—D.J.H.

13. J. SWETNAM, "South Korean Catholics and the Bible," *BibToday* 23 (4, '85) 262-265.

After describing the growth of Catholicism in South Korea, the article discusses the connaturality between certain aspects of the Bible and Korean culture, Catholic Bible training centers in South Korea, and the potential for missionary outreach by South Korean Catholics.—D.J.H.

14. J. Zumstein, "Pluralité et autorité des écrits néotestamentaires," *LumVie* 34 (171, '85) 19-32.

The Christian writings that make up the canon originated after Easter and are quite diverse. As a way of observing how such writings became Scripture and what authority each of them claimed, the article follows three trajectories (Pauline, Matthean, Johannine) from their beginnings to the final forms of the writings produced in those milieus.—D.J.H.

Interpretation

15. R. Abba, "Historical Scepticism in Recent Biblical Studies," *Colloquium* 17 (2, '85) 23-32.

One marked characteristic of biblical studies in the 1960s and 1970s was the trend toward greater skepticism regarding the historicity of both events in the OT and the activity and sayings of Jesus in the NT. But the historical skepticism that D. E. Nineham took over from R. Bultmann is not justified. The NT gives a substantially reliable picture of the historical Jesus.—D.J.H.

16. J. Barton, "The Place of the Bible in Moral Debate," *Theology* 88 (723, '85) 204-209.

The idea that every church report on a moral issue must begin with a section on the biblical evidence presupposes a model of scriptural authority that most biblical scholars reject. Forced by the contextual assumptions of church life to treat the Bible as a code, the critic has no option but to retreat into a tepid cultural relativism. A more wholesome approach views the Bible as the historical evidence for the events that lie at the source of Christian faith, as a collection of theological reflections from the formative periods of Jewish and Christian faith, and as a body of literature whose power to inform the lives of its readers is amply attested in many ages.—D.J.H.

17. R. E. Brown, "All Gaul Is Divided. A Review Essay," *UnSemQuartRev* 40 (1-2, '85) 99-103.

The NT work of J. Carmignac, C. Tresmontant, and R. Laurentin does not mean that there is a major revisionist movement under way in French Catholic exegesis. It does indicate, however, that even some intelligent Catholics have failed to see that moderate biblical criticism is productive, not destructive.—D.J.H.

18. R. E. Brown, "Historical-Critical Exegesis and Attempts at Revisionism," *BibToday* 23 (3, '85) 157-165.

Some revisionists of a literalist or fundamentalist tendency are annoyed by biblical criticism because it underlines the human elements in the Bible; others assert that historical-critical exegesis leads to a denial of Catholic dogmas. Hostility toward historical-critical exegesis is also frequently expressed by those who find it spiritually barren, insist that literary works have lives of their own, or seek to use Scripture in support of a cause. The future lies not with the rejection of the historical-critical method but with its refinement.—D.J.H.

19. R. E. Brown, "Liberals, Ultraconservatives, and the Misinterpretation of Catholic Biblical Exegesis," *Cross Currents* [West Nyack, NY] 34 (3, '84) 311-328.

The curiously distorted view of biblical scholarship at both ends of the Catholic spectrum can be illustrated by T. Sheehan's misrepresentation of the "liberal consensus" and R. Laurentin's ultraconservative approach to the infancy narratives. Both liberals and conservatives fit modern biblical scholarship into preconceptions derived from elsewhere.—D.J.H.

20. F. Cartaxo Rolim, "A Bíblia nas Comunidades Eclesiais de Base," *RevistCultBíb* 8 (31-32, '84) 125-138.

This introduction to the role of the Bible in Brazilian base communities treats the sensibility of the people through reading the Bible, the base communities and reading the Bible, social conditions present in the base communities, the base communities as a socioreligious means of revitalizing conscience, and how the biblical text is read in that milieu.—D.J.H.

21. G. D. Chryssides, "Bultmann's Criticisms of Heidegger," *Sophia* [Geelong, Australia] 24 (2, '85) 28-35.

Bultmann criticized Heidegger's philosophical views with regard to three issues: whether achieving authentic existence goes beyond attaining a correct understanding of human nature, whether and how authenticity can be obtained, and the possibility and place of divine action. Bultmann's criticisms were based on some fairly serious misunderstandings of Heidegger's positions; it is doubtful that Heidegger was seriously daunted by them.—D.J.H.

22. L. Legrand, "New Horizons in Biblical Exegesis," *IndTheolStud* 21 (3-4, '84) 205-222.

The article examines the strengths and weaknesses of classical historical criticism, the New Hermeneutic, literary approaches, structuralism, and sociological analysis. It concludes with observations on the new horizons for biblical interpretation in Latin America and India. —D.J.H.

23. T. Longman, "Form Criticism, Recent Developments in Genre Theory, and the Evangelical," *WestTheolJourn* 47 (1, '85) 46-67.

The move toward a positive and constructive form criticism as a hermeneutical tool is a proper one. Recent developments in genre theory can help evangelicals to formulate and apply such a method, shorn of the negative presuppositions of the method as applied by critics.—D.J.H.

24. E. V. McKnight, "Errantry and Inerrancy: Baptists and the Bible," *PerspRelStud* 12 (2, '85) 139-151.

The doctrine of biblical inerrancy requires a doctrine of biblical errantry, i.e. a movement beyond the narrow historical circumstances of utterance. From this perspective, the Bible is a potentiality of meaning actualized by succeeding generations in light of their needs, and by means of approaches supplied and authenticated by their worldviews.—D.J.H.

25. R. Protherough, "Reading Books and Reading 'The Book,'" *EpworthRev* 12 (2, '85) 68-76.

Three linked aspects of current literary theory seem particularly relevant to our reading of the Bible: the increasing emphasis on the responses of readers, the effects of "indeterminacy" in texts on our interpretation, and the importance of "interactional" models of reading. The authority of the Bible can only be grounded in the experience of a believer in the act of reading and enacting its truth.—D.J.H.

26. C. ROWLAND, "Theology of Liberation and its gift to Exegesis," *NewBlackfr* 66 (778, '85) 157-172.

What is most important about F. Belo's *Materialist Reading of the Gospel of Mark* (1981) is not so much the specific result of the interpretation as the suggestive character of the Marxist-structuralist method applied to Mk. A Marxist-inspired reading of the Bible compels us to reckon with the possibility that we may be in a position to explore other levels of meaning in addition to the conscious intention of the author, specifically those dealing with the socioeconomic setting of the text. Liberationist exegesis has placed a question mark against naive acceptance of the historical-critical method.—D.J.H.

27r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [*NTA* 28, pp. 97-98; § 29-855r].

W. S. BABCOCK, "*In Memory of Her* from a 'Patristic' Perspective. A Review Article," *SecondCent* 4 (3, '84) 177-184.—The success of Schüssler Fiorenza's book lies in her supplying us with a female reader of early Christian texts as a counterweight to our traditional assumption that the reader is male. But once we learn to read the patristic evidence more accurately and appropriately, we also learn that the early church's decline into patriarchy was never complete or absolute. In fact, seen from the outside, the church of the patristic era looked suspiciously like a group dominated and regulated by women.—D.J.H.

28r. ———, *Idem.*

M. R. D'ANGELO, "A Feminist Reading of Scripture," *Ecumenist* 23 (6, '85) 86-89.—The first part of Schüssler Fiorenza's book exposes her presuppositions and method. Recognition of the Bible's collaboration in the oppression of women, and of the male bias of the texts as well as the culture that produced them, is the essential element of her hermeneutic. She proposes a new canonical principle by which to decide what within the historical canon is truly revelatory, and shifts the content of canon in two ways: She (1) moves the locus of revelation from the text itself to the movements that lie behind the text, and (2) includes in the search for revelation other literature that supplies the NT context. The second and third parts of her book set forth her reconstruction of the Jesus movement and the early Christian mission. She treats the Jesus movement as a renewal movement within Judaism bearing a message of radical inclusiveness, and the early Christian missionary movement as a Jewish-Christian extension of the Jewish Diaspora in which women achieved full membership including leadership roles; the patriarchalization of the missionary communities was progressive. *In Memory of Her* is the first major achievement in the area of feminist NT scholarship. One problem it raises is whether we can move the locus of revelation from the text to the movements behind it without canonizing the reconstructions of those movements. Schüssler Fiorenza's book is catalytic rather than definitive.—E.G.B.

29r. ———, *Idem.*

B. R. GAVENTA, "In Memory of Her: A Review Article," *LexTheolQuart* 20 (2, '85) 58-60.—This call to remember and reclaim the inclusive vision of Jesus puts an end to the study of women in the Bible as a separate and marginal act, and forces us to recognize the rich and varied roles of women in early Christianity. However, the author's reconstruction contains some vulnerable points, e.g. the prominence attributed to Sophia in the early Jesus-movement, and the failure to do justice to the role of eschatology in Paul's comments about married and unmarried believers.—D.J.H.

30r. ———, *Idem.*

C. West and R. S. Kraemer, *RelStudRev* 11 (1, '85) 1-9.—West (pp. 1-4) describes this work as a powerful defense and application of new theological emancipatory models of hermeneutics, critical method, and historical reconstruction. His reflections focus on Schüssler Fiorenza's hermeneutical and methodological formulations, with particular attention to the Christian dimension of her project. Kraemer (pp. 6-9) contends that the book's major strengths lie in its persuasive arguments concerning the presence and significant activity of women in earliest Christianity, and in its demonstration of the inadequacy of previous androcentric constructions of early Christian history and theology. She locates its major weakness in Schüssler Fiorenza's tendency to rewrite early Christian history according to her own feminist Christian theology, especially with respect to Judaism.—D.J.H.

31. K. J. Sundberg, "Anton Fridrichsens bibelutläggning. En metodstudie" [Anton Fridrichsen's Bible Interpretation. A Study in Method], *SvenskTeolKvart* 61 (1, '85) 24-32.

Svensk Exegetisk Årsbok began publication in 1936 under the initiative of A. Fridrichsen, professor of NT exegesis at Uppsala. The first issue contained his programmatic article on "realistic" Bible interpretation, which had an enormous impact on Swedish scholarship. Fridrichsen's interpretative method derived from W. Dilthey's "classical hermeneutics" and the history-of-religions school. Rejecting both biblicism and rationalism, Fridrichsen's aim was to understand and relive the concrete historical situation of the ancient text by means of empirical study coupled with empathy. Fridrichsen called this process "hermeneutics," though his student K. Stendahl used the same word to describe the interpretative application of the results of historical-empirical study to the interpreter's own situation in time. Fridrichsen saw that the NT, with its various theologies, has its own "inner" and "outer" history but also has its unity in Jesus Christ, the center and goal of history.—B.A.P.

32r. A. C. Thiselton, *The Two Horizons* [*NTA* 25, p. 83].

B. J. Walsh, "Anthony Thiselton's Contribution to Biblical Hermeneutics," *Christian Scholar's Review* [Grand Rapids, MI] 14 (3, '85) 224-235.—Three issues raised by Thiselton are the nature of meaning, the role of preunderstanding and the notion of "world," and overcoming the subject-object dualism. Thiselton wants to lead biblical interpreters (especially evangelicals) away from the limited propositionalism of a referential theory of meaning toward a broader understanding of the contextuality of all meaning, much in line with the tradition of M. Heidegger, H.-G. Gadamer, and the later L. Wittgenstein. Problems arise from Thiselton's "both/and" approach to hermeneutical dichotomies, his failure to discuss the purpose (or purposes) of the NT text, and his formulation of public criteria of meaning. —D.J.H.

33. D. J. Tidball, "On Wooing a Crocodile: An Historical Survey of the Relationship between Sociology and New Testament Studies," *VoxEvang* 15 ('85) 95-109.

The history of the relationship between sociology and NT studies is traced under four headings: initial awareness (e.g. E. Troeltsch, K. Kautsky), early flirtations (A. Deissmann, S. Mathews, S. J. Case, J. Jeremias), marking time (E. A. Judge), and growing romance (G. Theissen, H. C. Kee, J. G. Gager, J. H. Elliott, W. A. Meeks, B. J. Malina). Despite all its uncertainties this relationship must be fostered, because it is greatly to the benefit of those who seek to understand the NT.—D.J.H.

34. K. Tuszynski, "Kritiko de la historia agnostikismo de Rudolfo Bultmann fare de nuntempaj polaj teologoj" [Criticism of the Historical Agnosticism of Rudolf Bultmann Made by Contemporary Polish Theologians], *BibRevuo* 20 (3, '84) 35-59.

After considering the general characteristics of Bultmann's theological thought, this survey of Polish reactions to Bultmann discusses his historical agnosticism as based on his understanding of history, as the source of his "dehistoricization" of the Gospels, and as the cause of his demythologization and existential interpretation of the Gospels.—D.J.H.

35. W. Vogels, "Inspiration in a Linguistic Mode," *BibTheolBull* 15 (3, '85) 87-93.

From a linguistic perspective in which the reality of the text is respected, inspiration has to be considered a quality of the biblical text. The biblical text has the quality of inspiration because it was written with a special assistance of the Spirit, and because there is a community of believers who under the Spirit's guidance can still identify itself with this Bible. A linguistic approach to biblical inspiration suggests that a translation can be called inspired but a "lost" text cannot.—D.J.H.

36. J. D. Woodbridge, "Recent Interpretations of Biblical Authority. Part 3: Does the Bible Teach Science?" *BiblSac* 142 (567, '85) 195-208. [See §§ 29-854r, 859.]

Evangelical Christians who propose that the Bible's infallibility extends beyond faith and practice to its teachings about the natural world and history reside squarely in the central tradition of the church. Only by a serious misreading of Western history can they be viewed as doctrinally innovative on this point.—D.J.H.

37. K. E. Zappone, "A Feminist Hermeneutics for Scripture: The Standpoint of the Interpreter," *ProcIrBibAssoc* 8 ('84) 25-38.

A feminist hermeneutics for Scripture demonstrates that the interpreter's standpoint is significant because it shapes the starting point of the interpretative task and determines the criterion for evaluating the Bible's truth claims in the present. E. Schüssler Fiorenza's standpoint enables her to construct a hermeneutics committed to the liberation of women and other marginalized groups. Such a hermeneutics needs an extensive reference community if it is to carry on its liberative task in a critical manner. Teaching and a stance with the marginalized could become vitalizing components of biblical hermeneutics.—D.J.H.

Textual Criticism

38. P.-M. Bogaert, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine. Septième Cycle," *RevBén* 95 (1-2, '85) [165]-[196].

This installment [see § 28-37] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries (in most cases) for ninety books and articles. [To be continued]—D.J.H.

39. R. Gryson, "Notes de critique textuelle néo-testamentaire. A propos des Mélanges offerts à Matthew Black," *RevThéolLouv* 16 (2, '85) 201-209.

Discussions of seven articles on textual criticism in E. Best and R. McL. Wilson (eds.), *Text and Interpretation* [*NTA* 23, pp. 343-344]: K. Aland on the 20th-century interlude in NT textual criticism, C. K. Barrett on the theological tendency of Codex Bezae, E. Best on

Eph 1:1, F. F. Bruce on the Gospel text of Marius Victorinus, N. A. Dahl on MS. 0230 (=PSI 1306) and the 4th-century Greek-Latin edition of Paul's letters, J. Dupont on the text of Lk 10:42, and B. M. Metzger on Jerome's explicit references to variant readings in NT manuscripts.—D.J.H.

40. H. LEHMANN, "Bygger det armeniske ny Testamente på syrisk eller graesk forlaeg? I: Et forskningshistorisk rids" [A Syriac or Greek Basis for the Armenian New Testament? I: An Outline of the History of Research], *DanskTeolTids* 48 (1, '85) 25-50.

The first period (1894-1919) covered in this history of research on the Armenian NT runs from F. C. Conybeare's position (the Armenian version was based in part on a Syriac version and in part on a Greek original) through J. A. Robinson's position (there was a Syriac base) to F. Macler's conclusion (the Greek base was more important). The second period (1920-35) includes scholarly opinions in reaction to Macler, and the earlier works of S. Lyonnet (a Greek text of Caesarean type was the base).—H.M.

41. J. P. LEWIS, "The Text of the New Testament," *RestorQuart* 27 (2, '84) 65-74.

After indicating the amount of textual evidence available for the Greek NT and describing the methods used to establish the preferred reading in each disputed instance, the article discusses the case for the so-called Majority Text by explaining the issues involved and the consequences of subscribing to this approach.—D.J.H.

42r. *Novum Testamentum Graece et Latine* [*NTA* 28, p. 307].

R. GRYSON, "Une nouvelle édition grecque-latine du Nouveau Testament," *RevThéolLouv* 16 (1, '85) 65-67.—It was a serious mistake to substitute the Nova Vulgata text (1979) for the ancient Latin Vulgate on the pages facing the 26th edition of *Novum Testamentum graece* (1979). The editors have exaggerated the authoritative character of the new Latin version, and deprived students of important textual evidence.—D.J.H.

43. D. C. PARKER, "The Translation of *oun* in the Old Latin Gospels," *NTStud* 31 (2, '85) 252-276.

(1) In the Old Latin Gospels, the Greek particle *oun* was translated by *ergo,* as well as by *autem, enim, et, igitur, itaque,* and *vero.* (2) There was such confusion and inconsistency in the translation of *oun* that considerable care must be exercised when Old Latin readings are incorporated into the critical apparatus of the Greek NT. (3) The Latin version of Codex Bezae was very consistent on this point in all four Gospels, but less so in Acts. The main influence on the Greek text of Codex Bezae was harmonization to Gospel parallels; assimilation to the Latin version had a subordinate role, as did the corruption of poor copying. —D.J.H.

Textual Criticism, §§ 30-223, 264, 280.

Biblical Philology

44. J. L. BOYER, "The Classification of Infinitives: A Statistical Study," *GraceTheolJourn* 6 (1, '85) 3-27.

The three major areas explored in this statistical analysis of infinitives in the Greek NT are the functional classification of infinitives, the problem of the "subject" of the infinitive, and the use or nonuse of the article with infinitives. The analysis concludes by calling for a statistical study of word-order patterns related to the NT usage of the infinitive.—D.J.H.

45. K. L. McKay, "Aspect in Imperatival Constructions in New Testament Greek," *NovTest* 27 (3, '85) 201-226.

Aspectual usage in the imperative and its equivalents in NT Greek was essentially the same as that in all areas of verbal syntax from Homer to many centuries after the NT documents were written. The NT imperatival constructions considered in this article include positive imperatives in the second and third persons, negative commands, future indicatives expressing commands, first-person subjunctive exhortations, infinitives used both as direct substitutes for imperatives and to represent the imperative in indirect commands, and participles representing imperatives.—D.J.H.

46. C. Mitchell, "The Use of Lexicons and Word Studies in Exegesis," *ConcJourn* 11 (4, '85) 128-133.

The soundest techniques for conducting biblical word studies (e.g. reliance on context and collocations, semantic-field theory) amount to letting Scripture interpret Scripture. The etymological approach often introduces nonscriptural meanings and ideas because of its heavy reliance on extrabiblical texts and its use of hypothetical "root" or "original" meanings. —D.J.H.

47. T. Naden, "Digression, Explanation and Text Logic," *BibTrans* 36 (2, '85) 244-247.

Most of the instances in which *gar* was claimed to signal a digression by D. J. Cranmer [see § 28-866] are probably better described as explanations. All cases of "if," "for," and other logical connectives in the original text need to be examined closely to see if they refer to the speech situation rather than to the other parts of the utterance.—D.J.H.

48. D. B. Wallace, "The Semantics and Exegetical Significance of the Object-Complement Construction in the New Testament," *GraceTheolJourn* 6 (1, '85) 91-112.

Examination of NT examples of the object-complement construction in the Greek NT shows that this construction is semantically equivalent to the subject-predicate nominative construction. Three issues pertaining to the object-complement construction are explored: the identification of the construction, the identification of the components, and the semantics of the construction.—D.J.H.

Biblical Translation

49. D. A. Carson, "The Limits of Dynamic Equivalence in Bible Translation," *Evangelical Review of Theology* [Exeter, UK] 9 (3, '85) 200-213.

Although dynamic equivalence is an important component of biblical translation, it is necessary to recognize the limits to equivalence of response, equivalence of theologizing, the dichotomy between meaning and message, the equivalence of biblical history, and the equivalence of salvation history.—D.J.H.

50. A. CHARBEL, "Apresentando a Bíblia LEB-Loyola," *RevistCultBíb* 8 (31-32, '84) 143-145.

Comments on the translation of specific OT and NT texts in a Portuguese version of the Bible.—D.J.H.

51. P. JEANNERET, "La première Bible protestante: le 450ᵉ anniversaire de la Bible d'Olivétan," *RevRéf* 36 (2, '85) 55-71.

Pierre-Robert Olivétan's translation of the Bible was the first French version based directly on the original languages, and the first Protestant Bible in French. It was edited by the Waldensian community in Piedmont, and published on 4 June 1535 by Pierre de Wingle at Neuchâtel.—D.J.H.

52. J. A. LOEWEN, "A New Look at Section Headings in West African Translations," *BibTrans* 36 (2, '85) 237-241.

The article shows how West African Bible translators prevent sentences used as section headings from being taken as part of the NT text. It also illustrates how section headings can provide information that is essential to understanding the text.—D.J.H.

53. L. STADELMANN, "Lutero, tradutor da Bíblia," *PerspTeol* 17 (41, '85) 87-100.

This appreciation of Luther as a biblical translator describes his translation (goals, procedures, norms), situates it in the history of the German language, and considers its literary character.—D.J.H.

54. D. VATEISHVILI, "The first Georgian printed Bible: on the history of its appearance," *EstBíb* 41 (3-4, '83) 205-240.

After briefly recounting the history of the Bible in Georgian from the 4th century A.D. onward, the article describes the events surrounding the appearance and spread of the first printed Georgian Bible (1743), and considers its links with the Slavic Bibles of the 17th and 18th centuries.—D.J.H.

55. G. VIEHAUSER-TOPIĆ, "Bibelübersetzung einst und heute—Tendenzen im Wortschatz der modernen Bibelübersetzungen," *BibLiturg* 58 (1, '85) 9-16.

After situating the dynamic-equivalence approach in the history of biblical translation, the article reflects on such translations in various languages with regard to theory (translation or interpretation?) and vocabulary (internal linguistic changes, secularizing tendencies, conceptual stability and revalorization).—D.J.H.

Bulletins

56. E. BEST, "Recent Foreign New Testament Literature," *ExpTimes* 96 (11, '85) 329-333.

This bulletin [see § 29-479] discusses seven books: four commentaries (G. Schille on Acts, U. Borse on Galatians, W. Schenk on Philippians, F. Vouga on James), a monograph linking up with the current ecological discussion (W. Bindemann on Rom 8:18-27), D. Lührmann's introduction to NT interpretation, and J. Lambrecht's exposition of the Sermon on the Mount.—D.J.H.

57. X. Jacques, "Ecriture Sainte," *NouvRevThéol* 107 (4, '85) 584-609.

Descriptions and evaluations of twenty-two recently published books (in various languages) appear under four headings: Bible–hermeneutics–archaeology, NT and the beginnings of Christianity, Judaism, and gnosis.—D.J.H.

58. J.-P. Lémonon, "Chronique de Nouveau Testament," *LumVie* 34 (171, '85) 93-106.

This survey of books recently published in French and English contains sections on Mt and Mk, the Johannine literature, the Son of Man, Judaism, the date of the Gospels, biblical theology, the NT Apocrypha, archaeology and history, and geography.—D.J.H.

59. A. J. Levoratti, "Comentario de libros," *RevistBíb* 47 (1-2, '85) 89-109.

This discussion of seven recently published books in Spanish (all translations from German), German, and French appears under three headings: works of introduction to the Bible, festivals and worship, and the prophetic writings.—D.J.H.

60. L. Monloubou, "Bulletin d'Ecriture Sainte," *EspVie* 95 (25, '85) 347-351.

In addition to treating four books in French on OT topics, this bulletin discusses F. Quéré's *Les Ennemis de Jésus* (1985) and J. Dupont's *Nouvelles études sur les Actes des Apôtres* (1984).—D.J.H.

61. H. Rhys, "Review Article on the Text and Translation of the New Testament and on Three Recent Studies," *StLukeJournTheol* 28 (3, '85) 201-206.

Reviews of six books, all in English, on various topics: textual criticism, translations (two), NT scholarship, the early church, and Jesus.—D.J.H.

62. D. Senior, "The New Testament in Review," *BibToday* 23 (4, '85) 270-276.

Descriptions and evaluations of twenty-six recently published studies, all in English, on various NT and theological topics.—D.J.H.

63. F. Vouga, "Bulletin de Nouveau Testament II," *EtudThéolRel* 60 (3, '85) 437-453.

This installment [see § 29-881] discusses twenty-seven books (in various languages) under six headings: hermeneutics, commentaries, exegetical orientations (collections of articles), the parables, Christian existence, and Bultmann.—D.J.H.

64. C. Wiener, "Bulletin biblique," *MaisDieu* 159 ('84) 137-152.

This survey of recent books in French on the Bible [see § 27-875] discusses editions, tools, comprehensive works, OT studies, and NT studies, as well as volumes on the Synoptic Gospels, Johannine writings, and other NT writings.—D.J.H.

GOSPELS–ACTS

Gospels (General)

65. G. Antona, "I miracoli di guarigione di Gesú: un'ipotesi esplicativa," *StudPat* 32 (1, '85) 23-41.

First the article analyzes phenomenologically the Synoptic healing stories: mysterious fevers, organic illnesses, skeletal and muscular illnesses, illnesses of the sense organs, skin diseases, and psychic illnesses. Then it explains these conditions as hysterical psychoses and their cures in terms of psychotherapy. Finally it attributes the immediacy of Jesus' healings to faith in God's kingdom.—D.J.H.

66. C. L. Blomberg, "New Testament Miracles and Higher Criticism: Climbing Up the Slippery Slope," *JournEvangTheolSoc* 27 (4, '84) 425-438.

Scholars who are willing to abandon the extremes that see either no symbolism or no history in the NT miracle stories are steadily moving toward an impressive consensus on their metaphorical character (without necessarily denying their historicity). The fresh insights afforded by recent sociological studies of the NT miracle stories need not entail historical skepticism.—D.J.H.

67r. C. Brown, *Miracles and the Critical Mind* [*NTA* 28, p. 311].

W. L. Craig, "Colin Brown, *Miracles and the Critical Mind:* A Review Article," *JournEvangTheolSoc* 27 (4, '84) 473-485.—Although Brown's survey of the history of the problem of miracles is comprehensive and generally objective, there are some serious inadequacies. His conviction that Jesus' miracles are of little or no evidential value for establishing the truth of Christianity colors his exposition at vital junctures.—D.J.H.

68. A. Charbel, "A Patrona Ideal dos Meios de Comunicação: Maria Madalena," *RevistCultBíb* 8 (31-32, '84) 139-142.

Examination of the NT data on Mary Magdalene leads to her designation as the ideal patron of the communications media.—D.J.H.

69r. J. B. Orchard (ed.), *A Synopsis of the Four Gospels in Greek* [*NTA* 28, p. 85].

F. Neirynck, "The Order of the Gospels and the Making of a Synopsis," *EphTheolLov* 61 (1, '85) 161-166.—The most characteristic feature of Orchard's new synopsis of the Gospels is the column order Mt-Lk-Mk-Jn. Although there may be no a priori reason why Mk should be taken as the mean between Mt and Lk, there is no a posteriori reason why the medial position of Mk in the order Mt-Mk-Lk should be abandoned even by a Griesbachian. —D.J.H.

70. J. Schaberg, "Daniel 7, 12 and the New Testament Passion-Resurrection Predictions," *NTStud* 31 (2, '85) 208-222.

Careful reading of Daniel 7 and 12, and of aspects of the midrashic traditions associated with them, can throw new light on the Synoptic and Johannine passion-resurrection predictions. At the heart of the many parallels between these OT and NT texts was the Son of Man's identification with the suffering and triumphant Israel.—D.J.H.

71. H.-M. Schenke, "The Mystery of the Gospel of Mark," *SecondCent* 4 (2, '84) 65-82.

M. Smith's publication of the "secret" or "mystic" Gospel of Mark and Clement of Alexandria's statement about it are discussed with reference to three topics: (1) the prior state of the question and the basis of receptivity to the content of Clement's letter; (2) the reception of Clement's letter by the scholarly world and H. Koester's interpretation of the secret Gospel as an intermediary between proto-Mk and canonical Mk; and (3) the possible relevance of

Clement's letter (beyond Koester's conclusions) with regard to the secret Gospel in Alexandria, the identity of the "young man," and the meaning of "six days."—D.J.H.

72r. P. STUHLMACHER (ED.), *Das Evangelium und die Evangelien* [*NTA* 28, p. 317].
H. CANCIK (ED.), *Markus-Philologie* [*NTA* 29, pp. 86-87].

V. FUSCO, "Tradizione evangelica e modelli litterari. Riflessioni su due libri recenti," *BibOr* 27 (2, '85) 77-103.—The collection edited by Stuhlmacher compares the Gospels with historical works, biographies, etc. None of these models explains the Gospel genre, which proclaims a salvific action effected by God through certain historical events. Reflection on the volume edited by Cancik suggests that form criticism needs to be restudied so as to accord more historical value to the Gospel tradition.—J.J.C.

Gospels General, §§ 30-212, 376.

Jesus

73. W. R. BARR, "The Social Enactment of the Person of Christ," *Encounter* 46 (3, '85) 229-254.

The model of the social enactment of the person seems especially promising for christological interpretation, since it focuses attention on Jesus' identification of himself in his life and ministry with others. Particular attention is given to the relation of Jesus and God, the relation of Jesus to us (the humanity of Christ), and Jesus and God's universal activity. —D.J.H.

74. M. BORG, "The Historical Jesus and Christian Preaching," *Christian Century* [Chicago] 102 (26, '85) 764-767.

Two related features in the Synoptic portraits of Jesus have great relevance for preaching and church life today: (1) Jesus was vividly in touch with the world of the Spirit. (2) He was deeply involved in the historical life of his people.—D.J.H.

75. J. H. CHARLESWORTH, "Research on the Historical Jesus Today: Jesus and the Pseudepigrapha, the Dead Sea Scrolls, the Nag Hammadi Codices, Josephus, and Archaeology," *PrincetonSemBull* 6 (2, '85) 98-115.

Two questions are addressed to the OT Pseudepigrapha, the Dead Sea scrolls, the Nag Hammadi writings, Josephus' works, and modern archaeology: Are the data significant in our search for the Jesus of history? If so, why and in what important ways? Past research and present data tacitly contain a demand for renewed dedication to Jesus research, a request for unbiased interconfessional exploration of Jesus and his time, an appeal to be informed (methodologically, textually, archaeologically), a call to enjoy the inclusiveness and preponderance of the interrogatives within the elusive probabilities of the historian's sphere, and a plea to realize that the historian and the theologian share complementary professions. —D.J.H.

76. I. ELLIS, "Jesus and the Subversive Family," *ScotJournTheol* 38 (2, '85) 173-188.

Contrary to the claim made by F. Mount in *The Subversive Family* (1982), the idea of Jesus as someone hostile to the institution of the family is not borne out by a serious consideration of the Gospels. In fact, there seems to have been a close relationship between Jesus' approach to family life and his knowledge of the life of the Trinity.—D.J.H.

77. W. HARRINGTON, "Jesus and Women," *Religious Life Review* [Dublin] 24 (114, '85) 168-175.

Jesus established his discipleship of equals in effective contrast to the solidly patriarchal Jewish society of his day. The prominence of women among Jesus' disciples can be seen in Gospel passages in which women figure explicitly (e.g. Mk 5:25-34; 7:24-30; 14:3-9; Lk 7:36-50). The women in the passion narratives (especially Mary Magdalene) are examples of sturdy fidelity; with Jesus they had experienced the truth of Paul's proclamation in Gal 3:28.—D.J.H.

78. J. KULISZ, "Czy Jezus Chrystus jako postać historyczna może być lepiej poznany? (Jésus Christ comme personne historique peut-il être mieux connu?)," *CollTheol* 55 (1, '85) 5-28.

H. Lacordaire understood history as resulting from the human activity of creating a sensible "whole" out of individual events and keeping these events in individual and communal memory. Thus historical documents are records of public events verified by the community in which they took place; the documented events must have been important for world history, not just for the nation itself. According to this model, Christianity is a communal fact and its doctrine and documents public. So from the very beginning Christianity was a creative spirit for Europe and ultimately for the world. Jesus was a fact of history, not simply a creation of faith.—J.P.

79. M. LÀCONI, "Vangeli sinottici: Gesù nella storia dell'uomo," *SacDoc* 30 (1, '85) 8-31.

After stating the problem of knowing the historical Jesus and sketching the history of discussion concerning it, the article focuses on five points pertaining to the historical figure of Jesus in the Gospels: the announcement of the kingdom, the human milieu of Jesus, the intention of Jesus, the word with authority, and Jesus' self-consciousness. The Gospel tradition and the Evangelists have transmitted with fidelity recollections about Jesus.—D.J.H.

80r. D. L. PALS, *The Victorian "Lives" of Jesus* [*NTA* 27, p. 212].

R. G. GRUENLER, "*Wissenschaft* and Secularization in New Testament Gospel Studies: A Historical Paradigm, 1885–1985," *WestTheolJourn* 47 (1, '85) 97-107.—Pals's study of the British lives of Jesus from 1860 to 1910 gives an invaluable perspective on fundamental questions that have remained essentially unchanged for the past century. This is an important book for evangelicals to read, now that history is repeating itself and similar questions are arising in contemporary evangelicalism.—D.J.H.

81. J. RAMISCH, "The Debate Concerning the 'Historical Jesus' in the Christology of Schillebeeckx," *Semeia* 30 ('84) 29-48.

E. Schillebeeckx clearly places a high value on the historical-critical method and on the historical Jesus. Yet precisely as a historical reconstruction, and therefore simply the product of scholarship, the historical Jesus for Schillebeeckx has only a corrective function with regard to inadequate christological formulas. But as Schillebeeckx has shown, this can be a powerful and important corrective function.—D.J.H.

82. C. **Teklak**, "Gli studi su Gesù nel pensiero marxista dalla seconda guerra mondiale ad oggi," *Antonianum* 59 (3-4, '84) 541-627.

This article examines the understanding of Jesus in Marxist thought from the outbreak of World War II to Stalin's death in light of the works of R. J. Vipper and A. Robertson, discusses the new Marxist interpretation of the problematic involving the figure of Jesus in Socialist countries after Stalin's death, synthesizes Marxist approaches to Jesus as a mythological figure, treats the acceptance of Jesus' historical existence in some Socialist countries, and outlines an evaluation of Marxist opinions about Jesus.—D.J.H.

83. N. H. **Young**, "'Jesus and the Sinners': Some Queries," *JournStudNT* 24 ('85) 73-75.

Granting E. P. Sanders's contention [see § 28-466] that the common people and the sinners were different groups, one still wonders whether the Pharisees' attitude toward the common people was beyond reproach. That Jesus offered forgiveness too precipitously (i.e. before repentance, though demanding it) for the Pharisees cannot be dismissed as the possible bone of contention simply on logical grounds.—D.J.H.

Jesus, § 30-222.

Passion and Death

84. J.-N. **Aletti**, "Mort de Jésus et théorie du récit," *RechSciRel* 73 (1, '85) 147-160.

An insufficiently remarked paradox is the fact that after Mt 21 the author, who often cites the OT, no longer cites it with the usual formulas of fulfillment (see, e.g. Mt 1:22; 2:5, 15-16, 17). On the other hand, the Fourth Gospel consistently uses such formulas in the scenes at the foot of the cross (Jn 19:24, 28, 36, 37), without having used them previously. Since redaction criticism cannot explain why this is so, recourse must be had to study of the relationship between narrator and reader. Comparison with Lk and Jn shows that the theme of the persecuted just one dominates in Mt/Mk. The reason why Mt and Mk do not present the death of Jesus as fulfilling the psalms of the persecuted just one is that before his arrest they leave to Jesus the role of interpreter and after his arrest they respect his silence. Unlike the authors of Mt/Mk, John remains omniscient even at the foot of the cross. His narrative is like the review of a progressive manifestation.

85. P. **Beauchamp**, "Narrativité biblique du récit de la Passion," *RechSciRel* 73 (1, '85) 39-59.

The opposition between account and kerygma is of strategic importance in contemporary exegesis. The account occupies a median position between kergyma and positive history. In order to comprehend the theology of narrative, one must inquire of philosophy what it is to narrate, what the narrator does, and who narrates to whom and to what end. Every narrative recounts the relationship of a beginning to an end. The narrative itself is understood only in the light of its nonnarrative functions. The Gospel account of the passion not only does not suppress the kergyma, but frees it insofar as the passion recounts the end of an account. In the biblical account it is God who has chosen to express himself in narrative; the ineffable can thus be narrated. If the account of the passion is viewed as a whole, its beginning and its end must be determined. Taken apart from the resurrection accounts, the passion is a terminal point that is at once open and conclusive. But life, not death, is the end of every account. The passion is the conclusion of all accounts. Its future lies not in its continuation but in its quality of interpretation. In order to grasp its biblical specificity, the passion must be seen in the accounts that follow it as the bearers of another type of *parole:* the proclamation.

86. J. Calloud, "Entre les écritures et la violence. La passion du témoin," *RechSciRel* 73 (1, '85) 111-128.

All semiotic analysis presupposes, within the perspective of A. J. Greimas, a disjunction between the level of expression and the level of content. Matthew's account of the passion is an account of the disappearance of Jesus (and also of Judas). The accusation, the various discourses, and the dispersion of the Twelve in Mt are considered on the basis of this understanding. Then the denial by Peter is examined as a negative illustration of the inversion between the narrative and discursive levels, and the declaration by the centurion as a positive illustration. The goal of the article is to underline the difference between semiotics and the computer treatment of the text, between the meaning of the elementary structures (axiologies) and the narrative models or ideologies.

87. J. Delorme, "Sémiotique du récit et récit de la Passion," *RechSciRel* 73 (1, '85) 85-109.

The article answers basic questions about the semiotics of narrative as understood principally in terms of A. J. Greimas's work: the meaning of "to read" (the reader in the text, the sense of the text); coherence and unity of meaning, and the accessibility of narrative syntax (illustrated with respect to Mt 26:1-16); the intentionality of the text, and the exercise of reading in the various dialogues of the passion and in the crucifixion account; and the passion account and narrative theology. If in the passion account Jesus assumes the sufferings of the persecuted just ones, this is intended not merely as an example but to bring forward a sense that will enable us to read and otherwise recount the always recommencing story of persecution.

88. E. Haulotte, "Du récit quadriforme de la Passion au concept de Croix," *RechSciRel* 73 (2, '85) 187-228.

The conceptualization of the "cross" preceded the Gospel accounts of the passion. This fact determines the analysis of the common structure of these accounts. The axis of the homological structure of the narratives is to be sought in the "empty" space where Judas plays a strategic role that opens to the enemy the intimate circle hitherto safeguarded by Jesus' strategy. The construction and certain procedures are common to the four passion accounts on both the narrative level and the performative level. The text of the narrative can be approached by means of two symmetrical "constellations": Gethsemane and the great cry at the end. The fourfold account is generated by a series of doublings, ruptures, and resumptions. In Gethsemane the opposition is between a will denied and a will preferred. The latter leads to the true end (re-birth) through a real finitude; the dissolution of the end coincides with the uniting of the two wills, and the finitude (of death) becomes the point of departure for a limitless rebirth of the body. From this complex procedure emerges the narrative genesis of the concept of "cross." Analysis of this genesis sheds light on the intertextual operations necessary for discerning the homological structure that expresses the common identity of the four accounts.

89. M. Lods, "Climat de bataille à Gethsémané," *EtudThéolRel* 60 (3, '85) 425-429.

The Gospels' portrayal of Jesus' prayer at Gethsemane and his arrest (Mt 26:36-56; Mk 14:32-52; Lk 22:40-53; Jn 12:23-31; 18:1-11) abounds in military images and motifs associated with combat. These texts played an important role in the patristic controversies about the will(s) of Jesus.—D.J.H.

90. P. Ricoeur, "Le récit interprétatif. Exégèse et Théologie dans les récits de la Passion," *RechSciRel* 73 (1, '85) 17-38.

The article first examines how the christological proclamation is incorporated into the narrative strategy of the Gospel genre, in which theological interpretation is not presupposed but is produced by the account. The interpretative function of the account always has in view a kerygmatic aim. Thus the juncture of theology and exegesis is already at work in the text, before being an interpretation applied to the text. The second section deals with the articulation of the narrative and kerygmatic functions in the passion account on three levels: the semiotic level, the role of the interpreter of the account, and the point of view of the "narrative voice." The final section gives a literary analysis of the passion in Mk: the anointing at Bethany, the Last Supper, Gethsemane, the arrest, the denial and the trial, the crucifixion, and the empty tomb. In all of these passages, the account interprets the kerygma narratively by stressing the enigmatic aspect of the events themselves. Thus Mark concludes admirably in 16:8 with flight, fear, and silence.

91. G. Segalla, "Gesù e la morte originalmente sua. Due libri recenti su 'Gesù di fronte alla sua morte,'" *Teologia* 9 (4, '84) 275-294.

After recalling R. Bultmann's skepticism about the possibility of knowing Jesus' interpretation of his own death, the article describes and evaluates studies on this topic by H. Schürmann in *Jesu ureigener Tod* (1974; 2nd ed., 1978) and X. Léon-Dufour in *Face à la mort: Jésus et Paul* (1979). Then it calls for a comprehensive methodology to deal with the issue, and observes that Jesus' singular death depended on his unique, filial relationship with God as Father.—D.J.H.

92. H. Stein-Schneider, "A la recherche du Judas historique. Une enquête exégétique à la lumière des textes de l'Ancien Testament et des *Logia*," *EtudThéolRel* 60 (3, '85) 403-424.

After examining the contradictions and enigmas in the NT evidence about Judas and surveying attitudes toward Judas in the 19th and 20th centuries (especially those of A. Schweitzer and K. Barth), the article argues that the historical Judas was an obedient and faithful messenger in Jesus' plan to fulfill the OT Scriptures (especially Isa 53:12, "he was reckoned with transgressors") and his own passion predictions. Thus Judas was totally innocent of Jesus' death; in fact, he was the indispensable instrument of redemption.—D.J.H.

The Resurrection

93. P. J. FitzPatrick, "Once in Khartoum," *NewBlackfr* 66 (777, '85) 113-126.

Starting from articles on Jesus' resurrection by M. Dummett [§§ 21-704; 29-69] and F. Kerr [§§ 21-705; 22-166], this article makes observations on the nature of the NT writings, what our attitude toward them should be, the supervenient isolation of the NT miracle stories, whether they are deceptive, their subsequent career, and the specious advantage that the Roman Catholic church stands to gain from modern exegesis. Those who disagree with Dummett's approach to the NT resurrection stories should not pretend that they are simply presenting anew the same old story.—D.J.H.

94. W. G. Kümmel, "Das Urchristentum, II. Arbeiten zu Spezialproblemen," *TheolRund* 50 (2, '85) 132-164.

The first of five surveys of research on special problems connected with primitive Christianity [see § 28-401], this article describes and evaluates thirty books and articles published in various languages, over the past thirty years, that deal with the Easter event in relation to the origin and history of the primitive church. [To be continued]—D.J.H.

95. G. O'Collins, "Easter Witness and Peter's Ministry," *HeythJourn* 26 (2, '85) 177-178.

In his *Foundational Theology* (1984), F. S. Fiorenza has misrepresented O'Collins's views on the theological significance of the risen Christ's appearance to Peter [see § 25-832]. —D.J.H.

Synoptics

96. Buetubela Balembo, "Le sens du témoignage d'après les synoptiques et les Actes," *RevAfricThéol* 7 (13, '83) 5-17.

Investigation of *martyrein* and related words (*martyria, martyrion, martys*) in the Synoptic Gospels and Acts highlights the missionary dimension of "witness." The witness communicates a personal conviction whose object is the mystery of God's kingdom, realized in and through Jesus, to those without direct access to that mystery.—D.J.H.

97. R. Glover, "Patristic Quotations and Gospel Sources," *NTStud* 31 (2, '85) 234-251.

After stating six criteria for determining the extracanonical origin of patristic versions of Jesus' sayings, the article gives twelve examples of such quotations in the writings of Justin Martyr, *Didache,* and related works. Analysis of these sayings points to the Matthean composition of Q and the existence of an Aramaic "terse source."—D.J.H.

98. R. H. Stein, "The Parables of Jesus in Recent Study," *WordWorld* 5 (3, '85) 248-257.

The major advances in understanding Jesus' parables during the past century include the break with allegory (A. Jülicher), the quest for the meaning given by Jesus to the parables (C. H. Dodd, J. Jeremias) and for the Evangelists' unique interpretations (redaction criticism), and the search for personal applications (structuralism, literary-aesthetic criticism). The aesthetic approach holds out little real promise.—D.J.H.

Matthew

99. J. C. Anderson, "Double and Triple Stories, the Implied Reader, and Redundancy in Matthew," *Semeia* 31 ('85) 71-89.

Two expanded doublets in Mt are the stillings of storms (8:23-27; 14:22-33) and the healings of demoniacs (9:32-34; 12:22-37). The other Matthean doublets form a triadic chiastic pattern, with the episode of the Canaanite woman at the center (15:22-28): two blind men (9:27-31; 20:29-34), sign of Jonah (12:38-42; 16:1-4), and feedings (14:13-21; 15:30-38). In these double and triple stories, redundancy increases predictability, creates expectations, and reduces alternative interpretations.—D.J.H.

100. D. A. Carson, "The *homoios* Word-Group as Introduction to Some Matthean Parables," *NTStud* 31 (2, '85) 277-282.

In introducing parables, only Matthew used the aorist passive *hōmoiōthē* (13:24; 18:23; 22:2) and the future passive *homoiōthēsetai* (7:24, 26; 25:1). These forms framed the eschatological significance of the parables that tell what the kingdom of God "has become like" or "will be like."—D.J.H.

101. A. Dermience, "Rédaction et théologie dans le premier évangile. Une perspective de l'exégèse matthéenne récente," *RevThéolLouv* 16 (1, '85) 47-64.

This review of research on redaction and theology in Mt considers the contributions of G. Bornkamm, P. Nepper-Christensen, G. Strecker, W. Trilling, R. Hummel, R. Walker, H. Frankemölle, M. D. Goulder, J. Zumstein, E. Schweizer, and D. Marguerat. It concludes by listing divergences and convergences among these scholars.—D.J.H.

102. J. H. Friedrich, "Wortstatistik als Methode am Beispiel der Frage einer Sonderquelle im Matthäusevangelium," *ZeitNTWiss* 76 (1-2, '85) 29-42.

After reflecting on the relation between tradition and redaction in Mt, the article explains how the proper use of word statistics can help in distinguishing them. Then it shows how several texts in Mt (13:24-30, 36-43, 47-50; 18:23-35; 22:1-14; 25:1-13, 31-46) can be proved on the basis of word statistics not to have been composed by the redactor; these texts most likely represent a special tradition.—D.J.H.

103. P. Nepper-Christensen, "Die Taufe im Matthäusevangelium im Lichte der Traditionen über Johannes der Täufer," *NTStud* 31 (2, '85) 189-207.

Throughout his Gospel, Matthew used the figure of John the Baptist to highlight significant aspects of baptism. When the Matthean community settled in Syria, baptism functioned as the sign of the covenant. Though clearly related to John's baptism (see Mt 3:1-17), the "new" baptism was in the name of the Father, Son, and Holy Spirit (see Mt 28:19b).—D.J.H.

104. I. J. W. Oakley, "'Hypocrisy' in Matthew," *IrBibStud* 7 (3, '85) 118-138.

According to Matthew, hypocrites are those who have fallen away from God and have no true inward regard for the Law. Their external piety lacks genuine righteousness and love for others. Matthew's rejoinder to hypocrisy was Jesus' teaching about true righteousness and the primacy of the love commandments.—D.J.H.

105. A. Sand, "Das Evangelium des Matthäus, das Evangelium der Kirche," *ForKath Theol* 1 (1, '85) 61-67.

By the mid-2nd century A.D., Mt had gained a certain preeminence in the church. The high status of Mt as the church's Gospel was due in part to its literary character, theology of community and attitude toward the Law, idea of the time of the church as a time of testing, eschatology, and inclusion of the Sermon on the Mount. The essential reason for its preeminence, however, was the Evangelist's ability to hold onto the OT tradition while recognizing and interpreting the new situation brought about by Christ.—D.J.H.

106. J. W. Scott, "Matthew's Intention to Write History," *WestTheolJourn* 47 (1, '85) 68-82.

Matthew's own characterizations of his narrative (see Mt 1:18, 22; 2:15, 17, 23; 4:14;

8:17; 12:17; 13:35; 21:4; 26:56; 27:9; 28:15) indicate that he intended his Gospel to be strictly historical. R. H. Gundry's theory of Matthean midrash is contradicted by Matthew himself, and must therefore be rejected. — D.J.H.

107. [Mt 1-2] M.-V. LEROY, "Évangiles de l'enfance," *RevThom* 85 (1, '85) 131-139.

Descriptions and evaluations of L. Legrand's *L'Annonce à Marie* (1981), R. E. Brown's *Birth of the Messiah* (1977), and J. de Freitas Ferreira's *Conceição virginal de Jesus* (1980). — D.J.H.

108. A. CHARBEL, "Matteo 2,1-12: i magi nella cornice del regno nabateo," *StudPat* 32 (1, '85) 81-88.

The Italian version of an article published in Portuguese in *RevistCultBíb* [§ 28-488]. — D.J.H.

109. [Mt 2:1-23] A. CHARBEL, "Os evangelhos da infância de Cristo," *RevistCultBíb* 9 (33-34, '85) 156-159.

The article examines the historicity of the Magi's visit (Mt 2:1-12) and the massacre of the innocent children (Mt 2:16-18) in the light of recent studies by R. Laurentin, R. T. France, and other scholars. — D.J.H.

Mt 3:13-17, § 30-132.

110. [Mt 5:3-10] D. CAPPS, "The Beatitudes and Erikson's Life Cycle Theory," *Pastoral Psychology* [Princeton, NJ] 33 (4, '85) 226-244.

The eight stages of E. Erikson's life-cycle theory correspond to the eight beatitudes in Mt 5:3-10: basic trust versus basic mistrust (pure in heart), autonomy versus shame and doubt (meek), initiative versus guilt (hunger and thirst for righteousness), industry versus inferiority (poor in spirit), identity versus identity diffusion (persecuted for righteousness' sake), intimacy versus isolation (peacemakers), generativity versus stagnation (merciful), and integrity versus despair (those who mourn). Informed by the biblical worldview, Erikson's life-cycle theory is eschatological in structure and addressed to persons of active faith who need a message of hope. — D.J.H.

111. [Mt 5:20] J. LAMBRECHT, "Righteousness in the Bible and Justice in the World," *RevAfricThéol* 7 (13, '83) 19-27.

The greater righteousness sought in Mt 5:20 depends on God's initiative in Jesus and encompasses all that God wills. It goes to the root of the individual, is based on love, and takes God's perfection as its criterion. Biblical righteousness and contemporary justice have come very close to each other in their concrete application. — D.J.H.

112. W. STENGER, "Zur Rekonstruktion eines Jesusworts anhand der synoptischen Ehescheidungslogien (Mt 5,32; 19,9; Lk 10,11f; Mk 10,11f)," *Kairos* 26 (3-4, '84) 194-205.

Analysis of Jesus' teachings on divorce in the NT (see Mt 5:32; 19:9; Mk 10:11-12; Lk 16:18; 1 Cor 7:10-11) yields the following reconstruction of the earliest version: "Whoever divorces his wife commits adultery against her, and whoever marries a divorced woman commits adultery." A chart illustrates the development of and relationships among the various versions of Jesus' divorce saying.—D.J.H.

113. [Mt 5:38-48] J. SAUER, "Traditionsgeschichtliche Erwägungen zu den synoptischen und paulinischen Aussagen über Feindesliebe und Wiedervergeltungsverzicht," *ZeitNTWiss* 76 (1-2, '85) 1-28.

The article first compares the versions of the commands to love enemies and forgo vengeance in Mt 5:38-48 and Lk 6:27-36, reconstructs the Q-version behind them, and traces the development of the Q-text back to its primitive form (the four commands in Lk 6:27-28 and the three examples in Lk 6:29 and Mt 5:41). Then it isolates the elements of pre-Pauline tradition in Rom 12:9-21 and considers the content of that passage with reference to 1 Thes 5:15 and 1 Cor 4:12. Finally it compares the wording and structure of the Synoptic and Pauline versions, with particular attention to their common features and the development of tradition in early Christianity.—D.J.H.

114. C. DIETZFELBINGER, "Die Frömmigkeitsregeln von Mt 6:1-18 als Zeugnisse frühchristlicher Geschichte," *ZeitNTWiss* 75 (3-4, '84) 184-201.

The three rules of piety in Mt 6:1-18 are the heart of the Sermon on the Mount, with the Lord's Prayer at their center: God regards and rewards our actions. They offer a window into the history of a Jewish-Christian group in intense friction with the synagogue. Behind their present form and function, these three rules drew on teachings of Jesus himself.—J.H.N.

115. N. J. MCELENEY, "Does the Trumpet Sound or Resound? An Interpretation of Matthew 6:2," *ZeitNTWiss* 76 (1-2, '85) 43-46.

In asking his listeners in Mt 6:2 not to make the *šôpār* resound noisily in an attention-getting manner (*mē salpisę̄s*), Jesus (and Matthew after him) mentioned a specific, external action accompanying false almsgiving. The mishnaic tractate *Šeqalim* tells of *šôpārôt* ("trumpets") set up in the Temple and the provinces to collect money for various funds. —D.J.H.

116. [Mt 6:9-13] S. SABUGAL, "Hacia el origen histórico del 'Padrenuestro,'" *Religión y Cultura* [Madrid] 31 (144, '85) 41-56.

Jesus first taught the Lord's Prayer (see Mt 6:9-13; Lk 11:2-4) as a central part of his esoteric teaching to a small group of his disciples (see Lk 11:1-2a). The prayer was most likely formulated for them toward the end of Jesus' ministry in Judea, perhaps at Gethsemane. —D.J.H.

117. J. MOISER, "The Structure of Matthew 8–9: A Suggestion," *ZeitNTWiss* 76 (1-2, '85) 117-118.

Matthew's arrangement of miracle stories in chaps. 8–9 was based on the structure of the Sermon on the Mount. The first triad of miracles illustrates Jesus' offer of new teaching, the second triad Jesus' words on prayer, and the third group Jesus' words on trust in God. The first interlude (8:18-22) deals with the need for the same sort of commitment as required by the Jewish acts of piety, and the second interlude (9:9-17) concerns fasting.—D.J.H.

Mt 8:2-4, § 30-134.

118. [Mt 9:35–11:1] T. KAYALAPARAMPIL, "The Missionary Discourse in the Gospel of Matthew," *Biblebhashyam* 10 (4, '84) 247-256.

Jesus' discourse to the Twelve in Mt 9:35–11:1 explained the nature of their mission (9:35–10:4), the method of evangelization they were to follow (10:5-16), and the consequences of discipleship (10:17–11:1). The missionary discourse indicates that the apostles' missionary activities continued those of Jesus.—D.J.H.

119. J. M. HICKS, "The Sabbath Controversy in Matthew: An Exegesis of Matthew 12:1-14," *RestorQuart* 27 (2, '84) 79-91.

Mt 12:1-14 presents Jesus as the proper interpreter of the Law in questions of halakah. In Mt 12:1-8, Jesus provides a haggadic example, a halakic argument, and a principle revealing the true intention of the Law and his own authority to interpret it. In Mt 12:9-14, Jesus deduces from what was taken to be halakah another halakah in accord with a proper rabbinic hermeneutical principle.—D.J.H.

120. [Mt 13:1-52] G. A. PHILLIPS, "History and Text: The Reader in Context in Matthew's Parables Discourse," *Semeia* 31 ('85) 111-138.

Drawing on elements of the poststructuralist thought of J. Derrida and M. Foucault, this semiotic analysis of Mt 13:1-52 concentrates on the intertextual development and connections that are formed by various discourses in the text. Such a reading represents a return of critical attention to the question of Matthew's text in relation to its reader and its historical context. —D.J.H.

121. [Mt 16:19] H. W. BASSER, "Derrett's 'Binding' Reopened," *JournBibLit* 104 (2, '85) 297-300.

Contrary to J. D. M. Derrett [see § 27-924], the NT "binding" and "loosing" terminology did not mean declaring certain acts forbidden or permitted (see Mt 16:19; 18:18; Jn 20:23). Rather, having the bonds of death loosed was tantamount to good-standing membership in the church, whereas having the bonds of death set in place was tantamount to the loss of this status.—D.J.H.

122. [Mt 16:19] R. H. HIERS, "'Binding' and 'Loosing': The Matthean Authorizations," *JournBibLit* 104 (2, '85) 233-250.

In intertestamental Jewish writings and the NT, the terms "binding" and "loosing" commonly referred to overcoming Satan and/or the demons and freeing their victims. Thus the sayings about binding and loosing in Mt 16:19; 18:18 may have derived from an earlier statement or statements by Jesus that authorized Peter and the Twelve to exorcise demons. Matthew expanded the scope of Jesus' sayings to include plenary authorization for the church's leaders to resolve whatever problems or issues might arise.—D.J.H.

Mt 17:10, § 30-139.

Mt 18:18, §§ 30-121–122.

Mt 19:9, § 30-112.

123. [Mt 19:16-22] G. MURRAY, "The Rich Young Man," *DownRev* 103 (351, '85) 144-146.

When *ho agathos* ("the good") in Mt 19:17 (cf. Lk 18:19; Mk 10:18) is read as a substantive with the Torah as its referent, Mt 19:16-22 becomes clear and coherent. The subtlety of the Jewish connection between "the good" and the Law, as well as the allusions to Prov 3:35; 4:2, 4; 28:10, escaped Luke and Mark. The relationships among Mt 19:16-22; Mk 10:17-22; and Lk 18:18-23 are best explained on the basis of the Griesbach (Two Gospel) hypothesis.—D.J.H.

124. [Mt 24–25] F. W. BURNETT, "Prolegomenon to Reading Matthew's Eschatological Discourse: Redundancy and the Education of the Reader in Matthew," *Semeia* 31 ('85) 91-109.

After summarizing the basic understanding of redundancy in information theory, the article highlights the Matthean redundancies involving the name Jesus in the presentation of him as "God with us." Then it shows how the redundancies in Mt 24:3 align the reader to process what follows in the eschatological discourse.—D.J.H.

125. A. KNOCKAERT, "A Fresh Look at the Eschatological Discourse (Mt 24-25)," *LumVit* 40 (2, '85) 167-179.

Jesus' eschatological discourse in Mt 24–25 was a rousing call to rekindle love between Christians, and showed signs of a church separated from Judaism. Going beyond the opposition between Temple and church, it incorporated the final judgment of all the nations in light of the gospel and Christian solidarity.—D.J.H.

126. J. M. COURT, "Right and Left: the Implications for Matthew 25.31-46," *NTStud* 31 (2, '85) 223-233.

After classifying various approaches to the right-left antithesis and surveying Jewish uses of this antithesis, the article focuses on the phrase "right and left understanding" in *Didache* 12:1. Then it considers the apocalyptic program of ultimate judgment in Mt 25:31-46, in which ethical criteria are applied in the context of the treatment of Christian missionaries and the sheep on the right, separated from the goats on the left.—D.J.H.

127. D. HILL, "Matthew 27:51-53 in the Theology of the Evangelist," *IrBibStud* 7 (2, '85) 76-87.

The apocalyptic events described in Mt 27:51-53 proclaim Jesus' death-resurrection as the climactic moment of God's eschatological intervention in the world, and of salvation history as a whole.—D.J.H.

128. [Mt 27:57–28:15] C. TURIOT, "Sémiotique et lisibilité du texte évangélique," *RechSciRel* 73 (2, '85) 161-175.

Following A. J. Greimas's theory, this semiotic reading of the tomb incident in Mt 27:57–28:15 takes note of the differential organization of space in the narrative and of the connections between the "delivery of the body" of Jesus, the "money," and the words concerning the body. It begins by going back to Mt 26:6-13 (the expensive ointment poured out) and contrasting that passage with the bargain struck by Judas (26:14-16, 47-50; 27:3-10) and the guarded treasure of the empty tomb (28:1-15). Within these thematic categories, the adversaries regard the irreversible finality of a life that leads to death, whereas Jesus and his disciples are engaged in an event that disturbs the established order and whose final point is impossible to determine. The second part of the article considers the practice of semiotics in relation to the work of exegesis and theology. It is on the thematic level that the coherence of associations between the narrative figures operates. This leads to the theological terrain where semiotic readability underlines narrative singularity, and where theology and narrativity are seen to have the same foundation.

129. K. L. McKay, "The Use of *hoi de* in Matthew 28.17. A Response to K. Grayston," *JournStudNT* 24 ('85) 71-72.

The expression *hoi de* in Mt 28:17 referred to a minority of the main group. Contrary to K. Grayston [see § 29-111], the proposition that all eleven disciples both worshiped and doubted is untenable.—D.J.H.

Mark

130. M. E. Boring, "The Christology of Mark: Hermeneutical Issues for Systematic Theology," *Semeia* 30 ('84) 125-153.

After considering what is meant by the phrase "Markan Christology," the article examines Mark's application of christological titles to Jesus (Christ, Son of God, Son of Man) and looks at Markan Christology through the eyes of a systematic theologian. Then it delineates the outlines of Mark's Christology by using his own categories and following his own emphases. Although Mark and later Christology are partners in the same enterprise, his distinctive way of doing Christology can be best appreciated by attending to the following sets of radically tensive poles: human/divine, history/eschatology, presence/absence, speaking/silent, pre-Easter/post-Easter, and essence/existence. Two appendixes concern (1) christological titles in Mk and (2) points of contact between Mk and some categories of contemporary Christology.—D.J.H.

131. F. Watson, "The Social Function of Mark's Secrecy Theme," *JournStudNT* 24 ('85) 49-69.

(1) Mark's secrecy theme was coherent and consistent; he made no distinction between a messianic secret and a miracle secret. (2) The secrecy injunctions should be interpreted as expressive not of a history of revelation but of a doctrine of predestination (i.e. God revealed to some that Jesus was the Christ and Son of God but hid it from others). (3) This doctrine of predestination reinforced the Markan community's sense of eliteness by attributing its separation from society to the saving activity of God. It also explained the potentially threatening fact of the majority's unbelief as a result of divine activity.—D.J.H.

Mk, §§ 30-71–72r.

132. [Mk 1:9-11] W. R. Stegner, "The Baptism of Jesus. A Story Modeled on the Binding of Isaac," *BibRev* 1 (3, '85) 36-46.

That a version of the targumic story of the binding of Isaac (see Genesis 22) served as a model for the account of Jesus' baptism in Mk 1:9-11 (see Mt 3:13-17; Lk 3:21-22) is indicated not only by the literary form shared by the two stories (a vision providing interpretative words from heaven) but also by direct similarities and echoes in content. Thus Jesus' baptism was connected both to his sacrificial death and to the sacrificial binding of Isaac.—D.J.H.

133. [Mk 1:16-20] C. Coulot, "Les figures du maître et de ses disciples dans les premières communautés chrétiennes," *RevSciRel* 59 (1, '85) 1-11.

In illustrating Jesus' call of the first disciples, Mk 1:16-20 evoked the OT example of Elijah and Elisha (see 1 Kgs 19:19-21). Lk 5:1-11 portrayed Jesus and Peter with reference to the God who summoned Moses, Isaiah, and Ezekiel, and the risen one who enlisted Paul on the Damascus road. The first disciples' use of Jewish messianic titles in Jn 1:35-51 summarized the redactor's reflection on Jesus.—D.J.H.

134. [Mk 1:40-45] F. Neirynck, "Papyrus Egerton 2 and the Healing of the Leper," *EphTheolLov* 61 (1, '85) 153-160.

Examination of Mk 1:40-45 (see Mt 8:2-4; Lk 5:12-16) and Papyrus Egerton 2, fragment 1, recto, lines 32-41, indicates that the papyrus is post-Synoptic and that the writer was probably acquainted with all three Synoptic accounts and almost certainly with Lk 5:12-16. Neither Egerton 2, line 39 (see Lk 5:13b), nor the Matthean formula in Mt 8:3b gives access to a pre-Markan tradition; the duplicate expression in Mk 1:42 is the most primitive stage of the Synoptic tradition.—D.J.H.

135. E. S. Malbon, "*Tę̄ oikią autou:* Mk 2.15 in Context," *NTStud* 31 (2, '85) 282-292.

Most commentators take *tę̄ oikią autou* in Mk 2:15 to refer to Levi's house. However, the immediate Markan context, the Matthean and especially Lukan alterations, and the overall position of the "house" as an architectural space in Mk suggest that the phrase referred to Jesus' house.—D.J.H.

136. [Mk 4:1-20] C. A. Evans, "On the Isaianic Background of the Sower Parable," *CathBibQuart* 47 (3, '85) 464-468.

Isa 6:9-13 and 55:10-11, linked by the catchword "seed," provided the basis for a skillfully developed midrash in Mk 4:1-20. The parable of the sower and its interpretation reflect the metaphor and theology of Isa 55:10-11, while the quotation of Isa 6:9-10 sets the tone of judgment and recalls the righteous remnant spared by God in order to become abundantly fruitful. Seen against the background of Mark's theology of the cross, Mk 4:1-20 witnesses to the theology of canonical Isaiah: Out of judgment comes salvation.—D.J.H.

137. [Mk 6:7-12] E. LaVerdiere, "Take Nothing on the Journey," *Emmanuel* 91 (7, '85) 382-385, 392.

Jesus did not expect his disciples to be great providers. Rather, the disciples were to move others to share what they had among themselves. That is why they were to bring no bread and no money on their mission (see Mk 6:7-12).—D.J.H.

138. G. Theissen, "Lokal- und Sozialkolorit in der Geschichte von der syrophönikischen Frau (Mk 7:24-30)," *ZeitNTWiss* 75 (3-4, '84) 202-225.

As background for interpreting the story of Jesus and the Syrophoenician woman in Mk 7:24-30, the article discusses the ethnic, cultural, social-class, economic, political, and social-psychological relations between Jews and Gentiles in the region of Tyre and Galilee. The Syrophoenician woman, who represented the leading Hellenized stratum of society, sought the help of an itinerant preacher and exorcist from the Jewish hinterland. Behind Jesus' cynical response to her (see v. 27) lay bitterness based on social realities. The decisive breakthrough in the story was that both the woman and Jesus overcame their prejudices. The extensive local color in the account indicates that it was Palestinian in origin.—D.J.H.

139. [Mk 9:11] J. A. Fitzmyer, "More about Elijah Coming First," *JournBibLit* 104 (2, '85) 295-296.

The five arguments given by D. C. Allison [§ 29-125] do not undermine M. M. Faierstein's case for the dearth of 1st-century Jewish evidence about Elijah as forerunner of the messiah [§ 26-120].—D.J.H.

140. A. Di Marco, "Mc. 9,33-37: analisi formale," *Orpheus* [Catania] 5 (2, '84) 403-421.

Applying the method of formal analysis proposed by W. Richter in *Exegese als Literaturwissenschaft* (1971), this investigation of Mk 9:33-37 considers the exterior form of the text (individual phrases, plan of the phrases, plan of the words) and its interior form (deep structure). Reflections on the strengths and weaknesses of Richter's method conclude the article. —D.J.H.

Mk 10:11-12, § 30-112.

Mk 10:17-22, § 30-123.

141. A. Cornette, "Notes sur la Parabole des Vignerons: Marc 12/5-12," *FoiVie* 84 (1-2, '85) 42-48.

The parable of the vineyard (Mk 12:1-12) must not be read as Jesus' indictment of Israel or his proclamation of Israel's replacement as God's people by the Gentile church. It should be interpreted instead in light of the following identifications: the vineyard (Israel), the tenants (the Sadducean high priests), the "others" in v. 9 (the Pharisees), and the stone (Jesus the Jew).—D.J.H.

142. E. Trocmé, "Jésus et les lettrés d'après Marc 12/28-40," *FoiVie* 84 (1-2, '85) 33-41.

Mark displayed more hostility toward the scholars (i.e. scribes) than the other Evangelists did. Thus the varying attitudes toward the scholars found in Mk 12:28-40 provide a good opportunity for investigating the relation between the Evangelist's redaction and the pre-Markan tradition.—D.J.H.

143. Buetubela Balembo, "Le produit de la vigne et le vin nouveau. Analyse exégétique de Mc 14,25," *RevAfricThéol* 8 (15, '84) 5-16.

Mark employed the independent logion contained in Mk 14:25 to give an interpretation of the eucharistic meal: Participating in the Eucharist means taking part in a vital exchange whose source is God. The emphasis of the saying is on the positive clause "when I drink it new in the kingdom of God." The saying does not specify the matter to be used in celebrating the Eucharist.—D.J.H.

144. B. Prete, "Formazione e storicità del detto di Gesù sul tempio secondo Mc. 14,58," *BibOr* 27 (1, '85) 3-16.

After comparing the various forms of Jesus' saying about destroying and rebuilding the

Temple (see Mk 14:58; Mt 26:61; Jn 2:19; Acts 6:14) and discussing the present context of Mk 14:58, the article considers the origin and content of the Temple saying, and investigates its meaning with emphasis on the opposition between "made with hands" (human effort) and "not made with hands" (divine activity).—D.J.H.

145. [Mk 15:6-15] R. L. MERRITT, "Jesus Barabbas and the Paschal Pardon," *JournBibLit* 104 (1, '85) 57-68.

Not only was there a custom of releasing a prisoner at particular times in Babylonia and Assyria, but more immediate to Jesus' time a custom of prisoner release existed in Greece (and perhaps at Rome) in connection with certain religious festivals. The Barabbas episode (see Mk 15:6-15 parr.) was both expedient and effective in meeting the Evangelists' multiple needs for rounding out their Gospel accounts.—D.J.H.

Luke

146. M. R. D'ANGELO, "Images of Jesus and the Christian Call in the Gospels of Luke and John," *Spirituality Today* [Chicago] 37 (3, '85) 196-212. [See § 29-112.]

Luke saw Jesus primarily as a prophet and hero of the spiritual life, sent with mighty deeds and words to call God's people to repentance, liberation, and God's justice. John also understood Jesus as sent by God and a prophet, but still more as God's life-gift, true and living bread, water, vine, dwelling, and light; the Johannine call was to eat, drink, and abide in Jesus. Luke included women in every role that biblical history and 1st-century convention would allow, whereas in the Fourth Gospel women emerge in roles that completely disregarded convention.—D.J.H.

147. L. DOOHAN, "A Joyful Church, A Prayerful Church. Sharing the Faith in Luke-Acts," *BibToday* 23 (3, '85) 186-191.

When describing the early church as a community, Luke emphasized the following characteristics: worshiping, sharing, poor, and joyful.—D.J.H.

148. W. R. NETHERCUT, "Teaching the New Testament: Stereovision in Luke," *Classical Bulletin* [Wilmore, KY] 61 (3, '85) 57-62.

Luke frequently used the definite article with proper names (e.g. *hē Elisabet* in Lk 1:7) to focus attention on the characters, place them before our eyes, and give a depth dimension to the episodes in which they appear.—D.J.H.

149. R. C. TANNEHILL, "Israel in Luke-Acts: A Tragic Story," *JournBibLit* 104 (1, '85) 69-85.

At least six lines of evidence support the thesis that the author of Lk-Acts guided his readers toward viewing the recent history of the Jewish people as tragic: texts about Jerusalem (Lk 13:33-35; 19:41-44; 21:20-24; 23:27-31), the transition from Lk to Acts (Lk 24:21; Acts 1:6), repetitive patterns in the mission speeches to Jews (Acts 2:23, 36; 3:13-15; 4:10-11; 5:30; 10:39; 13:27-29), Paul's insistence that he was on trial for the hope of Israel (Acts 23:6; 24:15, 21; 26:6-8; 28:20), the shifting position of the Jewish people in the plot as a whole, and the trajectory of Israel's history in Stephen's speech (Acts 7:2-53).—D.J.H.

150. F. ZEILINGER, "Die Bewertung der irdischen Güter im lukanischen Doppelwerk und in den Pastoralbriefen," *BibLiturg* 58 (2, '85) 75-80.

Although Luke viewed earthly goods as a temptation and a danger to salvation, he regarded the selfless use of earthly goods as a sign of genuine discipleship. This Lukan perspective is also present in the Pastorals (see 1 Tim 6:6, 8-10, 17-19; Tit 3:14).—D.J.H.

Lk 1–2, § 30-107.

151. [Lk 1:26-34] S. MUÑOZ IGLESIAS, "El anuncio del Angel y la objeción de María," *EstBíb* 42 (3-4, '84) 315-362.

Building on research regarding the literary patterns of the announcements in Lk 1:5-25 and 1:26-38 [see § 29-979], this exegetical examination of Lk 1:26-34 considers time and place (v. 26), the addressee (v. 27), the angel's appearance and greeting (v. 28), Mary's confusion and the angel's calming words (vv. 29-30), the announcement of Jesus' birth (vv. 31-33), and Mary's objection (v. 34). Mary's objection is best understood as a literary device designed to elicit from the angel Gabriel the affirmation of Jesus' virginal conception.—D.J.H.

152. [Lk 1:46-55] G. O'DAY, "Singing Woman's Song: A Hermeneutic of Liberation," *CurrTheolMiss* 12 (4, '85) 203-210.

The songs of Miriam (Exod 15:21), Hannah (1 Sam 2:1-10), and Mary (Lk 1:46-55) provide the substance for a hermeneutic and theology of liberation. These three songs, sung by three women in different circumstances, are among the boldest announcements in the entire Bible of who God is and how God acts.—D.J.H.

153. P.-R. BERGER, "Menschen ohne 'Gottes Wohlgefallen' Lk 2:14?" *ZeitNTWiss* 76 (1-2, '85) 119-122.

The three Syriac versions of Lk 2:14 without an equivalent of *eudokias* [see § 29-143; cf. § 28-132] show clear signs of being secondary. G. Schwarz's retroversion of Lk 2:14 into Aramaic [§ 16-565] is purely speculative.—D.J.H.

154. [Lk 2:21] T. STRAMARE, "La circoncisione di Gesù. Significato esegetico e teologico," *BibOr* 26 (4, '84) 193-203.

After considering the place of Lk 2:21 in the structure of the Lukan infancy narrative, the article investigates the religious significance of the rite of circumcision, the theological significance of the circumcision of Jesus in the mystery of salvation, the function of the father in the ritual, and the role of the blood (see Exod 4:24-26).—D.J.H.

Lk 3:21-22, § 30-132.

Lk 5:1-11, § 30-133.

Lk 5:12-16, § 30-134.

Lk 6:27-36, § 30-113.

Lk 11:2-4, § 30-116.

155. E. ALLIATA, "La *kryptē* di Lc 11,33 e le grotte ripostiglio delle antiche case palestinesi," *StudBibFranLibAnn* 34 ('84) 53-66, plates 1-4.

The expression *eis kryptēn* in the parable of the lamp according to Lk 11:33 should be interpreted concretely with reference to the "grottoes" found in ancient Palestinian homes. —D.J.H.

156. J. A. CIORDIA, "'Maestro, di a mi hermano . . .' (Lc 12,13-21)," *Mayéutica* 10 (29, '84) 168-173.

This theological reflection on Lk 12:13-21 gives particular attention to the request made of Jesus as teacher and judge, his warning against all covetousness, and the idea of being rich before God.—D.J.H.

157. S. KREUZER, "Der Zwang des Boten—Beobachtungen zu Lk 14:23 und 1 Kor 9:16," *ZeitNTWiss* 76 (1-2, '85) 123-128.

The Aramaic root *'ns* underlies the Greek imperative *anankason* in Lk 14:23 (see 1QapGen 2:13). This expression and Paul's description of his apostolic-missionary task as *anankē* (1 Cor 9:16; see Lk 17:10) reflect the vocabulary of the Antiochian community.—D.J.H.

158. P. HAUDEBERT, "Abrogation ou accomplissement de la loi mosaïque? (*Luc* 16,16-18)," *Impacts* [Angers] (4, '84) 15-26.

The apparent contradiction regarding the Law in Lk 16:16-18 can be resolved by recognizing two different aspects of *nomos:* the prophetic (vv. 16, 18) and the legislative (v. 17). Jesus brought to fulfillment the Law as promise and precept.—D.J.H.

Lk 16:18, § 30-112.

159. M. DEL VERME, "Le decime del fariseo ornate (*Lc* 18,11-12). Filologia e storia," *VetChrist* 21 (2, '84) 253-283.

After providing the Greek text and an Italian translation of Lk 18:11-12, the article gives a philological-literary and structural analysis of the passage within the context of Lk 18:9-14a. Then it situates the Pharisee's prayer, especially on the basis of its mention of tithing, against the background of the 1st-century A.D. Jewish conflict in Palestine between the *hăbērîm* and the *'ammê-hā-'āreṣ*.—D.J.H.

Lk 18:18-23, § 30-123.

160. W. S. KURZ, "Luke 22:14-38 and Greco-Roman and Biblical Farewell Addresses," *JournBibLit* 104 (2, '85) 251-268.

Lk 22:14-38 imitated farewell speeches from the biblical tradition for readers in a Hellenistic culture. After describing forms of farewell addresses—Greco-Roman (like Socrates' testament in Plato's *Phaedo*) and OT farewell speeches (which were imitated in Josephus' works, intertestamental writings, Acts 20:17-38, and other NT texts)—the article compares Lk 22:14-38 with 1 Macc 2:49-70 and 1 Kgs 2:1-10 as prime examples of the genre and direct influences on the Lukan passages. Then it compares the functions (paraenetic and historiographic) of other farewell addresses with those of Lk 22:14-38.—D.J.H.

161. M. L. Soards, "Understanding Luke 22.39," *BibTrans* 36 (3, '85) 336-337.

The sentence *ēkolouthēsan de autǭ kai hoi mathētai* in Lk 22:39 should be translated, "And just his disciples followed him." The seemingly superfluous *kai* should be understood as expressly limiting the group.—D.J.H.

162. [Lk 23:44-48] F. J. Matera, "The Death of Jesus according to Luke: A Question of Sources," *CathBibQuart* 47 (3, '85) 469-485.

The divergences of Lk 23:44-48 from Mk 15:33-39 are better understood as due to Luke's editorial activity and theological vision than as evidence for a passion source in addition to Mk. The Lukan editorial-theological approach best explains the description of the sun's failure and the position of the tearing of the Temple curtain, Jesus' final cry of obedience to the Father's divine plan, the dismantling of the Elijah incident, the centurion's cry of praise about Jesus the "righteous" (*dikaios*), and the repentance of the crowd.—D.J.H.

163. A. Delzant, "Les disciples d'Emmaüs (Luc 24,13-35)," *RechSciRel* 73 (2, '85) 177-185.

The Emmaus incident is an account of how the event of the passion came to be recounted. The text of Lk 24:13-35 can be broken up into sequences and sub-sequences that reveal several transformations in the orders of place and time. The end of the third day (v. 21) gives the spoken word its efficacy; the shared evening meal brings about its realization. The interactions of the characters in the account (Jesus and the disciples) allow the emergence of the true interpretation of Jesus' destiny: He is the Christ who must suffer to enter his glory. On the enunciatory level, vv. 19-21 recall other predictions of the passion (9:22; 18:33); in v. 32 the mobilization of *nous-kardia-pistis* is presented as necessary for coming to faith; and in the account itself, Jesus espouses a "Christic" function and chooses a "Christic" way, defined by the Scriptures as permitting entry into glory.

164. B. J. Koet, "Some Traces of a Semantic Field of Interpretation in Luke 24,13-35," *Bijdragen* 46 (1, '85) 59-73.

Lk 24:13-35 contains several technical terms used in connection with biblical interpretation: *syzēteō, dianoigō,* and *diermēneuō.* Other words in the text associated with biblical interpretation are *homileō, laleō, hoi logoi, exēgeomai,* and *hē kardia.* The story offers remarkable insight into Luke's view that explaining the Scriptures was one of the duties of the community of disciples.—D.J.H.

John

165. W. R. Cook, "The 'Glory' Motif in the Johannine Corpus," *JournEvangTheolSoc* 27 (3, '84) 291-297.

With the exception of Jn 5:44; 17:22, every instance of *doxa* and *doxazō* in the Johannine corpus directs glory toward God or Christ. The majority of references are christological, a small number relate to the Christian life, and another small number are eschatological. It is not extravagant to say that "glory" is the motif of the Johannine corpus.—D.J.H.

166r. G. Ferraro, *Lo Spirito e Cristo nel Vangelo di Giovanni* [*NTA* 30, p. 95].

G. Mucci, "Lo Spirito e Cristo nel Vangelo di Giovanni," *CivCatt* 136 (3236, '85) 153-156.—After describing the content of Ferraro's exegetical investigation of the Spirit-texts in the Fourth Gospel, the article focuses on his methodology and results. Ferraro's book is distinctive for its sensitivity to the sacramental-liturgical dimensions of the Johannine Spirit-texts, and for its careful analysis of the Spirit's relationships to the Father and the Son.—D.J.H.

167. A. Feuillet, "L'Eucharistie, le Sacrifice du Calvaire et le Sacerdoce du Christ d'après quelques données du quatrième Évangile comparaison avec les Synoptiques et l'épître aux Hébreux," *Divinitas* 29 (2, '85) 103-149.

Three texts from the Fourth Gospel that imply Jesus' priestly dignity and his functions as priest and sacrificial victim are examined and compared with texts from the Synoptic Gospels and Hebrews under the following headings: the Eucharist and the redeeming mystery according to Jn 6; the good shepherd, the sacrifice and the priesthood of Christ according to Jn 10; and the suffering of Christ and the fruits of his sacrificial and sacerdotal activity according to Jn 12:20-33. The analysis points to the unity of NT theology and the historical character of the Fourth Gospel.—D.J.H.

168. R. Kieffer, "L'espace et le temps dans l'Évangile de Jean," *NTStud* 31 (3, '85) 393-409.

The French version of an article published in Swedish in *SvenskExegÅrs* [§ 29-579]. —D.J.H.

169. W. Klaiber, "Die Aufgabe einer theologischen Interpretation des 4. Evangeliums," *ZeitTheolKirch* 82 (3, '85) 300-324.

Theological exegesis of the Fourth Gospel takes seriously what the Evangelist (or the Johannine circle) wished to say about God's action in Jesus of Nazareth and what this means today. After sketching the historical situation in which the Fourth Gospel originated and stating some methodological principles, the article outlines basic elements in the Evangelist's theological message with reference to the programmatic function of the Prologue (Jn 1:1-18), the meaning of Jesus' death, the *doxa* theme and its implications, soteriology, the world, and the community and its mission.—D.J.H.

170. H. Langkammer, "Problemy literackie i teologiczne *Ewangelii* Janowej (Literarische und theologische Probleme des Johannes-Evangeliums)," *RoczTeolKan* 29 (2, '82) 75-88.

From a literary perspective, John related less testimony "about" Jesus and more of Jesus' own testimony than the Synoptic Evangelists did. The Gospel tradition originated with John but was edited by a disciple or a school of disciples. Though generally similar to the Synoptic story line, the Fourth Gospel recounts no healings of demon-possessed persons, includes no parables, and omits much of Q. From a theological perspective, John's dualism was not ontological but rather reflected a split in the human person, who must choose for God or against God. The "I am" statements highlight Jesus' principal mission: to reveal God and himself as Son of God. Jesus died for humankind; John's triumphal portrayal of Jesus' death did not transform him into a gnosticlike redeemer.—J.P.

171. X. Léon-Dufour, "Bulletin d'exégèse du Nouveau Testament. L'évangile de Jean," *RechSciRel* 73 (2, '85) 245-280.

This survey of recently published books (in various languages) on the Fourth Gospel deals with studies of the whole Gospel (eight items), commentaries (four), and studies of texts (seven).—D.J.H.

172. M. PAMMENT, "The Son of Man in the Fourth Gospel," *JournTheolStud* 36 (1, '85) 56-66.

The expression "the Son of Man" in the Fourth Gospel highlights Jesus' representative humanity by defining the attributes of humanity that all persons should exemplify. The Fourth Gospel seems to have drawn on speculation in Dan 7:13-14, which could be read to mean that "one like a Son of Man" is the representative of "the saints of the Most High." Read in the context of the other Son of Man sayings in the Gospel, Jn 3:13 makes an exclusive claim for the validity of the revelation in the Son of Man's uplifting on the cross.—D.J.H.

173. R. PIETRANTONIO, "Los 'Ioudaioi' en el Evangelio de Juan," *RevistBíb* 47 (1-2, '85) 27-41.

The idea that the Johannine use of *Ioudaioi* reflects the late 1st-century A.D. situation of the Johannine community is not convincing. The Fourth Gospel's precision in dealing with Palestinian geography and chronology indicates that the words *Ioudaia* and *Ioudaioi* usually carry a strict geographical significance, and assume whatever symbolism they may have in keeping with the history of Israel or the people of God.—D.J.H.

174. E. RUCKSTUHL, "Der Jünger, den Jesus liebte. Geschichtliche Umrisse," *BibKirch* 40 (2, '85) 77-83.

The beloved disciple in the Fourth Gospel was the manager of the Essene guest house on the southwest side of the western hill in Jerusalem. His privileged place at the Last Supper (see Jn 13:23) resulted from his role as host to Jesus and the Twelve.—D.J.H.

175. J. SEYNAEVE, "Le thème de 'l'heure' dans le quatrième évangile," *RevAfricThéol* 7 (13, '83) 29-50.

The word *hōra* ("hour") in the Fourth Gospel often carries a theological nuance and serves an important structural function in the story of Jesus (see Jn 2:4; 12:23; 13:1; 19:14, 27). The "hour" of Jesus was a time of open conflict with the world, of clear and definitive revelation, and of glorification. [To be continued]—D.J.H.

176. W. E. SPROSTON, "'Is not this Jesus, the son of Joseph . . . ?' (John 6.42). Johannine Christology as a Challenge to Faith," *JournStudNT* 24 ('85) 77-97.

The Johannine Jesus is fully human and yet fully identified with the divine preexistent Logos. In treating the signs, John indicated by skillful use of irony that Jesus' opponents failed to grasp what his own faith, which he pressed on his readers, knew to be true. John's presentation of Jesus serves as a challenge to faith (see Jn 20:31); his Gospel is a study in human reaction to Jesus.—D.J.H.

177. P. TRUDINGER, "A 'Hot' Apology for the 'Cool' Gospel," *DownRev* 103 (350, '85) 66-75.

The author of the Fourth Gospel was a verbal and theological artist of the "preliterate" style as defined by M. McLuhan. This approach to the Gospel opens up a new richness of understanding, and illuminates some long-standing problems related to its composition. —D.J.H.

178. A. Xavier, "John's Gospel in the Indian Context," *IndTheolStud* 21 (3-4, '84) 347-365.

After describing the four-day seminar held at Pune in 1974 on the message of the Fourth Gospel for India today, the article reviews Indian studies on Johannine themes published during the subsequent decade: "Indian" features of the Gospel (open-ended, symbolic, contemplative), the term Logos in the Prologue, water, truth, and the poor.—D.J.H.

Jn, §§ 30-146, 315.

179. C. H. Giblin, "Two Complementary Literary Structures in John 1:1-18," *JournBibLit* 104 (1, '85) 87-103.

What remains after bracketing Jn 1:6-8, 13, and 15 as additions is a twofold statement (X—vv. 1-5, 9-12; Y—vv. 14, 16-18) about the Logos in relation to God and to everything and everybody else, particularly to "us" (i.e. the Johannine community). This penultimate structure may be considered implicitly chiastic-concentric in an ABCC′B′A′ format. The Prologue functions as a meditative, appreciative reflection on the eschatological theophany effected through the Word (when read according to its X-Y structure), and as a literary, thematic introduction to John's narrative (when read according to its chiastic-concentric structure). The presence of another twofold structure in Jn 5:19-30 confirms the reasonableness of reading the Prologue according to a twofold pattern.—D.J.H.

180. M. J. J. Menken, "The Quotation from Isa 40,3 in John 1,23," *Biblica* 66 (2, '85) 190-205.

It is fairly certain that John drew his quotation of Isa 40:3 in Jn 1:23 from the Septuagint or a pre-Aquilan version of it. His changing of *hetoimasate* to *euthynate* was motivated by the desire to make John the Baptist not so much the precursor of Jesus as a witness contemporaneous with Jesus.—D.J.H.

181. [Jn 1:35-39] R. Collins, "Discipleship in John's Gospel," *Emmanuel* 91 (5, '85) 248-255.

According to Jn 1:35-39, one becomes a follower of Jesus because someone has witnessed to Jesus. The four key verbs in the text ("follow," "seek," "stay," and "see") can be understood on both narrative and symbolic levels.—D.J.H.

Jn 1:35-51, § 30-133.

182. É. Delebecque, "Les deux vins de Cana. Jean, II, 3-4," *RevThom* 85 (2, '85) 242-252.

Far from reproaching Mary in Jn 2:3-4, Jesus wished to move her attention from the wedding feast at Cana to the wedding feast of the kingdom. His question *ti emoi kai soi, gynai* referred to the two wines used at the two banquets. The sign at Cana pointed forward to Jesus' "hour" on the cross (see Jn 19:25-37).—D.J.H.

183. D. A. Black, "The Text of John 3:13," *GraceTheolJourn* 6 (1, '85) 49-66.

The reading *ho ōn en tǭ ouranǭ* in Jn 3:13 should be allowed to stand as an explicit statement of the omnipresence of the Son of Man even as he walked on the earth. There is no conclusive reason based on external criteria for rejecting the strong textual and historical testimony in favor of including the disputed clause in 3:13. Furthermore, transcriptional probabilities as well as John's style and theology lend strong internal support to this reading. —D.J.H.

184. F. Genuyt, "Évangile de Jean. L'entretien avec la Samaritaine (4,1-42). Analyse sémiotique," *SémiotBib* 36 ('84) 15-24.

The major themes of Jesus' encounter with the Samaritan woman in Jn 4:1-42 are water, husband, places of worship, and nourishment. The questioners of Jesus pass from misunderstanding to recognition, because at each point Jesus overcomes the dualities and oppositions by introducing a third possibility.—D.J.H.

185. R. Martin-Achard, "De Jean 4/22 à Ésaïe 19/23-25: À propos d'une déclaration de Karl Barth," *FoiVie* 84 (1-2, '85) 23-32.

The article first explains the various ways in which K. Barth treated the biblical affirmation "Salvation is from the Jews" (see Jn 4:22). Then it discusses Isa 19:23-25, which Barth cited in evoking Israel's eschatological mission vis-à-vis the other nations of the world.—D.J.H.

186. G. Van Belle, "Jn 4,48 et la foi du centurion," *EphTheolLov* 61 (1, '85) 167-169.

Patristic and medieval interpreters understood Jesus' reproaching the official in Jn 4:48 as an indication of the official's imperfect faith. Even though modern exegetes explain Jn 4:48 as an interpolation by the Evangelist or the redactor, the idea of a test of faith remains. —D.J.H.

187. H. Weder, "Die Menschwerdung Gottes. Überlegungen zur Auslegungsproblematik des Johannesevangeliums am Beispiel von Joh 6," *ZeitTheolKirch* 82 (3, '85) 325-360.

Jn 6:1-71 represents a long process of theological reflection whose goal is to understand Jesus Christ as God incarnate. After preliminary observations on the text (its representative character, structure, tradition history), the article traces its thought progression according to the following outline: the ambiguity of the sign (vv. 1-15), the misunderstanding of the feeding (vv. 22-29), the misunderstanding behind the demand for a sign (vv. 30-40), the misunderstanding about Jesus' origin (vv. 41-51b), the "hard saying" (vv. 60-65), the provoked confession (vv. 66-71), and the understanding of the Lord's Supper (vv. 51c-58, 59). Then it highlights the incarnational Christology of the Fourth Gospel, its history-of-religions setting in the Wisdom theology of Hellenistic Judaism, and the hermeneutical problems posed by the Gospel.—D.J.H.

Jn 6:42, § 30-176.

188. [Jn 9:7] B. Grigsby, "Washing in the Pool of Siloam—A Thematic Anticipation of the Johannine Cross," *NovTest* 27 (3, '85) 227-235.

Jesus' command to the man born blind to wash in the pool of Siloam (see Jn 9:7) was intended by the Evangelist as a symbolic anticipation of the believer's salvific "bath" in the fountain of the cleansing waters at Calvary. Jewish speculations about Siloam's waters and their incorporation into the Evangelist's "living water" motif suggest that Siloam's waters symbolically imparted eternal life, cleansed from sin, and were messianic.—D.J.H.

189. [Jn 11:1-46] J. KREMER, "Die Lazarusgeschichte. Ein Beispiel urkirchlicher Christusverkündigung," *GeistLeb* 58 (4, '85) 244-258.

After analyzing Jn 11:1-46 with modern methods of linguistics and literary criticism, the article considers the tradition underlying the text and its anchorage in Jesus' activity. The last two sections describe how Jn 11:1-46 has been interpreted throughout the ages (Christian antiquity, Middle Ages and Reformation, modern times) and reflect on its message as God's word today.—D.J.H.

190. A. FEUILLET, "Le récit johannique de l'onction de Béthanie (Jn *12,* 1-8)," *EspVie* 95 (14, '85) 193-203.

Mary of Bethany's action in anointing Jesus' feet and wiping them with her hair in Jn 12:1-8 (cf. Mk 14:3-9; Mt 26:6-13) was a sign of her great love for Jesus and her humility. The identification of Mary of Bethany with the sinful woman of Lk 7:36-50 and with Mary Magdalene of Jn 20:11-18 is quite likely.—D.J.H.

191. K. T. KLEINKNECHT, "Johannes 13, die Synoptiker und die 'Methode' der johanneischen Evangelienüberlieferung," *ZeitTheolKirch* 82 (3, '85) 361-388.

The carefully structured Jn 13 features two narratives with elements of dialogue (vv. 2-11, 21-30) and two explanations by Jesus (vv. 12-20, 31-35). Its many convergences, agreements, and contacts with the Synoptic Gospels (see Mk 14, Mt 26, Lk 22) are difficult to explain without supposing the Evangelist's use of Markan, (pre-)Lukan, and Matthean parallel material. But the sequence of events and the shaping of the individual scenes were guided by the Evangelist's distinctive theological concerns.—D.J.H.

192. F. GENUYT, "Un temps pour se taire et un temps pour parler. La clôture interne du discours d'après le chapitre 16 de l'évangile de Jean," *LumVie* 34 (171, '85) 67-79.

The external closure of the canon imposed by the church corresponded to the internal closure of Jesus' message according to Jn 16: Jesus' death closed off his teaching, gave it a definite meaning that could be written down, and conferred on it the status of a testament. —D.J.H.

193. F. GENUYT, "La comparution de Jésus devant Pilate. Analyse sémiotique de Jean 18,28–19,16," *RechSciRel* 73 (1, '85) 133-146.

This semiotic analysis of the appearance of Jesus before Pilate (Jn 18:28–19:16) attends to the two scenes of action: inside, where Jesus is led; and outside, where the Jews stand. To this division of space corresponds not only the division between the Roman and Jewish worlds, but also the division between the dialogues of Pilate with Jesus and with the Jews. The text is treated according to the following outline: the transfer of jurisdiction (18:28-32), the examination of the accused (18:33-38a), the failure of the double compromise and the attempt at negotiation (18:38b-40), the pretext of punishment (19:1-7), the source of authority (19:8-12a), and the final solution (19:12b-16). The complex data of the trial can be schematically outlined by means of the term "king," used variously by all the actors. As king-truth and king-witness, Jesus is elevated to glory; as king-rival (to Caesar) and king of the Jews, he is raised up on the cross.

194. [Jn 20:1-18] R. Robert, "Promenade profane en exégèse," *RevThom* 85 (1, '85) 69-86.

Starting from F. Neirynck's article on the empty-tomb stories in Jn 20:1-18 and its Synoptic parallels [see § 28-1000], the article reviews various source-critical approaches to Jn 20:1-18 in particular and the Fourth Gospel in general. Proponents of the quest for Johannine sources and redactional levels have underestimated their methodological handicaps.—D.J.H.

195. F. Gnidovec, "'Introivit . . . et vidit et credidit' (Jn 20,8) (II)," *EstBíb* 42 (3-4, '84) 415-419.

The interpretation of the undisturbed position of Jesus' burial garments as a sign of Jesus' resurrection that led John to believe [see § 28-1001] is confirmed by the allusions to the "subtlety" of Jesus' body in Jn 20:7, 19, 26. It also explains the reason for John's instantaneous faith in Jesus' resurrection.—D.J.H.

Jn 20:23, § 30-121.

Acts of the Apostles

196. M. H. Grumm, "Another Look at Acts," *ExpTimes* 96 (11, '85) 333-337.

The four sections of Acts demarcated by the thrice-repeated statement about the growth of the word (6:7; 12:24; 19:20) describe the unfolding of what is contained in the word. We are here dealing with the organic realm rather than the organizational.—D.J.H.

197. K. Haacker, "Das Bekenntnis des Paulus zur Hoffnung Israels nach der Apostelgeschichte des Lukas," *NTStud* 31 (3, '85) 437-451.

E. Haenchen and P. Vielhauer proposed that Paul's references to the hope of Israel in Acts 23:6; 24:15-16; 26:6-7; and 28:20 were merely part of Luke's political apologetic, designed to win tolerance for Christianity as a continuation of Judaism. But six considerations related to these texts cast doubt on the adequacy of their interpretation. The key to understanding the four texts lies in the OT and Jewish connection between resurrection and Israel's hopes as a people (see, e.g. Hos 6:1-2; Ezek 37:11-14; Isa 25:8; 26:19; Dan 12:1-2).—D.J.H.

198. E. Larsson, "Paul: Law and Salvation," *NTStud* 31 (3, '85) 425-436.

According to the Lukan Paul, the Jewish Torah had nothing to do with salvation (see Acts 13:38-39). It was nevertheless still regarded by him as the norm for the Jewish way of living, for Christian as well as non-Christian Jews (see 21:21-26; 24:14). Gentile Christians had no obligations to the Law, except the regulations in the apostolic decree (see 15:28-29). The remaining problems and tensions in the Lukan Paul's attitude toward the Law probably reflected a very complicated historical situation.—D.J.H.

199. W. O. Walker, "Acts and the Pauline Corpus Reconsidered," *JournStudNT* 24 ('85) 3-23.

Luke surely knew, in some sense, at least some of Paul's letters. There was no real need or reason for Luke to mention Paul's letters, and he apparently had very strong reasons for choosing not to mention them. Luke made some use of Paul's letters, in composing Acts, to portray Paul as the legitimate successor of Peter as missionary to the Gentiles.—D.J.H.

Acts, §§ 30-96, 147, 149–150.

200. J. Dupont, "La structure oratoire du discours d'Étienne (Actes 7)," *Biblica* 66 (2, '85) 153-167.

Stephen's speech in Acts 7 follows a classical rhetorical outline: exordium (v. 2a), narration (vv. 2b-34), transition (v. 35), argumentation (vv. 36-50), and peroration (vv. 51-53). While the charges against Stephen in Acts 6:11-14 function as a kind of proposition, the quotation of Gen 15:13-14 in Acts 7:6-7 gives structure to the discourse: The prediction in v. 6 introduces the stories related in vv. 9-22, the first part of v. 7 refers to the major development in vv. 23-43, and the end of v. 7 sets the scene for the section concerning the Temple in vv. 44-50.—D.J.H.

201. J. Calloud, "Sur le chemin de Damas. Quelques lumières sur l'organisation discursive d'un texte. Actes des Apôtres, 9,1-19," *SémiotBib* 37 ('85) 3-29.

This semiotic analysis of Acts 9:1-19 gives particular attention to three elements in its account of Paul's transformation: the journey from Jerusalem to Damascus as the framework of the transformation, the visions as the transforming agents, and the transition from Paul's request for letters of accreditation (v. 2) to the removal of the scales from his eyes (v. 18). —D.J.H.

202. [Acts 13:33] A. del Agua Pérez, "Procedimientos derásicos del Sal 2,7b en el Nuevo Testamento: 'Tu eres mi hijo, yo te he engendrado hoy,'" *EstBíb* 42 (3-4, '84) 391-414.

After explaining "derashic" procedures in Jewish exegesis and Christian adaptations of them, the article discusses the origin and life-setting of Psalm 2, the development of the messianic haggadah around Ps 2:7b in the OT and Judaism, and the application of Ps 2:7b in the christological haggadah of the NT (see Acts 13:33; Heb 1:5; 5:5). The three NT quotations of the verse understood the heavenly exaltation of Jesus (a consequence of his resurrection) to be the enthronement of the messianic Son of God.—D.J.H.

203. J. Dupont, "Un peuple d'entre les nations (Actes 15.14)," *NTStud* 31 (3, '85) 321-335.

Acts 15:14 applied to Gentile Christians the word *laos,* which Luke usually reserved for Israel. The context in Acts 15, Luke's uses of *laos* (especially in a partitive sense), the reference to the people of the Lord at Corinth (see Acts 18:10), and the wording of Acts 15:14 reveal Luke's basic idea that those who belong to God constitute the people of God, i.e. by virtue of divine election persons belong to God and form his people.—D.J.H.

204. L. Panier, "Parcours: pour lire les Actes des Apôtres. 7ème série: Le parcours de la voie de Corinthe à Ephèse. (Actes, ch. 18-19)," *SémiotBib* 36 ('84) 25-33. [See § 29-605.]

The story of Paul's stay in Corinth (Acts 18:1-18) consists of three sequences: Paul with Priscilla and Aquila (18:1-4), Paul with Silas and Timothy (18:5-11), and Paul and the Jews before the proconsul Gallio (18:12-17). His stay in Ephesus (Acts 18:19–19:40) contains five episodes: the departure from Corinth (18:18-22), Apollos at Ephesus (18:24-28), Paul at Ephesus (19:1-7), teaching and healing at Ephesus (19:8-20), and the misfortunes of Artemis

(19:21-40). The image of the way reveals a modification in the context of communicating the word.—D.J.H.

205. L. Panier, "Parcours: pour lire les Actes des Apôtres. 8ème série: Le parcours enchaîné. Itinéraire d'Ephèse à Jérusalem. (ch. 20,1–21,26)," *SémiotBib* 37 ('85) 39-44.

This semiotic analysis of Acts 20:1–21:26 considers the beginning of the journey (20:1-6) and four episodes along the way: the fall of the young man at Troas (20:7-12), the farewell discourse at Ephesus (20:17-38), the stay at Caesarea Maritima (21:8-14), and the arrival in Jerusalem (21:17-26). Particular attention is given to the mobility of the actors and the many signs of displacement.—D.J.H.

206. C. J. Hemer, "First Person Narrative in Acts 27-28," *TynBull* 36 ('85) 79-109.

There is no sufficient reason for accepting V. K. Robbins's contention that the first-person plural narrative was characteristic of the ancient sea-voyage genre [see § 20-841]. Extrabiblical documents suggest that Acts 27–28 contains Luke's own careful observations during his sea voyage with Paul. The immediacy of authorial experience in Acts 27–28 has significant implications for Acts criticism.—D.J.H.

207. F. Bovon, "'Schön hat der heilige Geist durch den Propheten Jesaja zu euren Vätern gesprochen' (Act 28:25)," *ZeitNTWiss* 75 (3-4, '84) 226-232.

The article focuses on Paul's introduction in Acts 28:25 to the quotation of Isa 6:9-10 in Acts 28:26-27, and on the importance of this introductory quotation for understanding Luke. Acts 28:25-27 is a quotation within a quotation: Luke was quoting Paul, who was quoting Isaiah. Such quotations functioned either as witnesses of the past to the present or as metaphors (in this case the former). Acts 28:25-27 belongs with 13:46 and 18:6 as testimony against Israel's hardness and as justification for turning to the Gentiles. Careful analysis of Acts 28:25 illuminates the meaning of important words and phrases: "one statement" (an appeal to Hebrew tradition, even God's word), "right" (indicating somewhat polemically that this is a true statement, clearly in the biblical text), and "the Holy Spirit said" (like Acts 2:16 and 4:25, an affirmation of divine inspiration).—J.H.N.

EPISTLES–REVELATION

Paul

208. J.-N. Aletti, "Bulletin d'exégèse du Nouveau Testament. Bulletin paulinien," *RechSciRel* 73 (2, '85) 281-298.

This bulletin of nineteen recent books (in various languages) on Paul and his letters covers introductions and commentaries (four), history and ecclesiology (four), the Law and the Jewish people according to Paul (two), theology and Christology (seven), and varia (two). —D.J.H.

209. M. Bouttier, "Petite suite paulinienne," *EtudThéolRel* 60 (2, '85) 265-272.

The seven books treated in this bulletin concern the origin of Paul's gospel (S. Kim), Paul's future expectations (G. Nebe, A. T. Lincoln), and the letters to the Ephesians and Colossians (K. Usami, J. Gnilka, R. Schnackenburg, F. Mussner).—D.J.H.

210. K. H. Easley, "The Pauline Usage of *Pneumati* as a Reference to the Spirit of God," *JournEvangTheolSoc* 27 (3, '84) 299-313.

Examination of Paul's uses of *en pneumati, pneumati, tǭ pneumati,* and *en tǭ pneumati* indicates that *pneumati* (in Pauline usage) was not a precise technical term, but rather referred generally to that effective agent of the power of God whereby certain Christian experiences come to pass and believers are enabled to fulfill certain expectations.—D.J.H.

211. J. M. Espy, "Paul's 'Robust Conscience' Re-examined," *NTStud* 31 (2, '85) 161-188.

K. Stendahl's defense of Paul's "robust conscience" is criticized for taking Phil 3:6 and other autobiographical statements out of context, failure to treat other pertinent texts (e.g. Gal 1:10), incorrect interpretation of *amemptos* ("blameless") in Phil 3:6, inconsistent readings of Romans 1–3, and inadequate understanding of Romans 7. For many years Paul was like the Jew of Romans 2: conscious of his real but inadequate blamelessness and scrupulosity, and hiding from himself the knowledge that in God's sight he was still a sinner and transgressor. Full consciousness of sin came only on the Damascus road. Paul's robust conscience as a Christian was achieved through a strenuous pursuit of obedience.—D.J.H.

212. G. Haufe, "Reich Gottes bei Paulus und in der Jesustradition," *NTStud* 31 (3, '85) 467-472.

Paul's use of *hē basileia tou theou* in antithetical definitions (e.g. 1 Cor 4:20; Rom 14:17) is without parallel in the Jesus tradition. The Pauline/pre-Pauline phrase *basileian theou ou klēronomēsai* (e.g. Gal 5:21; 1 Cor 6:9-10; 15:50), which is paralleled in the Jesus tradition (see Mk 10:15 par.; Mt 5:20; 7:21; 18:3; Jn 3:5), probably reflects the baptismal exhortations and missionary preaching of the earliest Christian communities.—D.J.H.

213. C. J. Hemer, "The Name of Paul," *TynBull* 36 ('85) 179-183.

In Paul's case, as in that of enfranchised provincials generally, the cognomen Paulus would have been his ordinary personal name in the Gentile world. His formal designation by praenomen, nomen, father's praenomen, Roman tribe, and cognomen was reserved for official documents and remains unknown to us.—D.J.H.

214. E. A. Judge, "The Reaction against Classical Education in the New Testament," *Evangelical Review of Theology* [Exeter, UK] 9 (2, '85) 166-174.

Paul was not apparently concerned with the threat that classical literary studies presented to children at primary and secondary levels. But he reacted powerfully against the perversion of human relations that he saw inculcated by the ideals of higher education. Rather than enshrining the beautiful and the strong in a position of social power, Paul set out a fundamentally new pattern of human relations in which each person is endowed by God with gifts to contribute to the upbuilding of the others.—D.J.H.

215. W. C. Linss, "The First World Hunger Appeal," *CurrTheolMiss* 12 (4, '85) 211-219.

The first Christian world-hunger appeal reported in the NT involved the churches throughout the known world coming to the aid of the Jerusalem church. The data in Paul's letters about this collection are examined under four headings: theological considerations, motivations for giving, practical aspects of the collection, and implications of the collection.—D.J.H.

216. W. MAGASS, "Theophrast und Paulus exemplarisch für Umstände und Ethos in Korinth und Saloniki," *Kairos* 26 (3-4, '84) 154-165.

Theophrastus' accounts of various personalities and their circumstances in his *Characters* help illuminate Paul's letters to the Thessalonians and Corinthians in several areas: the urban ("marketplace") setting, the descriptions and evaluations of behavior, the relation between ethos and kerygma, rhetoric and its effects, the function of the catalogue of "circumstances," and custom and nature as arguments.—D.J.H.

217. V. MANNUCCI, "Il messaggio della riconciliazione in S. Paolo," *BibOr* 26 (4, '84) 205-213.

After discussing five Pauline texts in which the vocabulary of reconciliation occurs (2 Cor 5:17-20; Rom 5:10-11; 11:5; Col 1:20-22; Eph 2:11-18), the article focuses on the mediating role of Christ's blood shed on the cross in the process of reconciliation, and on the good news and ministry of reconciliation. It concludes with five reflections on the biblical understanding of sin.—D.J.H.

218. M. B. PAULL, "St. Paul as Egalitarian: A Response to Wilhelm Linss," *Dialog* 24 (3, '85) 226-228.

W. Linss's contention that Paul was a great egalitarian of the early church [see § 29-1021] is a vain attempt to make Paul say something that he did not say. Paul did not strike a blow for the equality of women. [The same issue (p. 228) contains a reply by Linss.]—D.J.H.

219. C. ROUX, "Prophétie et ministère prophétique selon saint Paul," *Hokhma* 29 ('85) 33-53.

The article first examines in detail the three passages in which Paul wrote explicitly about prophecy and prophets (1 Thes 5:19-22; 1 Corinthians 12–14; Rom 12:3-8). Then it discusses in what sense Paul the apostle exercised the gift of prophecy. On the basis of the Pauline texts, the final section answers questions about the prophet's identity, whether the prophetic gift was permanent or occasional, whom the prophet addressed, etc.—D.J.H.

220. M. L. SOARDS, "The Righteousness of God in the Writings of the Apostle Paul," *BibTheolBull* 15 (3, '85) 104-109.

In Paul's writings, the "righteousness of God" refers to God's saving power at work in the world unto salvation. As a code term for the consistent vision of God's salvific triumph, the righteousness of God is the key category in Paul's thought.—D.J.H.

221. A. VANHOYE, "Legge, carismi e norme di diritto secondo san Paolo," *CivCatt* 136 (3236, '85) 119-131.

Examination of Paul's teaching and practice shows the inaccuracy of those who represent him as a radical antinomian or proponent of an ecclesiology without institutional dimensions. The principles of *sola fide* and *sola gratia* do provide the point of departure for Christian life. Nevertheless, Paul laid down norms of conduct and penalties, and gave Christian communities some juridical organization.—D.J.H.

222. A. J. M. Wedderburn, "Paul and Jesus: The Problem of Continuity," *ScotJournTheol* 38 (2, '85) 189-203.

The oscillation between God's activity and its results in Paul's use of the expression *dikaiosynē theou* is also a feature of Jesus' phrase *hē basileia tou theou*. This oscillation points to a deeper continuity between Jesus' thought and Paul's thought than the arbitrary equation of the two terms. The discontinuity between Jesus and Paul can be traced to their different situations and religious experiences.—D.J.H.

Paul, §§ 30-198–199, 266.

Romans, 1–2 Corinthians

223. P. Lampe, "Zur Textgeschichte des Römerbriefes," *NovTest* 27 (3, '85) 273-277.

The fourteen different textual forms of Romans need not be explained by recourse to a hypothetical "missing link." The primitive text of Romans consisted of 1:1–16:24, and all other forms derived from it.—D.J.H.

224. S. Pedersen, "Theologische Überlegungen zur Isagogik des Römerbriefes," *ZeitNTWiss* 76 (1-2, '85) 47-67.

The article considers Rom 1:14 as the key to the whole letter and in the context of the introductory doxology, the missiological content of Paul's working principle (enunciated in Rom 15:20), the actual consequences of this principle, and its epistolary setting-in-life. Paul's surprising participation in the apostolate of grace and his radical interpretation of Christ led him to bring the Christian gospel to those to whom it had not yet come. There are parallels between the triads in Rom 15:14-33 (Jerusalem, Rome, Spain) and 1:13-17 (Jew, Greek, barbarian).—D.J.H.

225. J. A. Ziesler, "Some Recent Work on the Letter to the Romans," *EpworthRev* 12 (2, '85) 96-101.

In the past decade our approach to Romans has been thoroughly rethought. The best advice for English readers at present is to study C. E. B. Cranfield's commentary (1975; 1979), along with E. P. Sanders's *Paul and Palestinian Judaism* (1977) and H. Räisänen's *Paul and the Law* (1983). For those who read German, U. Wilckens's three-volume commentary (1978; 1980; 1982) should certainly be added.—D.J.H.

226. [Rom 1:17] D.-A. Koch, "Der Text von Hab 2:4b in der Septuaginta und im Neuen Testament," *ZeitNTWiss* 76 (1-2, '85) 68-85.

The original Septuagint version of Hab 2:4b was *ho de dikaios ek pisteōs mou zēsetai*. The quotations of Hab 2:4b in Rom 1:17; Gal 3:11; and Heb 10:38 reflect the theological concerns of the NT writers. The secondary variants in agreement with the NT texts are reworkings based on those texts.—D.J.H.

227. M. Pérez Fernández, "El numeral *heis* en Pablo como título cristológico: Rom 5,12-19; Gal 3,20; cfr. Rom 9,10," *EstBíb* 41 (3-4, '83) 325-340.

Paul knew the Jewish title *yāḥîd* applied to Adam (see Gen 3:22-24) and Isaac (see Gen 22:2, 12, 16), and translated it in Greek as *heis* (see Rom 9:10). Paul's use of *heis* as a christological title underlies the Adam-Christ comparison in Rom 5:12-19, and clarifies the enigmatic *ho de mesitēs henos ouk estin, ho de theos heis estin* in Gal 3:20.—D.J.H.

228. [Rom 5:12-21] H. WEDER, "Gesetz und Sünde: Gedanken zu einem qualitativen Sprung im Denken des Paulus," *NTStud* 31 (3, '85) 357-376.

After discussing the theological place of the theme "Law and sin" and stating the presuppositions involved in treating it, the article focuses on Rom 5:12-21 as a way of grasping the qualitative breakthrough in Paul's thought on the theme, and compares his approach with that in *4 Ezra:* the universality of sin (v. 12), the precise correspondence between Adam and Christ (vv. 15-18), concentrated obedience (v. 19), and the increase of sin (v. 20). The final section underlines the theological significance of Paul's understanding of Law and sin. —D.J.H.

229. D. CLERC, "Notes à propos de Romains 6, 1-14," *BullCentProtEtud* 37 (2-3, '85) 5-10.

This reflection on the theological significance of Rom 6:1-14 considers its context, structure and train of thought, and teaching on the bond between Christ and the baptized person.—D.J.H.

230. R. BERGMEIER, "Röm 7,7-25a (8,2): Der Mensch–das Gesetz–Gott–Paulus–die Exegese im Widerspruch?" *KerDog* 31 (2, '85) 162-172.

The article first examines the "oppositions" allegedly present in Romans 7 with regard to the human person, law, God, Paul, and exegesis. Then it argues that the phrase *ho nomos tēs hamartias* in Rom 7:23 refers not to the Torah but to sin as a force ruling one's members. The theme of Romans 7 is opposition to accepting one's humanity as God's creation.—D.J.H.

231. A. VAN DEN BELD, "Romeinen 7:14-25 en het probleem van de akrasía (Romans 7:14-25 and the problem of weakness of will)," *Bijdragen* 46 (1, '85) 39-58.

Aristotle's idea of *akrasia* (see *Nicomachean Ethics* 7) with reference to agents acting against their better judgment can be clarified by drawing on A. Kenny's distinction between desires and volitions and H. G. Frankfurt's distinction between first- and second-order wants. The paradox of "weakness of will" (*akrasia*) illuminates Paul's statements in Rom 7:14-25, especially if "the evil" in v. 19 is taken as the result of an intentional act of the "I."—D.J.H.

232. M. FAESSLER, "Lecture de Romains 8," *BullCentProtEtud* 37 (1, '85) 5-42.

After hermeneutical observations on Romans 8, the article presents an annotated French translation of the text according to the following outline: Christian life as life in the Spirit (vv. 1-11), as filial adoption (vv. 12-17), as hope for the entire creation (vv. 18-30), and as union with God's love in Christ (vv. 31-39). Then it reflects on four themes: living from the Spirit while in the flesh, filiation in the wake of one's adoption in Christ, hoping with creation in travail, and the "for us" of God's love in Christ at the trial of the "powers."—D.J.H.

Rom 8:2, § 30-230.

Rom 9:10, § 30-227.

233. [Rom 9:17-18] G. K. **Beale**, "An Exegetical and Theological Consideration of the Hardening of Pharaoh's Heart in Exodus 4–14 and Romans 9," *TrinJourn* 5 (2, '84) 129-154.

A contextual analysis of each "hardening" passage in Exodus 4–14 reveals that Yahweh hardened Pharaoh's heart primarily to create an Israelite salvation history (along with an Egyptian unsalvation history) culminating in Yahweh's glory. Paul's treatment of this motif in Rom 9:17-18 assumed that (1) God was the ultimate cause of all the hardening actions in Exodus 4–14, (2) the divine hardening of Pharaoh was unconditional, (3) the hardening was the key to the proclamation of the divine name, and (4) God's hardening and rejection of Pharaoh (and the Egyptians) had a continuity with rejection from eternal salvation.—D.J.H.

234. C. **Burchard**, "Römer 9:25 *en tǭ Hōsēe*," *ZeitNTWiss* 76 (1-2, '85) 131.

The phrase *en tǭ Hōsēe* in Rom 9:25 most likely referred to the Hosea portion of the book of the Twelve Prophets.—D.J.H.

235. C. T. **Rhyne**, "*Nomos Dikaiosynēs* and the Meaning of Romans 10:4," *CathBibQuart* 47 (3, '85) 486-499.

Rom 9:31-33, with its thematic expression *nomos dikaiosynēs* (i.e. the Law that promises or demands righteousness), provides the key for comprehending Rom 10:4: Christ brought the Law in its promise of righteousness to its goal so that righteousness might be available to everyone who believes. Nowhere in the Pauline correspondence is there a more positive statement about the relationship between faith, righteousness, the Law, and Christ than in Rom 10:4.—D.J.H.

236. [Rom 11] M.-T. **Huguet**, "Mise à l'écart d'Israël? Une approche au sujet de la spécificité théologique de la 'maison d'Israël' et de sa relation à l'église," *NovVet* 60 (2, '85) 103-120.

The setting aside of Israel (see Rom 11:15) did not consist in the "branches broken off" (see 11:15, 17) serving as the sacrament of the salvation acquired by Christ or bringing about the gathering of all peoples around Christ in the people of God, for those tasks constituted the mission of the church. However, the setting aside did not suppress the setting apart of Israel. The "branches broken off" remained natural branches beloved with regard to election (see 11:28).—D.J.H.

237. D. C. **Allison**, "Romans 11:11-15: A Suggestion," *PerspRelStud* 12 (1, '85) 23-30.

Whereas for much Jewish eschatology the repentance of Israel makes possible and leads to the salvation of the Gentiles, Rom 11:11-15 asserts that the salvation of the Gentiles comes before that of Israel. Whereas in much Jewish eschatology the acceptance of the Gentiles simply follows the repentance of Israel, for Paul the acceptance of Israel follows the salvation of the Gentiles. In short, the roles of Jew and Gentile have been exchanged.—D.J.H.

238. A. G. **Baxter and** J. A. **Ziesler**, "Paul and Arboriculture: Romans 11.17-24," *JournStudNT* 24 ('85) 25-32.

The practice of grafting scions of the wild olive into an aging or diseased cultivated olive tree was not only possible and successful but also widespread and well known in the Greco-Roman world. The main point of Paul's use of the figure of the olive tree and its grafting in Rom 11:17-24 was the rejuvenation of the tree. The figure was intended primarily to stress God's desire to save Israel (see Rom 11:26).—D.J.H.

239. H. P. HAMANN, "The Christian Life According to Romans 12," *LuthTheolJourn* 19 (2, '85) 73-79.

Romans 12 yields four principles for Christian life: Living for others in this world is the true worship and service of Christ. Living for Christ is to live as nonconformists in this world. Living for Christ is life in his body. Life for Christ is a life of love, peace, and truth.—D.J.H.

Rom 12:9-21, § 30-113.

240. R. BARRACLOUGH, "Romans 13:1-7: Application in Context," *Colloquium* 17 (2, '85) 16-22.

(1) The word *exousia* in Rom 13:1-7 is best understood as referring to human rulers, not angelic powers. (2) Rom 13:1-7 has strong ties with chap. 12 in particular and also with chaps. 9–11 and 14–15. Though couched in terms of a descriptive ideal, the text was meant primarily for dealing with issues facing Jews and Christians at Rome. (3) The fact that it addressed a missionary minority church explains its silence about governmental injustice and the oppression of non-Christian neighbors.—D.J.H.

241. P. LAMPE, "Iunia/Iunias: Sklavenherkunft im Kreise der vorpaulinischen Apostel (Röm 16:7)," *ZeitNTWiss* 76 (1-2, '85) 132-134.

Whether the early Christian greeted by Paul in Rom 16:7 was a female (Junia) or a male (Junianus), both names show some connection with past or present slave status.—D.J.H.

242. H. MERKLEIN, "Die Einheitlichkeit des ersten Korintherbriefes," *ZeitNTWiss* 75 (3-4, '84) 153-183.

Contrary to the opinion of many commentators that 1 Corinthians, like 2 Corinthians, is a compilation of diverse letters or fragments of letters, the article argues for the unity of the letter on the basis of a literary analysis and the coherence of various units in the letter (4:14-21 and 16:5-9, 10-11; 1:11 and 16:15-18; the *peri de* sections and the intervening parts; 12–14; and 15).—J.H.N.

1 Cor 7:10-11, § 30-112.

243. W. WILLIS, "An Apostolic Apologia? The Form and Function of 1 Corinthians 9," *JournStudNT* 24 ('85) 33-48.

1 Corinthians 9 advanced Paul's argument about how Christians are to express their freedom for the benefit of others. Rather than defending his rights as an apostle, Paul advocated renunciation of those rights in free service. His motive for rejecting financial support was "becoming all things," which in the case of eating sacrificial meat meant consideration of others.—D.J.H.

1 Cor 9:16, § 30-157.

244. K. Luke, "'The Night in which He was Delivered up' (1 Cor 11:23)," *Biblebhashyam* 10 (4, '84) 261-279.

The recognition of the Greek verb *paredideto* ("he was delivered up") in 1 Cor 11:23 as exemplifying the Semitic "divine passive" construction helps us to understand the full meaning of the text: The night on which the Father handed Jesus over to death for the salvation of humankind, "our Lord" instituted the Holy Eucharist as a remembrance of his death. —D.J.H.

245. [1 Cor 11:23-26] G. J. Garlatti, "La eucaristía como memoria y proclamación de la muerte del Señor (Aspectos de la celebración de la cena del Señor según San Pablo)," *RevistBíb* 47 (1-2, '85) 1-25.

This second installment [see § 29-1049] in a study of Paul's theology of the Lord's Supper treats the proclamation of the death of the Lord, the new covenant and the eschatological anticipation of the kingdom, and the celebration of Christ's death and the proclamation of the gospel.—D.J.H.

246. P. R. Jones, "1 Corinthians 15:8: Paul the Last Apostle," *TynBull* 36 ('85) 3-34.

With the phrase *eschaton de pantōn* in 1 Cor 15:8, Paul made a definite, unambiguous, and theological claim to be the final apostle. The adjective *eschatos* must mean that the appearance granted to Paul was chronologically the last; perhaps it had some association with the Gentiles as *hoi eschatoi*.—D.J.H.

247. J. Downey, "1 Cor 15:29 and the Theology of Baptism," *EuntDoc* 38 (1, '85) 23-35.

The practice of vicarious baptism on behalf of the dead (see 1 Cor 15:29) is not incongruous when it is seen as a protection against the principalities and powers in the afterlife. The Corinthian Christians feared that their nonbaptized deceased would be prey to the influence of hostile cosmic powers; therefore, they were baptized on behalf of the dead.—D.J.H.

248. C. Burchard, "1 Korinther 15:39-41," *ZeitNTWiss* 75 (3-4, '84) 233-258.

This detailed investigation of 1 Cor 15:39-41 first situates these verses in the total argument of chap. 15, and then examines terms such as the "glory" of these celestial and terrestrial bodies, the redundant antithetical remarks in vv. 39-43, and the argument in vv. 44-49 and 50-52. Finally it compares the scenario in 1 Cor 15:35-49 with the account of Aseneth after her conversion according to *Joseph and Aseneth*.—J.H.N.

249. F. T. Fallon, "Self's Sufficiency or God's Sufficiency: 2 Corinthians 2:16," *HarvTheolRev* 76 (3, '83) 369-374.

Josephus' uses of the term *hikanos* indicate that the motif of sufficiency was appropriate to and part of the "divine man" tradition combated by Paul in 2 Corinthians. With his unanswered question in 2 Cor 2:16 ("who is sufficient for these things?"), Paul suggested that no one is sufficient by oneself and stressed that God had made him sufficient to be a minister of the new covenant (see 3:6).—D.J.H.

250. [2 Cor 3:13-16] M. A. Molina, "La remoción del velo o el acceso a la libertad. Ensayo hermenéutico," *EstBíb* 41 (3-4, '83) 285-324.

This investigation of 2 Cor 3:13-16 asks how and why the interpretation of a biblical text should be linked to the patristic exegetical tradition. After summarizing modern exegesis of 2 Cor 3:13-16 and pointing out its shortcomings, the article surveys the patristic interpretations of the text from Tertullian to the 5th century A.D., and reflects on the text's significance for the Christian reading of the OT.—D.J.H.

251. E. WONG, "The Lord Is the Spirit (2 Cor 3,17a)," *EphTheolLov* 61 (1, '85) 48-72.

Paul's use of *hēnika ean* and *epistrepsę̄* in 2 Cor 3:16 suggests that he was expressing his own idea regarding the removal of the veil when one turns to the Lord, not quoting or alluding to Exod 34:34. The statement *ho de kyrios to pneuma estin* in 2 Cor 3:17a explained who was meant by *kyrios* in v. 16: "Now by the Lord I mean the Spirit." 2 Cor 3:16-18 formed a tightly knit subunit in which Paul depicted the Spirit as the unveiler.—D.J.H.

2 Cor 5:8, § 30-259.

252. [2 Cor 5:18] SR. ANNE-ÉTIENNE, "Réconciliation. Un aspect de la théologie paulinienne," *FoiVie* 84 (1-2, '85) 49-57.

The Pauline understanding of reconciliation is discussed with reference to the three ideas expressed in 2 Cor 5:18: God as the source of reconciliation through Christ, the reconciled person as a new creature, and the ministry of reconciliation. Special attention is given to Rom 5:1-11; Col 1:15-23; and Eph 2:14-18.—D.J.H.

Galatians–Philemon

253. J. L. MARTYN, "Apocalyptic Antinomies in Paul's Letter to the Galatians," *NTStud* 31 (3, '85) 410-424.

Although the letter to the Galatians does not contain the apocalyptic motifs found elsewhere in Paul's letters, its frequent recourse to apocalyptic antinomies makes it as fully apocalyptic as the other Paulines. The pairs of opposites (circumcision/uncircumcision, Jew/Gentile, slave/free, male/female) that were fundamental structures of the cosmos have passed away with the old creation (see Gal 6:13-15; 3:28). In the new creation, the Spirit wages combat against the flesh (see 5:16-17) and even the Law (see 4:21–5:1).—D.J.H.

254. R. YATES, "Saint Paul and the Law in Galatians," *IrTheolQuart* 51 (2, '85) 105-124.

In Galatians, Paul outlined his almost entirely negative view of the Law by daringly comparing it with faith (2:11-21), the Spirit (3:1-5; 5:16-18; 5:22-25), the promise (3:6-29), freedom (4:1-11; 4:21–5:13), and love (5:14; 6:2). Paul understood and loved the Law but recognized that the age to come, brought in by Jesus Christ, demanded a reinterpretation of the old in terms of the new. Thus he called for the *telos* of the Law—its fulfillment and its conclusion as a way of salvation.—D.J.H.

Galatians, § 30-457.

255. J. D. G. DUNN, "Once More—Gal 1:18: *historēsai Kēphan.* In Reply to Otfried Hofius," *ZeitNTWiss* 76 (1-2, '85) 138-139.

Paul's getting to know Cephas as described in Gal 1:18 [see § 29-218] must have included finding out about him, which in Peter's case would surely have involved Peter's experience as a disciple of Jesus and his memories of Jesus' ministry.—D.J.H.

256. F. Vouga, "La construction de l'histoire en Galates 3–4," *ZeitNTWiss* 75 (3-4, '84) 259-269.

This article engages in dialogue with H. D. Betz's analysis of Galatians as a forensic speech, especially his treatment of the *probatio* in 3:1–4:31. Then it concentrates on the anthropology and history that constitute the substance of Paul's remarks in chaps. 3-4. Paul wanted to persuade the addressees of the letter and to make them judges of their own system. The key to the historical explanation is supplied by 4:1-11, since the major issue in the letter was not so much Paul's own legitimation as the correct interpretation of the biblical past. —J.H.N.

Gal 3:11, § 30-226.

Gal 3:20, § 30-227.

257. A. M. Buscemi, "Gal 4, 12-20: Un argomento di amicizia," *StudBibFranLibAnn* 34 ('84) 67-108.

In Gal 4:12-20, Paul borrowed many *topoi* from the genre *peri philias* and adapted them to the immediate situation: friendship between equals and for the good of each party. His argument follows this outline: an invitation in the name of friendship (v. 12), the beginnings of the friendship between Paul and the Galatians (vv. 13-14), the possibility of some change in an old friendship (vv. 15-17), and the unchanging character of Paul's friendship (vv. 18-20).—D.J.H.

258. A. Moda, "La lettera ai Filippesi e gli ultimi anni di Paolo Prigioniero," *BibOr* 27 (1, '85) 17-30.

After discussing general problems connected with Paul's Captivity epistles, the article reviews scholarly efforts to identify the city from which Paul wrote to the Philippians as Rome, Caesarea Maritima, Ephesus, and Corinth, respectively.—D.J.H.

259. E. J. Jezierska, "'Być z Chrystusem' zaraz po śmierci. Św. Paweł o wspólnocie wiernego z Chrystusem po życiu doczesnym (Flp 1,23; 2 Kor 5,8) ('To be with Christ' immediately after death. St. Paul's comments on the union of a worshiper with Christ after life on earth [Flp 1:23; 2 Cor 5:8])," *CollTheol* 55 (1, '85) 29-36.

On the basis of Phil 1:23 and 2 Cor 5:8, it seems possible for a believer to bypass purgatory and to be with Christ immediately after death. This possibility would apply chiefly to a person who "lived Christ" totally during physical life, such as a martyr or Paul himself. Even without a physical body—before the parousia—one can be "with Christ" by virtue of the "inner person" generated at baptism and developed throughout life.—J.P.

260. C. M. Nielsen, "The Status of Paul and His Letters in Colossians," *PerspRelStud* 12 (2, '85) 103-122.

Paul did not write Colossians, the letter was not sent to Colossae, and there was no letter to the Laodiceans (see Col 4:16). Rather than countering some specific form of teaching in a particular place, the writer sought to commend Paul's interpretation of Christ as the one corrective for a whole range of errors. Because Paul was proposed as the only apostle, his gospel became the only authoritative Christian message, and his sufferings were seen as completing those of Christ (see Col 2:14).—D.J.H.

261. J. F. Balchin, "Colossians 1:15-20: An Early Christian Hymn? The Arguments from Style," *VoxEvang* 15 ('85) 65-94.

The assertion that Col 1:15-20 was a liturgical piece quoted by Paul is usually based on the following stylistic criteria: parallelism, introductory formulas, unusual vocabulary, contextual dislocation, christological statements, strophic arrangement, parallel arrangement, syllabic balance, chiastic structure, and free rhythm. However, none of these criteria (nor any combination of them) is sufficient to establish Col 1:15-20 as an early Christian hymn. —D.J.H.

262. K. P. Donfried, "The Cults of Thessalonica and the Thessalonian Correspondence," *NTStud* 31 (3, '85) 336-356.

The starting point for interpreting Paul's Thessalonian correspondence must be the reconstruction of the religious and political history of Thessalonica, at least to the time of the earliest Christian community. The Thessalonians who were attracted to the Pauline mission grew up in a city filled with mystery cults, civic cults, and royal theology. Paul's language to them reveals both continuities and discontinuities with their past pagan practice. Knowledge of Thessalonica's religious and political history suggests that 2 Thessalonians (perhaps written by Timothy) dealt with a concrete situation there, and that the *katechon/katechōn* problem (see 2 Thes 2:6-7) referred to pagan religious practice.—D.J.H.

263. A. Hutter, "Note sur la traduction de 1 Thessaloniciens 1/5 dans la TOB," *EtudThéolRel* 60 (2, '85) 259-260.

By playing too freely with the vocabulary, grammar, and syntax of 1 Thes 1:5, the Traduction Oecuménique de la Bible (TOB) has distorted the sense of the Greek text.—D.J.H.

264. T. Baarda, "1 Thess. 2:14-16. Rodrigues in 'Nestle-Aland,'" *NedTheolTijd* 39 (3, '85) 186-193.

The critical apparatuses in *Novum Testamentum graece* from the 13th to the 26th editions contain the note that, according to Rodrigues, 1 Thes 2:15-16 was an interpolation and should be eliminated. The note should be emended, however, since in *Les seconds chrétiens—Saint Paul* (1876), H. Rodrigues suggested that 1 Thes 2:14-15 (plus 16?) was a late insertion (after A.D. 135) of an anti-Jewish "Johannine" type. In fact, it would be better to omit mention of Rodrigues altogether and retain only A. Ritschl's suggestion that v. 16c was an interpolation. —D.J.H.

265. J. D. Quinn, "The Pastoral Epistles," *BibToday* 23 (4, '85) 228-238.

In light of the observable facts about the Pastorals (text, genre, content), the article reviews modern hypotheses concerning the origin and purpose of these letters (who? when? from where? to whom? to where?). Whether the Pastorals originated at the end of the first Christian generation or at the beginning of the second generation, they aimed at providing continuity in the apostolic and ecclesial mission of bringing all persons to faith in and worship of Jesus.—D.J.H.

266. R. A. WILD, "The Image of Paul in the Pastoral Letters," *BibToday* 23 (4, '85) 239-245.

The author of the Pastorals used "biographical" data about Paul to underscore his theological assessment of Paul's ministry and teachings. He portrayed Paul as a model of self-sufficiency, a proponent of the goodness of all creation, and a guarantor of tradition. —D.J.H.

Pastorals, § 30-150.

267. [Phlm] P. LAMPE, "Keine 'Sklavenflucht' des Onesimus," *ZeitNTWiss* 76 (1-2, '85) 135-137.

Roman legal sources show that the triangular relationship between Onesimus, Paul, and Philemon was not exceptional, and that the legal category *fugitivus* did not fit the case of Onesimus.—D.J.H.

Hebrews

268. G. L. BORCHERT, "A Superior Book: Hebrews," *RevExp* 82 (3, '85) 319-332.

This introduction to Hebrews deals with the book's authorship, date, recipients, unity and structure, nature and purpose, and content. Written by a second-generation, Greek-speaking Jewish Christian familiar with Paul's associates, Hebrews is an extended exposition of Jesus' superiority over the Jewish piety represented in the Torah. [The same issue (pp. 407-418) contains J. L. Blevins's article on preaching and teaching Hebrews.]—D.J.H.

269. R. BROWN, "Pilgrimage in Faith: The Christian Life in Hebrews," *SWJournTheol* 28 (1, '85) 28-35.

Writing in a situation of threatened persecution, the author of Hebrews portrayed the Christian life in terms of a continuing educative experience, a deepening relationship, and an ongoing journey. He gave more encouragement than warning.—D.J.H.

270. F. F. BRUCE, "The Structure and Argument of Hebrews," *SWJournTheol* 28 (1, '85) 6-12.

In his homily on Psalm 110 and other OT texts, the author of Hebrews emphasized the superiority of Christianity to Judaism and warned readers against relapsing into the old order. He developed his argument according to the following outline: the finality of Christianity (1:1–2:18); the rest that remains for the people of God (3:1–4:13); Christ the high priest (4:14–6:20); the order of Melchizedek (7:1-28); covenant, sanctuary, sacrifice (8:1–10:18); call to worship and persevering faith (10:19–12:29); concluding exhortation and prayer (13:1-21); and postscript (13:22-25).—D.J.H.

271. J. CAMPOS, "A Carta aos Hebreus como Apelo à Superação de 'Certa Religiosidade Popular,'" *RevistCultBíb* 8 (31-32, '84) 122-124.

The contrast in Hebrews between the priesthood and cult of Jesus Christ and the Levitical priesthood and cult exemplifies the NT call to go beyond popular religiosity.—D.J.H.

272. R. E. Clements, "The Use of the Old Testament in Hebrews," *SWJournTheol* 28 (1, '85) 36-45.

The author of Hebrews used the OT to illuminate Christian doctrine and Christian doctrine to illuminate the OT. His approach to the OT influenced his treatment of divine revelation, the status of Jesus, the two covenants, the church, worship, and faith.—D.J.H.

273. P. E. Hughes, "The Christology of Hebrews," *SWJournTheol* 28 (1, '85) 19-27.

The primary purpose of Hebrews was to insist on the absolute and unrivaled supremacy of Christ as our unique Savior and Lord. It argued that Christ was superior to the prophets of old, the angels, Moses, and Aaron. It presented Christ as our high priest who has entered the heavenly sanctuary.—D.J.H.

274. W. L. Lane, "Hebrews: A Sermon in Search of a Setting," *SWJournTheol* 28 (1, '85) 13-18.

The proper way to listen to Hebrews is to recognize that it is an early Christian sermon, and to come prepared for both encouragement and warning. It was most likely addressed to a house-church of Jewish Christians in Rome living under the threat of Nero's persecution. The author's strongest encouragement was to remind his friends of the character of Jesus as their champion and great high priest.—D.J.H.

275. F. Raurell, "Certain Affinities between Ez-LXX and the Epistle to the Hebrews with Regard to the 'Doxa' and the Cherubins," *EstFran* 86 (382-383, '85) 209-232.

The article first examines the relation between the cherubim and God's glory according to the Septuagint of Ezekiel, with particular attention to both the cherubim as vehicles of the divine glory even in the Diaspora and purification as necessary for the return of that glory. Then it discusses parallel developments in Hebrews, with reference to Christ as the *archēgos* (see 2:10), Christ and the *doxa* (1:1-13; 2:7, 9, 10; 3:3; 5:5; 13:21), and the expression *Cheroubein doxēs* (9:5).—D.J.H.

276. G. E. Rice, "Apostasy as a Motif and Its Effect on the Structure of Hebrews," *AndUnivSemStud* 23 (1, '85) 29-35.

With apostasy recognized as the central concern of Hebrews, the entire epistle may be divided into five major sections: 1:5–2:4; 2:5–4:13; 4:14–6:8; 6:9–10:39; and 11:1–12:29. Each section contains a theological exposé, a warning, and a statement of judgment.—D.J.H.

277. J. P. Meier, "Structure and Theology in Heb 1,1-14," *Biblica* 66 (2, '85) 168-189.

Heb 1:2b-4 contains seven clauses, each of which depends directly or indirectly on *huiǫ* in v. 2a, is tied to *huiǫ* by a relative pronoun or participle, and expatiates on one aspect of the Son's nature or work. The same general pattern of thought appears in both the seven christological designations in Heb 1:1-4 and the seven OT quotations in Heb 1:5-14. This "ring" structure describes the Son from the viewpoint of exaltation as starting point and goal.—D.J.H.

278. T. G. Smothers, "A Superior Model: Hebrews 1:1-4:13," *RevExp* 82 (3, '85) 333-343.

Giving particular attention to the use of the OT as a source of the author's thought, this exposition of Heb 1:1–4:13 appears according to the following outline: the prologue (1:1-4), Jesus as superior to angels (1:5-14), the first admonition (2:1-4), exaltation through death (2:5-9), the pioneer of salvation (2:10-18), superior to Moses (3:1-6), and rest for the people of God (3:7–4:13).—D.J.H.

Heb 1:5, § 30-202.

279. M. J. Harris, "The Translation and Significance of *ho theos* in Hebrews 1:8-9," *TynBull* 36 ('85) 129-162.

Although some slight degree of uncertainty remains as to whether *'lhym* in Ps 45:7 is a vocative, there can be little doubt that the Septuagint translator construed it so, and that *ho theos* functioned as a vocative in Heb 1:8 to suggest Jesus' essential unity with God while preserving his functional subordination (see *ho theos sou* in v. 9).—D.J.H.

280. S. P. Brock, "Hebrews 2:9b in Syriac Tradition," *NovTest* 27 (3, '85) 236-244.

In Peshitta manuscripts there are four possible readings of Heb 2:9b. The original Peshitta version read as follows: "For he in his grace, God, tasted death on behalf of everyone." —D.J.H.

281. H. S. Songer, "A Superior Priesthood: Hebrews 4:14-7:28," *RevExp* 82 (3, '85) 345-359.

Among Jews and Greeks in the 1st century, priesthood was understood to provide access to deity and to guarantee good fortune. The superior priesthood of Jesus was explained in Heb 4:14–7:28 by an exhortation stressing the majesty and mercy of Jesus the high priest (4:14-16), comparisons with the priesthoods of Aaron (5:1-10) and Melchizedek (7:1-28), and an exhortative section (5:11–6:20) inserted between the two comparisons.—D.J.H.

Heb 5:5, § 30-202.

282. N. Casalini, "Una *Vorlage* extra-biblica in Ebr 7,1-3? (Verifica delle ragioni letterarie dell'ipotesi)," *StudBibFranLibAnn* 34 ('84) 109-148.

The hypothesis that the author used an extrabiblical source about Melchizedek in Heb 7:1-3 has no solid foundation. The pericope displays a syntactical and logical unity, and harmonizes well with what precedes and follows it.—D.J.H.

283. N. Casalini, "Ebr 7,1-10: Melchisedek prototipo di Cristo," *StudBibFranLibAnn* 34 ('84) 149-190.

Heb 7:1-10 presented Melchizedek as the first example of a priesthood different from and superior to the Levitical priesthood established by the Law, and as the beginning of the new priestly *taxis* to which Christ belongs according to Ps 110:4. Melchizedek functioned not as a prophetic type of Christ but as the prototype of a more excellent priesthood.—D.J.H.

284. R. L. Omanson, "A Superior Covenant: Hebrews 8:1-10:18," *RevExp* 82 (3, '85) 361-373.

The dominant theme of Heb 8:1–10:18 is that in Jesus Christ we have a covenant superior to the one that God established with Israel at Sinai. The text describes the fulfillment accomplished by Jesus with regard to the insufficiency and replacement of the old cult

(8:1–9:10), and the efficacious and definitive sacrifice of Christ (9:11-28). Then it presents Jesus as the cause of eternal salvation (10:1-18).—D.J.H.

285. R. A. Culpepper, "A Superior Faith: Hebrews 10:19-12:2," *RevExp* 82 (3, '85) 375-390.

The superior faith proclaimed in Heb 10:19–12:2 is discussed according to the following general outline: the perseverance of faith (10:19-39), the paradigms of faith (11:1-40), and the pioneer and perfecter of faith (12:1-2).—D.J.H.

Heb 10:38, § 30-226.

286. P. R. Jones, "A Superior Life: Hebrews 12:3-13:25," *RevExp* 82 (3, '85) 391-405.

Hebrews 12–13 contains the climax (chap. 12) and the conclusion (chap. 13) of an expository sermon on the wilderness generation. Its segments are discussed under the theme of superior life: a disciplined life (12:3-11), perseverance in congregational life (12:12-17), etc.—D.J.H.

Catholic Epistles

287. G. C. Bottini, "Giacomo 1,9-11: Minaccia o parenesi?" *StudBibFranLibAnn* 34 ('84) 191-206.

Jas 1:9-11 is a positive paraenesis about the joy that accompanies one who overcomes a typical trial of life—the reversal of socioeconomic conditions. Neither invective nor threat, the text is a sapiential exhortation for both the poor and the rich. This interpretation allows us to read Jas 1:9-11 in its context (Jas 1:1-12) and to maintain the meaning of individual terms in a coherent and consistent way.—D.J.H.

288. F. Manns, "'La maison où réside l'Esprit'. 1 P 2,5 et son arrière-plan juif," *StudBibFranLibAnn* 34 ('84) 207-224.

In light of the broad understanding of *byt* ("house") in intertestamental Jewish writings, the expression *oikos pneumatikos* in 1 Pet 2:5 denotes the city-temple, or the heavenly Jerusalem, in which the Holy Spirit dwells. The accompanying verb *oikodomeisthe* ("be yourselves built") is a theological passive construction designating God as the constructor of the building.—D.J.H.

289. J. Załęski, "Posłuszeństwo władzy świeckiej według 1 Pt 2, 13-17 (L'obbedienza al potere civile in 1 Pt 2, 13-17)," *CollTheol* 54 (4, '84) 39-50.

Reflecting a Hellenistic-Jewish context, the political paraenesis in 1 Pet 2:13-17 urged obedience to Caesar and his vice-regents (v. 13). Such obedience is God's will and entails keeping the laws (vv. 14-15), thereby silencing critics. The service of God as part of Christian freedom (v. 16) distinguishes it from the Stoic exhortation to freedom. Finally (v. 17), ordinary people and Caesar deserve honor, but believers should be loved and God alone is to be feared (the basis of the paraenesis).—J.P.

290. H. S. KVANVIG, "Bruken av Noahtradisjonene i 1 Pet 3:20f" [The Use of the Traditions about Noah in 1 Pet 3:20f], *TidsTeolKirk* 56 (2, '85) 81-98.

The main problem in the exegetical debate about 1 Pet 3:18-22 concerns the identity of the "spirits" in v. 19: Are they the spirits of the dead or evil spirits? In light of parallel material from *1 Enoch* 1–36 and 65–69, the article argues for the latter alternative. *1 Enoch* and other Jewish writings express the worldview presupposed in 1 Peter. The story of the Flood refers to the emergence of evil in the world. The spirits and the Flood are not used as positive identifications for the believers or as illustrations of the baptismal water, but as archetypes of sin and evil. Thus the story emphasizes the power of God to combat evil.—H.M.

291. B. PRETE, "L'espressione *hē en Babylōni syneklektē* di 1 *Pt.* 5,13," *VetChrist* 21 (2, '84) 335-352.

The reference to Babylon in 1 Pet 5:13 should be interpreted neither as a geographical indication (of a place in Mesopotamia or Egypt) nor as a pseudepigraphic designation for Rome. Rather, it was intended as a metaphor for the situation of Christians as aliens and exiles in the world. This metaphorical understanding is suggested by the Jewish idea of Babylon as the place of exile, the serene and peaceful tone of 1 Pet 5:13, and other texts from the letter (see 1:1; 2:11; 5:9).—D.J.H.

292. [2 Pet 2:7-8] T. D. ALEXANDER, "Lot's Hospitality: A Clue to His Righteousness," *JournBibLit* 104 (2, '85) 289-291.

The portrait of Lot as "righteous" in 2 Pet 2:7-8 represents an accurate interpretation of the OT author's intention in having Abraham and Lot act almost identically in Genesis 18–19.—D.J.H.

293. J. BLANK, "Die Irrlehrer des ersten Johannesbriefes," *Kairos* 26 (3-4, '84) 166-193.

The opponents criticized in 1 John were former members of the Johannine community, ca. A.D. 100, who held a mistaken "Jewish-Christian" view of the Johannine Shekinah-Christology and thus called into question the Christian understanding of salvation by their claim "We have no sin" (see 1:8). In this context, the author of 1 John urged his readers to "abide" (*menein*).—D.J.H.

294. F. MIAN, "Il contesto storico-religioso dell'annuncio cristiano nella II lettera di Giovanni," *BibOr* 26 (4, '84) 219-224.

The opponents spoken about so harshly in 2 John were docetists who denied the coming of Christ in the flesh (see v. 7). They thought wrongly that they made rationally acceptable the mystery of the incarnation and that they possessed advanced knowledge (*gnōsis*). —D.J.H.

295. D. E. HIEBERT, "Selected Studies from Jude. Part 2: An Exposition of Jude 12-16," *BiblSac* 142 (567, '85) 238-249. [See § 29-1077.]

Having depicted the evil deeds of the immoral persons who had intruded into the churches, Jude continued his assault on "these men" with a figurative portrayal of what they were (vv. 12-13), the prophetic verification of their doom (vv. 14-15), and a summary portrayal of their true nature (v. 16).—D.J.H.

296. G. K. Beale, “The Influence of Daniel upon the Structure and Theology of John’s Apocalypse,” *JournEvangTheolSoc* 27 (4, ’84) 413-423.

The book of Daniel was probably the most formative influence on the thought and structure of Revelation. John’s allusions to Daniel 2 are accompanied by the presence of unique themes from Daniel throughout Revelation, the appearance of Danielic models in individual chapters, the large percentage of other Danielic allusions in comparison with other OT allusions, and the relationship to Revelation of the Danielic midrash in the Synoptic apocalypse. —D.J.H.

297. J.-P. Charlier, “The Apocalypse of John. Last Times Scripture or Last Scripture?” *LumVit* 40 (2, ’85) 180-192.

After showing that the author of Revelation respected the general conventions of apocalyptic, the article distinguishes five series of sevens in the book: letters (1:9–4:11), seals (5:1–8:1), trumpets (8:2–14:5), cups (14:6–19:8), and visions (19:9–22:5). The first two septenaries belong to history and the last two to metahistory; Jesus stands at the meeting point of history and eternity.—D.J.H.

298. R. L. Jeske, “Spirit and Community in the Johannine Apocalypse,” *NTStud* 31 (3, ’85) 452-466.

The phrase *en pneumati* (Rev 1:10; 4:2; 17:3; 21:10) should not be taken as a technical term for ecstasy. Rather, it functioned as a relational symbolic code for participation in the community of the Spirit. It was a symbol of identification, reception, prophetic responsibility, and participation, as well as a sign of the book’s topical structuring.—D.J.H.

Revelation, § 30-165.

Rev 1:13-16, § 30-435.

299. J. H. Knowles, “Gloryland from Revelation. Letters to the Seven Churches (Rev 2–3),” *BibToday* 23 (3, ’85) 173-181.

The archaeological and textual evidence pertinent to the seven letters in Revelation 2–3 is summarized with a view to identifying their messages.—D.J.H.

300. W. H. Shea, “The Parallel Literary Structure of Revelation 12 and 20,” *AndUniv SemStud* 23 (1, ’85) 37-54.

Rev 12:1-17 and 20:1-10 follow a similar literary outline: beginning of the era (12:1-5; 20:1-2), transitional statement (12:6; 20:3), central statement (12:7-12; 20:4-6), transitional statement (12:13-16; 20:7), and end of the era (12:17; 20:8-10). The two texts are also linked by lexical and thematic correspondences as well as by the alternation of vertical and horizontal dimensions. Rev 20:11-15 balances Rev 11:19, which immediately precedes Rev 12:1-17. Two diagrams conclude the article.—D.J.H.

301. E. Testa, “La struttura di Ap 12,1-17,” *StudBibFranLibAnn* 34 (’84) 225-238.

The narrative program of Rev 12:1-17 features interactions between four major characters: the woman, the dragon, Michael, and the male child. Structural analysis of the text shows that vv. 7-9 and 10-12 are necessary for the narrative program. The woman and the dragon are both heavenly and earthly, as well as individual and collective.—D.J.H.

302. [Rev 13:1] J. H. Ulrichsen, "Die sieben Häupter und die zehn Hörner. Zur Datierung der Offenbarung des Johannes," *StudTheol* 39 (1, '85) 1-20.

The seven heads (see Rev 13:1; 17:9) signify the seven Roman emperors beginning with Caligula. The ten horns (see Rev 13:1; 17:12) also signify the Roman emperors from Caligula onward, but include the three interregnum emperors (Galba, Otho, Vitellius). Thus Revelation was composed under the sixth/ninth emperor, Domitian (i.e., ca. A.D. 90-95). —D.J.H.

Rev 17:9-12, § 30-302.

Rev 20:1-10, § 30-300.

BIBLICAL THEOLOGY

303. P. Corset, "Le théologien face au conteur évangélique. A la recherche d'une théologie narrative," *RechSciRel* 73 (1, '85) 61-84.

This essay sets within a historical perspective the shifts in the discourse of speculative theology, kerygmatics, hermeneutics, and recent narrative theology. It reviews the discovery of narrativity in the act of theologizing from K. Barth, through R. Bultmann and E. Käsemann, to J.-B. Metz. The object of theology is God in his revelation. But Bultmann's reduction of history to human historicity ran counter to Barth's invitation to consider the humanity of God as recounted history. Käsemann raised anew the question of why the early community felt the need, after so many years, to return to the figure of the earthly Jesus and to produce narrative texts. E. Jüngel in turn raised the question of language and hermeneutics by considering the possibility of identifying God with the event; God comes to human language in the event of the cross of Christ. In Metz's political theology, the transmission of the experience of faith is accomplished not in the language of argument but in the recounting of an event. Thus to speak of "narrative theology" is to insist on the rootedness of theology in history and in the world, without necessarily eradicating what belongs to the *intellectus fidei:* reflection and argument.

304. G. F. Hasel, "The Relationship between Biblical Theology and Systematic Theology," *TrinJourn* 5 (2, '84) 113-127.

After tracing the development of biblical theology and its relation to systematic theology from J. P. Gabler to K. Stendahl, the article reflects on problems raised by the distinction between "what it meant" and "what it means," and considers the approaches to this issue proposed by R. Bultmann, K. Barth, P. Tillich, and D. H. Kelsey. The last part makes eleven suggestions about the relation between biblical theology and systematic theology.—D.J.H.

Christology

305. A. Feuillet, "Les problèmes posés par l'exégèse des Psaumes. Quatre Psaumes royaux (II, XLV, LXXII, CX)," *RevThom* 85 (1, '85) 5-37.

The article first surveys changes in exegesis of the OT Psalms, especially as a result of the work of H. Gunkel and his followers. Then it discusses the messianic interpretation of four royal psalms (Psalms 2, 45, 72, 110) and their connections with the NT. It is necessary to interpret these royal psalms both horizontally (by considering the extrabiblical documentation) and vertically (by taking into account the profound originality and organic development of the religion proper to Israel).—D.J.H.

306. J. A. FITZMYER, "The Biblical Commission and Christology," *TheolStud* 46 (3, '85) 407-479.

The article first presents an English translation of the official Latin version of the Pontifical Biblical Commission's recent document on Christology [see *NTA* 29, p. 218; § 29-675r]. Then it discusses the eleven approaches to Christology considered in the document, gives pertinent bibliographic information, and notes the Commission's reactions to each approach. The importance of this document lies in its insistence on the total biblical picture of Christ and its critical attitude toward Scripture.—D.J.H.

307. R. H. FULLER, "The Theology of Jesus or Christology? An Evaluation of the Recent Discussion," *Semeia* 30 ('84) 105-116.

Should we return to a theology of Jesus, or does the NT witness require us to retain an ontological Christology? The article examines the approaches to this basic question taken in H. Grass's *Christliche Glaubenslehre* (2 vols., 1973-74), E. Schillebeeckx's *Jesus* (1979) and *Christ* (1980), J. D. G. Dunn's *Christology in the Making* (1980), R. P. C. and A. T. Hanson's *Reasonable Belief* (1980), and A. E. Harvey's *Jesus and the Constraints of History* (1982). Although much of the NT operated with a theology of Jesus, we also have to take into account the ontological Christology of the christological hymns and the later stratum of the Fourth Gospel. [The same issue (pp. 117-121) contains D. Juel's response to Fuller.] —D.J.H.

308. C. R. HOLLADAY, "New Testament Christology: A Consideration of Dunn's *Christology in the Making*," *Semeia* 30 ('84) 65-82.

This version of a review article published in *NovTest* [§ 28-278r] is accompanied with a response by A. Segal to J. D. G. Dunn and Holladay (pp. 83-95) and a reply by Dunn to Holladay and Segal (pp. 97-104).—D.J.H.

309. W. HORBURY, "The Messianic Associations of 'The Son of Man,'" *JournTheolStud* 36 (1, '85) 34-55.

The messianic interpretation of Daniel 7 is likely to have been early enough to have given the expression "the Son of Man" a messianic association at the beginning of the Christian era. A distinct but comparable early messianic interpretation of words for "man," which appears to have been rooted in non-Danielic biblical passages, strengthens the probability that messianic significance could have been perceived in "the Son of Man" on its own.—D.J.H.

310. L. W. HURTADO, "New Testament Christology: Retrospect and Prospect," *Semeia* 30 ('84) 15-27.

In addition to the Nag Hammadi materials, a rich profusion of Jewish writings has enhanced our knowledge of pre-Christian developments in the matrix of early Christian faith. These "background" data must not be used too heavy-handedly, however, so as to obscure accurate perception and prevent sympathetic appreciation of the discrete characteristics of early Christianity. There is a good deal of refinement and correction to be done before we will understand clearly the significance of early Christian belief in Jesus as it took shape in the 1st century.—D.J.H.

311. D. R. Jackson, "The Priority of the Son of Man Sayings," *WestTheolJourn* 47 (1, '85) 83-96.

In the six Synoptic sayings that are recorded in forms with and without the "Son of Man" title, those with the title (Mt 16:13; Mk 8:31/Lk 9:22; Mt 16:28; Mt 20:28/Mk 10:45; Lk 6:22; Lk 12:8) are prior. The omission of "Son of Man" in the parallel versions is consistent with the tendency in other NT and extracanonical writings to avoid the title. Jesus coined the "Son of Man" title with reference to himself as the figure seen in Daniel 7.—D.J.H.

312. H. C. Kee, "Christology and Ecclesiology: Titles of Christ and Models of Community," *Semeia* 30 ('84) 171-192.

After exposing the critical biases calling into question both the approach and the results of W. Bousset's *Kyrios Christos* (1913), the article shows how J. M. Robinson and H. Koester in *Trajectories through Early Christianity* (1971) are still locked into the Boussetian difficulties, and criticizes their treatment of miracles in the Gospel tradition and the christological implications of the wisdom tradition attributed to Jesus. The most serious deficiency in the approach to Christology represented by Bousset and his heirs down to the present is their failure to take into account the self-conscious Christian communities in and by which Jesus' messiahship was affirmed. [The same issue (pp. 193-199) contains D. C. Duling's response to Kee.]—D.J.H.

313. P. R. Keifert, "Interpretive Paradigms: A Proposal Concerning New Testament Christology," *Semeia* 30 ('84) 203-214.

Four interpretative paradigms in NT Christology can be distinguished with respect to their focus on (1) the historical context and events behind the text, (2) the author's intention, (3) the dialogue between text and contemporary audience, and (4) the text in relation to itself. A proposal to integrate these historical and linguistic types for theological purposes concludes the article.—D.J.H.

314. G. Marchesi, "Gesù Cristo: 'Il profeta escatologico'? L'interpretazione cristologica di E. Schillebeeckx," *CivCatt* 136 (3237, '85) 231-246.

E. Schillebeeckx's idea of the "eschatological prophet" as generating all the christological titles denoting Jesus' sovereignty rests on an empty concept of prophet and a misreading of the hypothetical source Q. The title "Son of God" remains the most adequate theological category for expressing the profound mystery of Jesus.—D.J.H.

315. D. Muñoz León, "El principio trinitario inmanente y la interpretación del Nuevo Testamento (A propósito de la cristología epifánica restrictiva) (continuación)," *EstBíb* 41 (3-4, '83) 241-283.

This installment [see § 28-677] argues against R. Bultmann's hypothesis that the gnostic revealer-redeemer myth underlay the Johannine understanding of the Logos, and maintains that the idea of the Logos was rooted in Christian faith and biblical-targumic traditions. It also takes issue with E. Käsemann's assertions about the docetic and heretical character of the Fourth Gospel. [To be continued]—D.J.H.

316. G. R. Osborne, "Christology and New Testament Hermeneutics: A Survey of the Discussion," *Semeia* 30 ('84) 49-62.

Recent contributions to Christology are described under seven headings: historico-theological schools, the historical approach, eschatological approaches, process Christology, liberation and materialist Christologies, sociology and Christology, and Wisdom Christology. We must unite a Christology from above with a Christology from below, a diachronic with a synchronic approach, and an ontological with a functional category in a revisionist Christology.—D.J.H.

317. M. Root, "Dying He Lives: Biblical Image, Biblical Narrative and the Redemptive Jesus," *Semeia* 30 ('84) 155-169.

After analyzing how the NT depicts the redemptive significance of Jesus in images (of liberation and reconciliation) and narrative patterns, the article calls attention to the centrality of death and failure in the redemptive work of Christ. Then it explores the limitations placed by these patterns on theological positions that claim to be interpretations of the Christian message as made normative by the NT.—D.J.H.

318. D. Spada, "Il Cristo di Dio. Risposta ai quesiti sull'uomo," *EuntDoc* 38 (1, '85) 3-21.

This synthesis of biblical and patristic data on Christ as the answer to questions about humanity treats the preexistent Christ, Christ in the midst of creation, Christ and the first Adam, and Christ as the second Adam.—D.J.H.

319. P.-R. Tragan, "Jesus—Sohn Davids, Sohn Gottes. Der Beitrag der neueren Exegese zum Verständnis der Heiligen Schrift," *ErbAuf* 61 (2, '85) 85-96.

This investigation of the theological significance of historical-critical exegesis first considers Jesus the man from Nazareth (Son of David) and Jesus the risen Lord (Son of God). Then it discusses the influence of the earthly Jesus on the formation of the apostolic tradition, the role of Jesus in contemporary christological thinking, and the extent to which the earthly Jesus can serve as a model for following Christ.—D.J.H.

Church and Ministry

320. E. Hoornaert, "O Serviço nas Comunidades Cristãs dos Dois Primeiros Séculos," *RevistEclBras* 45 (178, '85) 274-295.

After relating Jesus' ideal of service to the actions of his followers, this investigation of Christian service during the 1st and 2nd centuries discusses the services performed by various local ministers (deacons, bishops, presbyters), other sacred missions or liturgies (teaching, prophecy, apostleship), the charismatic nature of primitive Christianity, and the development of early catholicism.—D.J.H.

321. H. Jones, "Are There Apostles Today?" *Evangelical Review of Theology* [Exeter, UK] 9 (2, '85) 107-116.

Paul qualified as an apostle on the same grounds that the Twelve did: Paul was a directly commissioned witness to Christ in his resurrection, and a divinely chosen recipient of revelation from him for the nations and the church. Eph 4:11 does not necessarily imply the continuing existence of postascension apostles. There are no apostles today.—D.J.H.

322. D. W. Perkins, "Models for Ministry," *TheolEduc* 31 ('85) 42-51.

The descriptions of Jesus' ministry in Jn 13:1-30 and Mk 8–10 and of Paul's ministry in 2 Corinthians 4 reveal that both men saw themselves as suffering servants, and that their servanthood implied God's own servanthood.—D.J.H.

323. M. Root, "Called to the Office of Ministry: The New Testament and Today," *CurrTheolMiss* 12 (3, '85) 157-166.

Various ministerial offices in the NT involved some notion of call. This call was to the activities of witness, pastoral care, and leadership as forms of participating in the ministry of Christ. The call to such ministry came from Christ in his Spirit.—D.J.H.

324. R. Schwarz, "Pastoralassistenten im Neuen Testament? Gedanken zum Thema der Bischofssynode 1986," *BibLiturg* 58 (1, '85) 17-19.

The role of pastoral assistants in today's church should be rooted in the late NT teachings about church office (Pastorals, 1 Peter) and the early NT evidence about teachers (Rom 12:7; 1 Cor 12:28-29) and catechists (Gal 6:6). Qualifications for pastoral assistants should include a deep prayer-life, solid formation, and authorization by the bishop.—D.J.H.

325. M. O. Tolbert, "Ministry in the New Testament," *TheolEduc* 31 ('85) 62-76.

After pointing out some modern distortions of the term "minister," the article discusses Jesus' radical understanding of ministry as service, the minister as God's servant, ministry in the context of the church, spiritual gifts, ordination, and salaries.—D.J.H.

326. C. L. Winbery, "The Scope of Ministry," *TheolEduc* 31 ('85) 36-41.

Recognition of the functional uses of NT words such as *diakonos* and *episkopos* helps us to recognize the scope of ministry in the early church. Ministry is the function of all the body, not of a few individuals.—D.J.H.

327. J. Zumstein, "Le prophète chrétien dans la Syro-Palestine du 1er siècle," *FoiVie* 83 (5, '84) 83-94.

The prophets active in Syro-Palestinian Christian communities between A.D. 30 and 70 were charismatic preachers who spoke on behalf of the risen Christ. Their ethical radicalism involved renunciation of home, family, and property. These itinerant charismatics spoke Aramaic and worked in rural areas.—D.J.H.

Various Themes

328. D. W. Amundsen, "The Developing Role of Suffering in Salvation History," *Crux* 20 (2, '84) 12-25.

The OT gives two reasons for the suffering of God's people: punishment owing to sin, and testing and training. The OT attitude toward suffering was often marked by a yearning for vindication and even vengeance. The crucial difference between suffering in the OT and suffering since the cross hinges on the sufferings of Christ and his people's fellowship with him in suffering.—D.J.H.

329. D. L. Bock, "Evangelicals and the Use of the Old Testament in the New. Part 1," *BiblSac* 142 (567, '85) 209-223.

Four evangelical approaches to the use of the OT in the NT are described: the full human intent school (W. C. Kaiser), the divine intent/human words school (S. L. Johnson, J. I. Packer, E. E. Johnson), the historical progress of revelation and Jewish hermeneutic school (E. E. Ellis, R. Longenecker, W. Dunnett), and the canonical approach and NT priority school (B. K. Waltke).—D.J.H.

330. H. Büchele, "Jesus und die Öffentlichkeit," *TheolQuart* 165 (1, '85) 14-28.

The article first considers the NT exegetical evidence on "publicness," i.e. the public realm, with reference to Jesus (his activity, teaching, and death) and the early church. Then it discusses publicness from the perspective of social ethics: the form of a new community, publicness as a relatively independent dimension, publicness as "collective power," and unsuccessful dealings with publicness.—D.J.H.

331. W. S. Campbell, "Christianity and Judaism: Continuity and Discontinuity," *Christian Jewish Relations* [London] 18 (1, '85) 3-15.

Study of covenant, Paul's conversion call, and the title "Israel" in the NT indicate both continuity and discontinuity between Christianity and Judaism. It is now time for a balanced but positive appreciation of Christianity's continuing debt to Judaism, and for an end to all implicit anti-Judaism within Christianity.—D.J.H.

332. G. L. Carey, "Biblical-Theological Perspectives on War and Peace," *EvangQuart* 57 (2, '85) 163-178.

This article considers the OT ideas of war and Yahweh as a warrior, the impact of Jesus and the new age, the early Christian as a citizen of two communities, modern theories of pacifism and just war, and elements of a Christian doctrine of peace.—D.J.H.

333. G. Caron, "Seeing 'Mary' with New Eyes," *AfricEcclRev* 27 (4, '85) 238-244.

Despite the Johannine vignette in Jn 19:25-27, it is doubtful that Mary was at the foot of the cross. According to Luke (see Lk 2:33-35; 8:19-21; Acts 1:14), Mary was not spared the test of discipleship. There is no evidence that the risen Jesus appeared first to Mary. —D.J.H.

334. J. J. Collins, "'Behold I make all things new.' Eschatology in the Biblical Tradition," *ChicStud* 24 (2, '85) 193-207.

The article first discusses the OT roots of three apocalyptic motifs: the Day of the Lord, the combat, and the new creation. Then it considers the influence of these and other apocalyptic motifs in Daniel, early Christian circles, and Revelation. It concludes with observations about applying apocalyptic material to modern situations.—D.J.H.

335. H. J. B. Combrink, "Nuwe-Testamentiese uitsprake oor die (on)ontbindbaarheid van die huwelik" [New Testament Statements concerning the (In)dissolubility of Marriage], *NedGerefTeolTyd* 26 (2, '85) 131-151.

Discussion of the NT texts on marriage and divorce (Mk 10:2-12; Mt 5:32; 19:3-12; Lk 16:18; 1 Cor 7:10-16) leads to the conclusion that the indissolubility of marriage and the prohibition of divorce remain the clear and consistent teaching of the NT. However, the pastoral application of this conclusion should not lead to a new form of legalism. Because of the reality of sin in the present dispensation, the NT also takes into account the impossible impossibility of the failure of marriage. A two-page bibliography concludes the article. —B.C.L.

336. L. de Souza, "Magia na Bíblia," *RevistCultBíb* 9 (33-34, '85) 3-4.

This brief synthesis of OT and NT evidence regarding magic and magical practices introduces seven articles by J. E. Martins Terra that treat various aspects of the relation between religion and magic.—D.J.H.

337. E. Fudge, "The Final End of the Wicked," *JournEvangTheolSoc* 27 (3, '84) 325-334.

None of the Bible's language suggests unending conscious torment as the fate of wicked human beings. Both the OT and the NT affirm that the wicked will finally perish completely and forever in hell. The traditional doctrine of unending conscious torment for the wicked is a pollution derived from paganism via the Apologists and their followers.—D.J.H.

338. J. Galot, "Pour une théologie du Père. Dans le mystère de la Sainte Trinité," *EspVie* 95 (20-21, '85) 295-302.

This second installment [see § 29-1107] considers the mystery of God and the mystery of the Father with regard to knowledge and reality. It also isolates four essential traits in the idea of God as Father: Jesus' *abba*-experience and the revelation of the perfection of paternity, the one who is the origin through generation, the model that expresses itself, and the behavior of the Son in the presence of the Father.—D.J.H.

339. H. Hempelmann, "Emanzipation und Selbstverwirklichung aus philosophischer und aus biblischer Sicht," *TheolBeitr* 16 (2, '85) 71-96.

After clarifying the ideas of emancipation and self-actualization, the article discusses the understanding of humanity in the Enlightenment and modern times, and gives a philosophical analysis of emancipation and self-actualization. Then it considers these themes in the light of biblical ontology and anthropology, with specific reference to Phil 3:4b-9 and the idea of true freedom as being bound to Christ.—D.J.H.

340. W. Kasper, "Einheit und Vielfalt der Aspekte der Eucharistie. Zur neuerlichen Diskussion um Grundgestalt und Grundsinn der Eucharistie," *IntKathZeit/Communio* 14 (3, '85) 196-215.

Reflection on various aspects of the Eucharist in the NT (as testament of Jesus, memorial, thanksgiving and sacrifice, epiklesis, communion, eschatological sign) leads to the definition of the Eucharist as the sacramental sum of the Christian mystery of salvation.—D.J.H.

341. W. Kirchschläger, "Verkündigung und Verkündigungsauftrag der Kirche. Zur neutestamentlichen Grundlegung," *TheolPraktQuart* 133 (2, '85) 125-134.

After considering the earthly Jesus' commission of the Twelve to preach (see Mk 3:13-19; 6:6b-13) and its continuation after Easter, the article discusses various NT aspects of preaching: as ministry of the word, as witness, "in Jesus' name," at the table of the word and at the table of the bread, and as the life force of the church.—D.J.H.

342. R. Kühschelm, "'Zukunftserwartungen. Biblische Modelle der Bewertung dieses Lebens.' Bericht über das dritte 'Colloquium Biblicum' in Wien," *BibLiturg* 58 (1, '85) 20-28.

This report on a conference of forty European exegetes held in Vienna in 1984 on the theme "future expectations—biblical models for evaluating this life" outlines the contents of eight papers (by J. Marböck, G. Vanoni, A. Rebić, H. Rózsa, K. Stock, J. Chmiel, F. Zeilinger, and J. Riedl) and the discussions inspired by them.—D.J.H.

343. N. Lohfink, "'Option für die Armen.' Das Leitwort der Befreiungstheologie im Lichte der Bibel," *StimmZeit* 203 (7, '85) 449-464.

The biblical idea of God's option for the poor is explicated with reference to the liberation of Israel from Egypt, and the good news to Yahweh's poor in Second Isaiah. The influence of these OT themes on the NT and on liberation theology is also explored.—D.J.H.

344. D. Lührmann, "Confesser sa foi à l'époque apostolique," *RevThéolPhil* 117 (2, '85) 93-110.

After denying that the words *pistis* and *pisteuō* belonged to the pre-Christian Greek religious vocabulary, the article examines these terms in the OT and Jewish writings [see § 18-403], investigates the meanings of "faith" in the NT (see Lührmann's *Glaube im frühen Christentum* [1976]), and traces developments in the understanding of faith in connection with the process of canonization [see § 26-604].—D.J.H.

345. J. Luzárraga, "La fe en la espiritualidad bíblica vocacional," *Revista Agustiniana* [Madrid] 26 (79-80, '85) 75-104.

After discussing the nature of faith according to the OT and NT, the article considers the role of faith in the biblical spirituality of vocation under four headings: faith and vocation, faith and vocational obedience, the interpersonal dimension, and faith as the typical virtue of the one who is called.—D.J.H.

346. J. Luzárraga, "La iluminación vocacional en los textos bíblicos," *Manresa* 57 (223, '85) 149-162.

The religious experience of divine illumination leading to vocational clarity is examined with reference to the OT idea of knowing Yahweh and its consequences, the NT portrayals of Jesus as revealing God and calling others to God, and NT teachings about contemplation and wisdom.—D.J.H.

347. J. Luzárraga, "La Pureza de Intención desde la espiritualidad bíblica," *Manresa* 57 (222, '85) 35-53.

The theme of "purity of intention" in prayer and everyday life is illustrated by the great OT and NT characters. Its theological foundations are discoverable in the Pauline ideas of end or goal, reference, and divine witness.—D.J.H.

348. I. H. Marshall, "New Testament Perspectives on War," *EvangQuart* 57 (2, '85) 115-132.

After surveying the contexts in which "war" language occurs in the NT, the article discusses the theme of war in Jesus' teaching according to the Gospels (the kingdom of God, the relation between justice and love, the use of force) and in other NT writings. The NT requires us to understand justice in the context of love; such an understanding closes the door to violence while leaving open the necessity of exercising appropriate force to restrain evildoers.—D.J.H.

349. T. A. Mathias, "The Bible, Ecology and the Environment," *IndTheolStud* 22 (1, '85) 5-27.

The biblical writings demonstrated that nature is not to be feared as having autonomous divine powers. They insisted, however, on nature's link with God, who created it, blessed it, and showed himself through it. In the true biblical spirit, we should use the world's resources while cultivating respect and affection for all our fellow creatures.—D.J.H.

350r. L. Morris, *Testaments of Love* [*NTA* 26, p. 95].

G. M. Newlands, *Theology of the Love of God* (Atlanta: John Knox, 1980).

S. L. Johnson, "Divine Love in Recent Theology," *TrinJourn* 5 (2, '84) 175-187.—Morris's study of love in the Bible is a work of excellent scholarship, which will be read and pondered for many years. There does seem to be some confusion, however, in his simultaneous insistence on God's unconditional elective love and God's universal love. Newlands's investigation of theological method, with love as its focus, makes little use of the Bible and parades too many disorganized issues before the reader.—D.J.H.

351. T. Norris, "Why the Marriage of Christians is One of the Seven Sacraments," *IrTheolQuart* 51 (1, '85) 37-51.

This attempt to ground the sacramentality of Christian marriage in Scripture first treats ecclesiological themes in Jn 13–17 (the new commandment, the cross as the measure, the unity of Jesus' disciples, effective witness) and then presents the basic shape of marriage according to the NT (with special reference to Mt 19:3-12; Mk 10:2-9). Since Christian marriage embodies what the church is, and since a sacrament is an unfolding or realization in perceptible form of Christ's fullness present in the church, it follows that the marriage of Christians is a sacrament in the strict sense.—D.J.H.

352. C. Perrot, "Le chant hymnique chez les juifs et les chrétiens au premier siècle," *MaisDieu* 161 ('85) 7-31.

The use of hymnic song by Jews and Christians in the 1st century A.D. is examined with reference to three settings: the Jerusalem Temple shortly before its destruction in A.D. 70, Jewish house-synagogues in Israel and "prayer houses" in the Hellenistic Diaspora, and the early Christian (especially Pauline) communities. A three-page bibliography is appended.—D.J.H.

353. A. Rodríguez Carmona, "Uso de la Sagrada Escritura en la mariología," *EphMar* 35 (1-2, '85) 143-159.

The NT understanding of Mary reflects the "derashic" attitude and methodology illustrated in the OT, Jewish writings, and the NT insofar as it relates Mary to OT figures and motifs in the light of Christology, ecclesiology, and soteriology. Recognition of the derashic process helps the church to connect its beliefs about Mary with Scripture in various ways.—D.J.H.

354. C. SANSONI, "L'Israelita e il suo prossimo," *Angelicum* 62 (2, '85) 149-167.

After discussing the OT words for "neighbor" in Hebrew (*rēăʿ*) and Greek (*plēsion*), the article traces the narrowing and expanding of the idea of the neighbor in biblical and other Jewish writings. Then it calls attention to three new elements introduced by Jesus: the intrinsic connection between love of God and love of neighbor, the extension of the concept to include all persons (even enemies), and the need for active and diligent love.—D.J.H.

355. A. SANZ, "María y la mujer en el N.T.," *EphMar* 35 (1-2, '85) 189-194.

Three articles in G. Dautzenberg, H. Merklein, and K. Müller (eds.), *Die Frau im Urchristentum* (1983) are discussed: J. Blank on women in the Jesus traditions, R. Mahoney on the mother of Jesus in the NT, and G. Lohfink on women deacons in the NT.—D.J.H.

356. L. SCHOTTROFF, "Experiences of Liberation. Liberty and Liberation according to Biblical Testimony," *Concilium* 172 ('84) 67-73.

The Bible recognized lack of liberty in situations of oppression (toward slaves, debtors, and nations) and in the lordship of one human being over another. Jesus' proclamation of God's sovereign rule included actual liberation practice, which involved other people and lived on after his death. Paul's fundamental idea was that, through Christ's resurrection, believers are freed from the power of sin. The process of liberation takes place where people "at the bottom" organize their lives with the power of the divine Spirit.—D.J.H.

357. G. T. SHEPPARD, "The Use of Scripture within the Christian Ethical Debate Concerning Same-Sex Oriented Persons," *UnSemQuartRev* 40 (1-2, '85) 13-35.

Liberals and conservatives alike often try to rescue the Bible from its homophobic statements, and thereby confuse the words of the authors/redactors of Scripture with the word of God, to which they can only bear human witness. A canon-contextual approach to the topic shows that the biblical affirmation of intimate sexual love among heterosexual persons does not necessarily imply a condemnation of a similar sexual love among "naturally" same-gender-oriented persons.—D.J.H.

358. G. S. SLOYAN, "Jewish Ritual of the First Century C.E. and Christian Sacramental Behavior," *BibTheolBull* 15 (3, '85) 98-103.

Whereas Judaism has no sacramentalism in the systematic sense developed by Christianity, a sacramental idea is to be found germinally in both the Bible and the Mishnah. This conclusion is true if by sacramentalism is meant the performance of rites utilizing the creation that God saw as good, by which rites certain aspects of life are sanctified and Jewish worshipers are changed in their relation to God.—D.J.H.

359. B. TARJÁNYI, "Junge Leute in der Bibel. Eine exegetische Besinnung," *GeistLeb* 58 (4, '85) 293-297.

People in biblical times distinguished three age-groups: children, adults, and the elderly. Even though the biblical vocabulary for "youth" is sparse, the Bible portrays many young persons and presents the good news as especially appropriate to them.—D.J.H.

360. C. TURIOT, "Pierre dans le Nouveau Testament," *SémiotBib* 36 ('84) 1-14.

This semiotic examination of the NT texts about Peter develops his "configuration" and its principal thematic articulations. Taking Mt 16:13-20 as a point of departure, the article constructs features of Peter's "identity card": heritage (son of John, son of Jonah), profession (fisherman), foundational event (memory and pardon), and name (Peter).—D.J.H.

361. M. TURNER, "Spiritual Gifts Then and Now," *VoxEvang* 15 ('85) 7-64.

Giving particular attention to Paul's letters and Lk-Acts, the article first elucidates the NT understanding of three spiritual gifts (prophecy, speaking in tongues, healing) and establishes their significance and semantic relation to the structure of Pauline theology as a whole. Then it investigates whether there are modern counterparts to the prototypical gifts, whether the reception of charismatic gifts depends on a postconversion crisis-experience, and what the relation between revelatory experiences and theology is.—D.J.H.

362. L. VANDER BROEK, "Women and the Church: Approaching Difficult Passages," *RefRev* 38 (3, '85) 225-231.

In dealing with problematic NT passages, three questions must be asked: Is the common interpretation accurate or exegetically sound? Is the ethical stance or imperative of the passage culturally and temporally bound? Is the ethical teaching consistent with what is found elsewhere in Scripture? The hermeneutical significance of these questions is illustrated with reference to three NT texts about women and the church (1 Pet 3:1-7; 1 Tim 2:8-15; 1 Cor 11:2-16).—D.J.H.

363. H. U. VON BALTHASAR, "Jesus and Forgiveness," *IntCathRev/Communio* 11 (4, '84) 322-334.

The English version of an article published in German in *IntKathZeit/Communio* [§ 29-727]. —D.J.H.

364. N. WALTER, "'Hellenistische Eschatologie' im Frühjudentum—ein Beitrag zur 'Biblischen Theologie'?" *TheolLitZeit* 110 (5, '85) 331-348.

Hellenistic-Jewish writings (e.g. Philo's works, Wisdom, *4 Maccabees, 2 Enoch, 3 Baruch, Testament of Abraham*) have been neglected in biblical theology. Some of their teachings about eschatology (the eternity of God, the heavenly world, judgment after death and the immortality of the soul, the ethic of responsibility in the world) are especially significant for understanding NT eschatology and for developing a Christian biblical theology.—D.J.H.

365. H. WILKENS, "Die Anfänge des Herrenmahls," *Jahrbuch für Liturgik und Hymnologie* [Kassel] 28 ('84) 55-65.

The major paradigms for the Lord's Supper in NT times were the eschatological meal of the Palestinian Jewish Christians (the tradition behind Mk 14:22-25), the cross-accented meal of the Pauline-Antiochian tradition (1 Cor 11:23-26), and the universal Gentile Christian meal replacing the Jewish Passover (the Roman-Markan redaction of Mk 14:22-25). Easter as the inbreaking of God's reign, expressed prophetically and symbolically in Jesus' Holy Thursday meal, was the real basis for the meals celebrated by the church.—D.J.H.

366. C. J. H. WRIGHT, "The Use of the Bible in Social Ethics: Paradigms, Types and Eschatology," *Transformation* [Exeter, UK] 1 (1, '84) 11-20.

There are two directions from which one may correlate the Bible with the realm of social ethics: taking a specific issue as the starting point and examining it in light of the Bible's story line (creation, fall, redemption, new creation), or beginning with the triangular model of relationships in the Bible (God, humans, the world) and seeing how and where the understanding gained by studying the Bible applies to contemporary social issues. The approaches outlined in this article help to reconcile some alleged opposites or dichotomies (social versus individual, social versus evangelistic, OT versus NT, creation versus kingdom).—D.J.H.

367. J. J. Young, "New Testament Perspectives on Divorce Ministry," *Pastoral Psychology* [Princeton, NJ] 33 (3, '85) 205-216.

After describing the historical context of Jesus' teaching on divorce and remarriage, the article examines Jesus' view of marriage, his teaching on divorce and remarriage (see Lk 16:18; Mk 10:2-12; Mt 5:31-32; 19:3-12; 1 Cor 7:1-16), and the Pauline and Matthean adaptations of Jesus' teaching. Then it draws some conclusions from the scriptural evidence and offers pastoral applications for today.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

368. J. Barr, "The Question of Religious Influence: The Case of Zoroastrianism, Judaism, and Christianity," *JournAmAcadRel* 53 (2, '85) 201-235.

Jewish evidence from the early Second Temple period lacks any indication of curiosity about the distinctive character of Persian religion. The Persians appear as de facto authorities with whom Jews could negotiate on a basis of respect and even friendship, but the actual nature of their religious belief and practice was left aside. The Greeks seem to have made the Iranian religious world known to non-Iranians, including the Jews. The supposition of Iranian influence behind Jewish ideas (e.g. angels, periodization of history, dualism, ritual purity), though entirely conceivable and possible, remains intangible and undemonstrable. At least it can be said that Jews may have found stimulus in various elements or patterns of Iranian religion.—D.J.H.

Archaeology

369. G. Fuks, "Where have all the Freedmen Gone? On an Anomaly in the Jewish Grave-Inscriptions from Rome," *JournJewStud* 36 (1, '85) 25-32.

Even though the number of freedmen in the Jewish community at Rome must have been relatively large, there is not one reference to "freedmanship" among the Jewish grave inscriptions from Rome. The only satisfactory explanation is that Jewish freedmen and members of their families deliberately avoided direct mention of the fact that they had formerly been slaves, perhaps out of fidelity to the Jewish idea that there is no lord but the Lord.—D.J.H.

370. S. Loffreda, "Vasi in vetro e in argilla trovati a Cafarnao nel 1984. Rapporto preliminare," *StudBibFranLibAnn* 34 ('84) 385-408, plates 69-84.

The two archaeological campaigns at Capernaum in 1984 revealed material from the Paleolithic and Middle Bronze periods, a network of dwellings going back to the Persian period, and a valuable collection of glass vessels from the 1st century A.D. This presentation of ceramic and glass findings is divided into two periods: Persian-Hellenistic (ceramic) and early Roman (ceramic and glass). [The same issue (pp. 371-384) contains V. C. Corbo's article on the origin of Capernaum in the Persian period.]—D.J.H.

371. H. Minc, “Ancient Jewish Coins in the Correspondence between John Locke and Nicolas Toinard,” *BibArch* 48 (2, ’85) 108-121.

The article provides annotated English versions of an exchange of letters between Locke and Toinard from 1694 to 1700 on the subject of ancient Jewish coins. Even though most of Toinard’s attributions were wrong, his knowledge of Jewish coins and paleo-Hebrew inscriptions, his familiarity with the Hebrew language and Jewish history, and his general scholarship are impressive, especially for his time.—D.J.H.

372. A. Niccacci, “Trente ans de fouilles du ‘Studium Biblicum Franciscanum’ et l’exégèse du Nouveau Testament,” *BibOr* 26 (4, ’84) 225-242.

An abbreviated French version of an article published in Italian in *Antonianum* [§ 28-1167]. —D.J.H.

373. N. Wieder, “H‘rwt nwspwt lm’mr: Ktwbt yryḥw whlyṭwrgyh hyhwdyt (Additional Notes to ‘The Jericho Inscription and Jewish Liturgy’),” *Tarbiz* [Jerusalem] 53 (3, ’84) 476-477.

Eight more notes to the article published in *Tarbiz* in 1983 [§ 28-1174].—D.J.H.

Dead Sea Scrolls

374. H. W. Basser, “The Rabbinic Citations in Wacholder’s *The Dawn of Qumran*,” *RevQum* 11 (4, ’84) 549-560.

B. Z. Wacholder’s thesis in *The Dawn of Qumran* (1983) that the origin of the Qumran community was pre-Hasmonean, and that *Temple Scroll* was promulgated in 200 B.C. by the Zadok mentioned in both Karaite and Qumran texts, is not supported by the rabbinic references that he cites. *Abot de-Rabbi Nathan* A 5:2 affirms that Zadok (the pre-Maccabean disciple of Antigonus of Soko) lived and died a true Pharisee, not that he founded a sect in opposition to mainstream Judaism. Moreover, the Sadducees referred to there should be identified as patrician Sadducees, not as Qumran Zadokites. The remaining rabbinic references cited by Wacholder also fail to support his thesis, and are best set aside until it can be established on the basis of other available evidence.—F.D.W.

375. R. T. Beckwith, “The Courses of the Levites and the Eccentric Psalms Scrolls from Qumran,” *RevQum* 11 (4, ’84) 499-524.

Irregularities in the content and sequence of several Qumran Psalms manuscripts are best explained in terms of the four main liturgical uses for the Psalms at Qumran (daily, Sabbath, the thirty holy days, for the “stricken”) and the need to reconcile the available number of Psalms with the twenty-four courses of Levitical singers and the peculiar Qumran solar calendar of 364 days. To this end different but overlapping tables, drawn chiefly from the biblical Psalter, were assembled and variously employed. Irregularities in the daily table arose from efforts at thematic grouping, analogous to those that appear in both the Septuagint and the Mishnah.—F.D.W.

376. O. Betz, “Die Bedeutung der Qumranschriften für die Evangelien des Neuen Testaments,” *BibKirch* 40 (2, ’85) 54-64.

After general remarks about the great value of the Qumran scrolls for understanding the

Gospels, the article considers the close connection of John the Baptist to the Qumran community. Then it discusses the Qumran background to the portrayals of Jesus in the Gospels: his activity and preaching of God's kingdom, his gathering of chosen disciples, the confession of Jesus as Messiah, and Jesus' death (with special reference to *Temple Scroll*).—D.J.H.

377. S. Bowman, "The Meaning of the Name 'Qumran,'" *RevQum* 11 (4, '84) 543-547.

Until now our transliteration of the name Qumran has been based on modern oral Arabic sources. In fact, "Qumran" may well reflect an original "Kumran," in which the front khaf of the original Syro-Palestinian Aramaic word was pronounced as a back qof by Bedouin who heard the name from local Jordan Valley inhabitants. The term *kōmer* and its cognates, with its long history of association with priests or religious functionaries, agrees with what we independently know about the priestly origin and concerns of the Qumran sect.—F.D.W.

378. P. Callaway, "The Translation of 11 Q T LI, 5b-10," *RevQum* 11 (4, '84) 585-586.

The best translation of 11QTemple 51:5b-10 will result not only from literal fidelity to the text but also from the presumption of consistency in the original author's style. Thus line 8 is best rendered, "You (singular) will sanctify them so that they may be sanctified/saints." Likewise, *hzhrtmh* in line 5 should be translated in the singular (as addressed to Moses or some other leader; see lines 7, 9), i.e. "You should warn them. . . ."—F.D.W.

379. F. M. Cross, "New Directions in Dead Sea Scroll Research. II: Original Biblical Text Reconstructed from Newly Found Fragments—Scrolls Provide a Fresh Understanding of Apocalyptic Elements in Late Biblical Religion," *BibRev* 1 (3, '85) 26-35.

(1) The version of 1 Sam 10:27 preserved in 4QSam^a explains why Nahash attacked Jabesh-Gilead and why he insisted on mutilation as a term of surrender. Several features indicate that the "additional" passage was part of the original text. (2) The impact of the Qumran discoveries has nowhere been greater than on our emerging view of the apocalyptic movement and its place in the history of late biblical religion.—D.J.H.

380. P. R. Davies, "Eschatology at Qumran," *JournBibLit* 104 (1, '85) 39-55.

In elucidating Qumran eschatological doctrines, the only method that offers even the prospect of success is documentary analysis: identifying the components of composite documents, tracing the redactional process, and exposing the history of the traditions in the document. This approach is illustrated with reference to the development of dualism within the Qumran scrolls and the emergence of a distinct Qumran ideology.—D.J.H.

381. T. Elgvin, "The Qumran Covenant Festival and the Temple Scroll," *JournJewStud* 36 (1, '85) 103-106.

1QS and CD make it clear that there was a feast of renewal of the covenant at Qumran. The absence of this feast in 11QTemple suggests that *Temple Scroll* antedates *Community Rule* and *Damascus Document,* and was composed about the same time as *Jubilees* was (ca. 159-152 B.C.).—D.J.H.

382. C. A. Evans, "1 Q Isaiah^a and the Absence of Prophetic Critique at Qumran," *RevQum* 11 (4, '84) 537-542.

Variations in 1QIsa, col. 6, lines 2-10, from the Masoretic readings of Isa 6:9-13 reveal an effort to align the biblical text with prevailing theological assumptions at Qumran. In its

Qumran version, the text became an exhortation to "this people" (the Qumran community) to understand and avoid impiety, and a destructive judgment on the religious establishment in Jerusalem. The method of referring to the "holy seed" expressed both Qumran's separation of itself from the religious establishment and its sense of exemption from prophetic critique and final judgment.—F.D.W.

383. N. Golb, "Who Hid the Dead Sea Scrolls?" *BibArch* 48 (2, '85) 68-82.

The chronological sequence in which the Dead Sea scrolls were discovered led to the hypothesis that they came from a community of Essenes living at Khirbet Qumran. A more adequate explanation is that these scrolls were hidden in the Judean Desert by Jews fleeing the Roman siege of Jerusalem in A.D. 68-70. The Dead Sea scrolls are remnants of a literature showing a large variety of practices and beliefs among 1st-century Palestinian Jews, not the library of a sect. The theory that an organic connection existed between the Qumran settlement and the manuscripts stored in the caves near it is not warranted.—D.J.H.

384. S. Goranson, "'Essenes': Etymology from *'śh*," *RevQum* 11 (4, '84) 483-498.

Despite considerable discussion of the name Essene in ancient and modern writings, no consensus has yet emerged concerning what it means. Substantial evidence exists, however, to show that it derived from the Hebrew root *'śh*, meaning "to do, make, prepare, bring forth, bear (fruit)," with stress on the elements of action and expectancy. The Essenes were people who sought to do God's will in an expectant sense—in order to bring forth his redemption.—F.D.W.

385. R. S. Hanson, "Ancient Scribes and Scripts and the Clues They Leave," *BibArch* 48 (2, '85) 83-88.

Comparison of the script of 11QpaleoLev with the scripts of two preexilic documents and some Hasmonean coins indicates that 11QpaleoLev was written before ca. 100 B.C.—D.J.H.

386. C. Koester, "A Qumran Bibliography: 1974-1984," *BibTheolBull* 15 (3, '85) 110-120.

This bibliography of about 300 books and articles on the Dead Sea scrolls that appeared between 1974 and 1984 is divided into fourteen sections: newly published finds; introductions, surveys, and annotated translations; archaeology; origins and history; community organization; messianism; beliefs and practices; individual documents; textual studies; genre criticism; Hebrew and Aramaic studies; Qumran and OT themes; Qumran and Christian origins; and Qumran and Jewish studies.—D.J.H.

387. J. Maier, "Zum Stand der Essenerforschung," *BibKirch* 40 (2, '85) 46-53.

After describing the discovery of the Dead Sea scrolls and their publication, this survey of research discusses the biblical texts, the Essenes and Qumran, the Qumran community in Jewish history, its understanding of history and of human nature, the community's organization, its exposition and use of Scripture, and the significance of the scrolls for interpreting earliest Christianity.—D.J.H.

388. B. A. Mastin, "A Re-examination of an Alleged Orthographic Feature in 4 Q Targum Job," *RevQum* 11 (4, '84) 583-584.

One of the two arguments R. I. Vasholz used to support his theory that 4QtgJob and

11QtgJob were written by different scribes [see § 27-1199] is unsatisfactory. There is, in fact, a clear instance of *ṣpr* for "morning" in 11QtgJob 30:5. But whether *ʿpr* in 4QtgJob, frag. 1, col. 2, line 4, actually means "morning" rather than "dust" (as in other Qumran writings), and whether this sole example of *ʿpr* in 4QtgJob can be used to distinguish 4QtgJob from 11QtgJob, is most questionable.—F.D.W.

389. G. W. Nebe, "Additamentum zu *ʾdšk* in 11 Q Tempelrolle," *RevQum* 11 (4, '84) 587-589.

In the interests of completeness, nine brief comments are offered to qualify the author's recent article [§ 29-342] on the term *ʾdškym* in 11QTemple 41:16.—F.D.W.

390. M. Philonenko, "Deux horoscopes qoumrâniens: identification des personnages," *RevHistPhilRel* 65 (1, '85) 61-66.

The two persons described in the Qumran horoscopes (4Q186) as the son of darkness and the son of light were Esau and Jacob, respectively. The contrast between Esau and Jacob was developed especially by Philo.—D.J.H.

391. É. Puech, "Courtes inscriptions de la région de Qumrân," *RevQum* 11 (4, '84) 525-535, plates I-II.

A brief discussion of three inscriptions, two on jars and one on a fragmentary ostracon, all either from Qumran or the nearby Judean Desert. The first jar inscription probably indicates that this jar was used for holding drink rather than for ritual washing. The second jar inscription, consisting of the word "Israel," may reflect either political or liturgical usage. The ostracon, found in the rubble from the excavation of Cave 11, apparently belonged to the base of a Roman jar; it shows traces of Hebrew (or Aramaic) and Greek letters.—F.D.W.

392. R. Riesner, "Essener und Urkirche in Jerusalem," *BibKirch* 40 (2, '85) 64-76.

The southwest hill of the Old City of Jerusalem seems to have been both a center for the primitive church and the site of the Essene quarter. The early Christian practice of sharing goods in common may have been influenced by the proximity of Essenes.—D.J.H.

393. A. Rofé, "Deuteronomy 5:28–6:1. Composition and Text in the Light of Deuteronomic Style and Three *Tefillin* from Qumran (4Q 128, 129, 137)," *Henoch* 7 (1, '85) 1-14.

Three Qumran *tĕfillîn* (4Q128, 129, 137) give evidence of a text of Deut 5:28–6:1 (English, 5:31–6:1) without 5:29-30. It is likely that the three *tĕfillîn* were copied from one *Urtext,* whose existence is not attested by any other textual witness.—D.J.H.

394. Y. Thorion, "Neue Bemerkungen über die Sprache der Qumran-Literatur," *RevQum* 11 (4, '84) 579-582.

Certain linguistic occurrences in the Qumran writings point to a definite dependence on the books of Chronicles, especially the expressions *ywrh gšm*, *ʿl dyšw*, and *gwlyt hgty*, omission of *h*-locative, and (with some reservation) substitution of *ʿm* for *w*. Such usage often seems to reflect the Qumran writers' quest for a more elegant style through conscious imitation of the OT.—F.D.W.

395. T. THORION-VARDI, “Die Adversativen Konjunktionen in der Qumran-Literatur,” *RevQum* 11 (4, ’84) 571-577.

Four ways of pairing expressions for adversative effect are identified: concession, restricted condition, contrast between parallels, and substitution. Then the use of the adversative particles *ky* (along with its combinations, especially *ky ’m*), *w*, *bkwl zw’t,* and *’k* in the Qumran literature is examined according to formal rather than logical criteria, and ambiguous cases are discussed.—F.D.W.

396. J. C. TREVER, “The Book of Daniel and the Origin of the Qumran Community,” *BibArch* 48 (2, ’85) 89-102.

The author of the book of Daniel became the leader of a pacifist faction of Hasideans that refused to follow Mattathias and other militant Jews in carrying out the Maccabean revolt beginning in 167 B.C. Historical, literary, linguistic, and ideological parallels between Daniel and the Qumran documents make it probable that the author-compiler of Daniel was the founder and “Right Teacher” of the Qumran-Essene community.—D.J.H.

397. J. C. VANDERKAM, “Zadok and the *spr htwrh hḥtwm* in Dam. Doc. V, 2-5,” *RevQum* 11 (4, ’84) 561-570.

Arguments that the Zadok in *Damascus Document* 5:2-5 was either Hilkiah (a son of Zadok), who discovered the Torah scroll under Josiah (see 2 Kgs 22; 2 Chr 34; cf. 1 Chr 5:38-39), or the pre-Maccabean disciple of Antigonus of Soko mentioned in rabbinic writings oppose the simplest and most obvious meaning of the text: This Zadok was probably David’s priest—the most famous Zadok in the Bible. The text argues that David disobeyed Deuteronomic law against royal polygamy out of ignorance, since the book of the Torah still lay enclosed inside the ark, according to earlier Mosaic decree, and was not opened from the time of Joshua’s death until Zadok took priestly office. In this way the author cleverly exonerated David for his blatant violation of Deut 17:17.—F.D.W.

Dead Sea Scrolls, §§ 30-174, 422.

Jewish Backgrounds

398. M. ABERBACH, “Ḥzqyhw mlk yhwdh wrby yhwdh hšny’: hqšrym mšyḥyym (Hezekiah King of Judah and Rabbi Judah the Patriarch—Messianic Aspects),” *Tarbiz* [Jerusalem] 53 (3, ’84) 353-371.

Because of his excellent relationship with the Romans and his legendary wealth and semiroyal court, Rabbi Judah the Patriarch was regarded by some of his disciples as a messianic figure. For reasons of prudence, the messianic hopes attached to him were frequently disguised by substituting the figure of King Hezekiah as a code term for Rabbi Judah the Patriarch. The ultimate failure of the messianic hopes attached to Judah led to a spirit of despair (see *b. Sanh.* 94a, 99a).—D.J.H.

399. P. S. ALEXANDER, “The Rabbinic Hermeneutical Rules and the Problem of the Definition of Midrash,” *ProcIrBibAssoc* 8 (’84) 97-125.

Examination of the three early lists of exegetical norms ascribed to Hillel, Ishmael, and Eliezer ben Yose ha-Gelili leads to the following conclusions: (1) The texts of the lists and their internal segmentation are highly problematic. (2) The basic meaning of the individual norms is far from clear; their grammar and vocabulary are obscure. (3) The dates of the lists are uncertain; their traditional attributions cannot be accepted as correct. (4) The relation between the norms and the actual Midrashim is complex and oblique. The norms do not adequately describe what goes on in the Midrashim, and so cannot be used as a shortcut to the definition of midrash.—D.J.H.

400. W. G. ARNOTT, "Ezekiel *Exagoge* 208 (*TGrF* 1.128, p. 299 Snell)," *American Journal of Philology* [Baltimore, MD] 106 (2, '85) 240-241.

The original text of Ezekiel the Tragedian's *Exagōgē* 208 most likely described the Hebrews at the Red Sea as *enkopoi ponǭ* ("wearied by their efforts").—D.J.H.

401. R. BASCOM, "The Targums: Ancient Reader's Helps?" *BibTrans* 36 (3, '85) 301-316.

The Targums generally are formal renderings of the Hebrew biblical text with specific key words or phrases added. These "coded" words or phrases represent a condensed form of Jewish oral tradition on the biblical passage. The full form must then be ferreted out of the late postexilic and early rabbinic Jewish literature. This hermeneutical process is illustrated with reference to the great sea monsters (see Gen 1:21; Ps 74:13-14; Isa 27:1) and the hand-made sanctuary (see Exod 15:17b).—D.J.H.

402. G. BAUMBACH, "Einheit und Vielfalt der jüdischen Freiheitsbewegung im 1. Jh. nChr.," *EvangTheol* 45 (2, '85) 93-107.

Josephus indicated that the Sicarii played the leading role in the Jewish resistance movement from A.D. 6 to 74. He also stated that other revolutionary groups (those led by John of Gischala and Simon bar Giora, the Zealots) existed during this period. All these groups strove for freedom and were influenced by socioeconomic and religious factors. Any attempt at unifying the groups or subordinating one group to another should be rejected.—D.J.H.

403. A. I. BAUMGARTEN, "Josephus and Hippolytus on the Pharisees," *HebUnCollAnn* 55 ('84) 1-25.

There is a definite literary dependence between the descriptions of Jewish sects and parties in Josephus' *War* 2:119-166 and Hippolytus' *Refutatio* 9.18.2b–29.4. Rather than supposing a common source or arguing that Hippolytus revised what he read in Josephus' account, it is preferable to conclude that Hippolytus used a pro-Pharisaic revision of Josephus' account.—D.J.H.

404r. P. BILDE, *Josefus som historieskriver* (Copenhagen: Gad, 1983).

N. HYLDAHL, "Josefus som historieskriver" [Josephus as Historian], *DanskTeolTids* 48 (1, '85) 51-64.—This appraisal of Bilde's published doctoral dissertation and several smaller studies by him on Josephus commends him for his balanced, erudite work, which is well grounded in the study of texts. But it questions the connection between the three major parts of the dissertation: a history of research, an in-depth study of the conflict between Gaius Caligula and the Jews in Palestine, and a discussion of Josephus as a historian. The major contribution of the book is the historical reconstruction of Caligula's attempt to erect a statue in the Jerusalem Temple in A.D. 40-41. Bilde has argued convincingly that Josephus' chronology is more reliable than that of Philo. The remaining problems can be solved on the basis of information about the sabbatical year in A.D. 40-41.—H.M.

405. G. Bissoli, "La morte di Mosè nel *Liber Antiquitatum Biblicarum*," *StudBibFran LibAnn* 34 ('84) 273-282.

This investigation of Deuteronomistic themes (sin, punishment, repentance, salvation) in ps.-Philo's *Biblical Antiquities* 19:2-16 appears according to the following outline: Moses' discourse to the people (vv. 2-5), God's first discourse to Moses (vv. 6-7), Moses' prayer of intercession (vv. 8-9), God's second discourse to Moses (vv. 10-13), dialogue on the length of the past and the future (vv. 14-15), and narrative conclusion about Moses' death and burial (v. 16). The text's discreet insistence on conversion marks it as a synagogal homily written before A.D. 70.—D.J.H.

406. G. J. Blidstein, "Rabbis, Romans, and Martyrdom—Three Views," *Tradition* 21 (3, '84) 54-62.

Two stories in *b. ʿAbod. Zar.* 17b–18a illustrate the three classic rabbinic responses to the challenge of Rome: Eleazar ben Perata undertakes both to fight Rome and to teach the Torah; Hanina ben Teradyon lives and dies to demonstrate the Jew's uncompromising devotion to God and Torah; and Yose ben Kisma teaches his people how to preserve themselves intact into the future.—D.J.H.

407. P.-M. Bogaert, "Les études sur la Septante. Bilan et perspectives," *RevThéolLouv* 16 (2, '85) 174-200.

This survey of research on the Septuagint first considers discoveries in Egypt and Palestine, and calls attention to the significance of the *kaige*-Theodotionic recension. Then it discusses research orientations and problems: Origen and Lucian of Antioch; the Vetus Latina as a witness to the history of the Septuagint; textual and literary criticism; and vocabulary, syntax, and translation techniques. Finally it gives a brief history of the Septuagint: the translation, the Jewish revisions, and the Christian editions. An appendix lists Septuagint fragments of Jewish origin.—D.J.H.

408. N. G. Cohen, "From *Nabi* to *Mal'ak* to 'Ancient Figure,'" *JournJewStud* 36 (1, '85) 12-24.

In exilic and postexilic prophetic works, the term *mal'āk* ("messenger") was used as a synonym for *nābîʾ* ("prophet") and eventually replaced it almost completely. The heavenly dimension associated with *mal'āk* and the possession connected with prophecy may have contributed to the phenomenon of pseudepigraphy among Jews.—D.J.H.

409. S. J. D. Cohen, "The Significance of Yavneh: Pharisees, Rabbis, and the End of Jewish Sectarianism," *HebUnCollAnn* 55 ('84) 27-53.

The world that produced Jewish sectarianism, nurtured it, and gave it meaning disappeared in A.D. 70. In addition to removing the focal point of Jewish sectarianism, the destruction of the Temple facilitated the emergence of individuals as authority figures and of pluralism as an ideology. "Pharisaic triumph" is not a useful description of the events at Yavneh. The Pharisaic sages there made little of their ancestry and looked toward the future. Yavneh was a grand coalition of groups and parties held together by the belief that sectarian self-identification was a thing of the past, and that individuals could disagree with each other in matters of law while remaining friends.—D.J.H.

410. A. D. CROWN, "Studies in Samaritan Scribal Practices and Manuscript History: III. Columnar Writing and the Samaritan Massorah," *BullJohnRylUnivLibMan* 67 (1, '84) 349-381.

The Samaritans' colometric system and perhaps their symmetrical system of writing the Pentateuch represent not a calligraphic art form, but rather the living relic of a Masoretic tradition that created a unique and tolerably successful way of protecting the biblical text from scribal corruption and contamination by the Jewish version. These systems also constituted a step toward defining the division of verses and may have influenced Jewish verse division. They may well have been in existence by the 2nd century B.C.—D.J.H.

411. A. DEL AGUA PÉREZ, "La sinagoga: orígenes, ciclos de lectura y oración. Estado de la cuestión," *EstBíb* 41 (3-4, '83) 341-366.

After summarizing the literary and archaeological evidence regarding the origin and nature of the Jewish synagogues, the article discusses the cycles of readings from the Torah and Prophets used in synagogal services in light of C. Perrot's *La lecture de la Bible dans la synagogue* (1973). The major synagogal prayers (Shema, Eighteen Benedictions, Kaddish) are also treated.—D.J.H.

412. F. DEXINGER, "Die frühesten samaritanischen Belege der Taheb-Vorstellung," *Kairos* 26 (3-4, '84) 224-252.

After observations on the Taheb as a Samaritan "messianic" figure and on the influence of Deut 18:15-19 in shaping this figure, the article examines ten passages from *Memar Marqah* and three Samaritan liturgical texts that describe the Taheb. For each text it gives the Aramaic text and a German translation in parallel columns, along with an exposition. The Samaritan idea of the Taheb already existed in the 4th century A.D.—D.J.H.

413. L. DÍEZ MERINO, "La tradición yemení del Targum de Hagiógrafos," *EstBíb* 42 (3-4, '84) 269-313.

The targums of the OT Hagiographa exist in Yemenite and Western traditions. Although the Yemenite Jews received some of these targums from the West ca. the 12th century A.D., their system of vocalization was an indigenous development. There is need for a critical edition of the Yemenite targums and an exhaustive catalogue of all the extant manuscripts. —D.J.H.

414. F. G. DOWNING, "Philo on Wealth and the Rights of the Poor," *JournStudNT* 24 ('85) 116-118.

Philo of Alexandria displayed a more sensitive and caring awareness of the state of the poor than T. E. Schmidt allows [see § 28-783]. His awareness was not simply the self-indulgent, purely theoretical sensitivity of an aristocratic scholar reproducing Jewish and Hellenistic platitudes.—D.J.H.

415. L. H. FELDMAN, "Asinius Pollio and Herod's Sons," *Classical Quarterly* [Oxford] 35 (1, '85) 240-243.

Contrary to the opinion of D. Braund [see § 28-363], the Pollio at whose home in Rome Herod's sons Alexander and Aristobulus stayed in 22 B.C. was most likely Gaius Asinius Pollio, the famous consul of 40 B.C., who was a close friend of Julius Caesar and to whom Vergil dedicated his *Fourth Eclogue*.—D.J.H.

416. D. Goodblatt, "ʿl sypwr hqšr nqd rbn šmʿwn bn gmlyʾl hšny (The Story of the Plot Against R. Simeon B. Gamaliel II)," *Zion* [Jerusalem] 49 (4, '84) 349-374.

The story of the plot by Rabbi Meir and Rabbi Nathan to depose Rabban Simeon ben Gamaliel II (see *b. Hor.* 13b-14a) is late and thus unreliable as evidence for the Ushan period. Although the account may have built on Palestinian traditions, its language, terminology, structure, and key themes are Babylonian.—D.J.H.

417. D. H. Gordis, "Scripture and Halakhah in Parallel *Aggadot*," *Prooftexts* [Baltimore, MD] 5 (2, '85) 183-191.

The two practically identical versions of the haggadah of the "broken barrel" in *b. B. Meṣ.* 83a and *y. B. Meṣ.* 6:8 present dramatically different messages. The primary interest of the Babylonian text is in the idea that ethics can supersede halakah, whereas the Palestinian version argues that Scripture can lead people to act on a high ethical level.—D.J.H.

418. W. Horbury, "Extirpation and excommunication," *VetTest* 35 (1, '85) 13-38.

The direct biblical and prerabbinic evidence for excommunication from the whole community, sparse though it is, represents a custom continuously recognized by Jews in general. The sects did not originate the practice but derived it from existing usage, within the common post-exilic inheritance of intense corporate loyalty to the covenant. The Hebrew words *kārēt* and *ḥērem* were connected in different ways with excommunication, in this same context of covenantal thought and practice.—D.J.H.

419. R. A. Horsley, "'Like One of the Prophets of Old': Two Types of Popular Prophets at the Time of Jesus," *CathBibQuart* 47 (3, '85) 435-463.

There is very little textual evidence for the idea of an eschatological prophet in Jewish society during the early period of Roman domination. Social-historical analysis reveals that, in addition to seers among literate groups (e.g. Essenes and perhaps Pharisees), there were two kinds of prophets contemporary with Jesus: oracular prophets similar to the classical oracular prophets in Jewish biblical traditions, and prophets who led movements and performed actions of deliverance as agents of God after patterns set by Moses, Joshua, and other OT figures.—D.J.H.

420. B. Isaac and A. Oppenheimer, "The Revolt of Bar Kokhba: Ideology and Modern Scholarship," *JournJewStud* 36 (1, '85) 33-60.

After describing renewed interest in and scholarly approaches to the Bar Kokhba revolt, the article surveys modern study of the pertinent literary and archaeological evidence, the causes of the war, the prior unrest, the course of the war (geographical scope, conquest of Jerusalem, Roman forces), Bar Kokhba as leader of the revolt, and the aftermath.—D.J.H.

421. V. Keil, "Onias III.—Märtyrer oder Tempelgründer?" *ZeitAltWiss* 97 (2, '85) 221-233.

Contrary to 2 Macc 4:30-38, the high priest Onias III was not murdered at Daphne near Antioch. As Josephus reported in *War* 1:31-33; 7:420-432, Onias III actually fled to Egypt and founded the temple at Leontopolis.—D.J.H.

422. E. LUPIERI, "La purità impura. Giuseppe Flavio e le purificazioni degli Esseni," *Henoch* 7 (1, '85) 15-43.

The article first examines three unusual purifications carried out by the Essenes according to Josephus in *War* 2:119-161 and *Antiquities* 18:18-22: after contact with oil, after defecation, and before meals. Then it discusses purificatory customs for priests and laity when entering (a sacred place) and before a (sacred) meal. The exclusion of the Essenes from the Temple sacrifices (see *Ant.* 18:19) resulted from the perception of them as practicing an "impure purity."—D.J.H.

423. M. MAHER, "The Transfer of a Birthright: Justifying the Ancestors," *ProcIrBibAssoc* 8 ('84) 1-24.

The moral problems raised by the accounts of Jacob's acquisition of the birthright (see Gen 25:19-34; 27:1-40) attracted the attention of both Jewish and Christian interpreters. Both traditions viewed Jacob's acquisition of the blessing as the fulfillment of a divine promise (see Gen 25:23) and the outcome of divine love (see Mal 1:2-3). Both schools were eager to show that the blessing was validated, chiefly by appealing to OT passages that seemed to justify actions normally regarded as immoral.—D.J.H.

424. M. MCNAMARA, "Review of Some Recent Targum Editions," *ProcIrBibAssoc* 8 ('84) 39-48.

Descriptions and evaluations of M. L. Klein, *The Fragment-Targums of the Pentateuch According to Their Extant Sources* (2 vols., 1980); A. Díez Macho (ed.), *Biblia Polyglotta Matritensia. Series IV: Targum Palaestinense in Pentateuchum* (vols. 2-5; 1977, 1980); and A. van der Heide, *The Yemenite Tradition of the Targum of Lamentations* (1981).—D.J.H.

425. D. MEALAND, "The Paradox of Philo's Views on Wealth," *JournStudNT* 24 ('85) 111-115.

Contrary to T. E. Schmidt [see § 28-783], the conflict between Philo's wealth and his views on wealth is a real puzzle. As a very wealthy Jewish citizen of a Greek-ruled Egyptian city, his social situation was ambiguous.—D.J.H.

426. D. F. MIDDLETON, "Whence the Feet?" *JournJewStud* 36 (1, '85) 61-71.

Ben Zoma's question *m'yyn hrglym* ("whence the feet?") in *Gen. Rab.* 2:4 simply meant "What is the starting point?" As it stands in the four versions we possess (*b. Ḥag.* 15a; *y. Ḥag.* 77b; *t. Ḥag.* 2:6; *Gen. Rab.* 2:4), the story of Ben Zoma's meeting with Rabbi Joshua is an account of rabbinic exegesis of Gen 1:2, supplemented by the visionary imagination of the scholar.—D.J.H.

427. J. NEUSNER, "Giudaismo e scrittura. Il caso del *Levitico Rabbah*," *Henoch* 7 (1, '85) 45-66.

The Italian version of an article published in English in *BibTheolBull* [§ 29-379].—D.J.H.

428. E. NODET, "Le judaïsme transmetteur de l'écriture," *LumVie* 34 (171, '85) 33-46.

After assessing the significance of oral tradition for Judaism, the article discusses the formation of the OT canon, the language of the writings, the closing of the OT canon, and the transmission of the OT text. The OT canon was probably fixed about a century later than is normally supposed.—D.J.H.

429. M. C. Parsons, "The Critical Use of the Rabbinic Literature in New Testament Studies," *PerspRelStud* 12 (2, '85) 85-102.

The critical use of rabbinic literature in NT studies is hindered by the limitations both of NT scholars (their naiveté toward the literature, linguistic deficiencies, and apologetic tendencies) and of the literature itself (its diversity, problematic dating, bias, and internal disagreements). Five distinct approaches to understanding rabbinic literature in relation to the NT are represented by D. Daube, B. Gerhardsson, J. A. Fitzmyer, G. Vermes, and J. Neusner.—D.J.H.

430. A. Paul, "Flavius Josephus' 'Antiquities of the Jews': An Anti-Christian Manifesto," *NTStud* 31 (3, '85) 473-480.

Josephus' treatment of several OT incidents (the flood, the covenant between God and Abraham, the conclusion of the Sinai covenant) in *Antiquities* reveals his intention to transpose or even evacuate the biblical doctrine of the covenant, which the early Christians overdeveloped along the lines of the Septuagint. His handling of other themes dear to Christians (e.g. *biblos geneseōs, dikaiosynē, koinōnia*) further illustrates his anti-Christian tendency.—D.J.H.

431. P. H. Peli, "The Ḥavurot That Were in Jerusalem," *HebUnCollAnn* 55 ('84) 55-74.

A tradition in the name of Rabbi Eleazar ben Rabbi Zadok in *t. Meg.* 4:15 recounts the activities of certain societies (*ḥăbûrôt*) that existed in Jerusalem before the destruction of the Second Temple. The functions of these societies all belonged to the category of commandments between persons (*gĕmîlût ḥăsādîm*), which constituted the foundation of life in an ordered society.—D.J.H.

432. J. Ponthot, "The Jewish Apocalyptic Tradition. Features and Purpose of the Literary Genre," *LumVit* 40 (2, '85) 153-166.

The main features of the apocalyptic literary genre are discussed under four headings: the modality and transmission of the message, the object of the revelation, pseudepigrapha and antedating, and representations in the theological interpretation of history. Apocalyptic literature thrived during critical periods of Jewish history and in sects or minority groups.—D.J.H.

433r. R. Radice, *Filone di Alessandria. Bibliografia generale, 1937-1982* [*NTA* 29, p. 352].

B. Belletti, "Analisi e valutazione di una recente bibliografia generale su Filone di Alessandria," *Sapienza* 38 (1, '85) 89-97.—After situating Radice's bibliography of Philonic studies from 1937 to 1982 in the context of recent Italian scholarship, the article describes and evaluates various features of the book. The scientific character of this bibliography consists not only in its broad and up-to-date coverage but also in its practical and effective organization.—D.J.H.

434. A. Ricciardi, "La oración en las Parábolas de Henoc," *RevistBíb* 47 (1-2, '85) 53-73.

This examination of the prayers and references to prayer in the Similitudes of Enoch (see *1 Enoch* 39:4-14; 40:5-7; 47:1-4; 62:6, 9; 63:1-10) gives particular attention to the functions and forms of the prayers. The Similitudes of Enoch relate the idea of the earthly community and the angels singing together of God's holiness to the end-time. In the present only the deceased righteous and holy ones, who constitute the heavenly community of the Son of Man, can celebrate God's holiness (see *1 Enoch* 39).—D.J.H.

435. C. ROWLAND, "A Man Clothed in Linen. Daniel 10.6ff. and Jewish Angelology," *JournStudNT* 24 ('85) 99-110.

Continuing interest in the angelophany in Dan 10:5-6 is indicated by the evidence of dependence on it in descriptions of heavenly beings: Christ in Rev 1:13-16, Jaoel in *Apocalypse of Abraham* 11, and Michael in *Joseph and Aseneth* 14. All three descriptions may reflect an interpretation of Dan 10:5-6 that linked the latter with Dan 7:13 in the form known to us in the Septuagint (*hōs palaios hēmerōn*).—D.J.H.

436r. S. SAFRAI AND M. STERN (EDS.), *The Jewish People in the First Century*, vols. 1-2 [*NTA* 19, p. 125; 21, p. 218; § 29-1189r].

F. PARENTE, "Giudaismo nel primo secolo. Note su un'opera recente," *RivistStorLettRel* 20 (3, '84) 457-479.—After describing the Compendia project, of which these two volumes constitute the first part, the article reviews the content of each of the twenty-four chapters. Although a comprehensive judgment cannot be passed on such a collaborative effort, the volumes in general are a positive and welcome contribution to the study of 1st-century Judaism.—D.J.H.

437. D. SÄNGER, "Erwägungen zur historischen Einordnung und zur Datierung von 'Joseph und Aseneth,'" *ZeitNTWiss* 76 (1-2, '85) 86-106.

Joseph and Aseneth should not be interpreted merely as a literary fantasy or a haggadic composition. The development of the major characters (Joseph, Aseneth and Pentephres, Pharaoh's son, Joseph's hostile brothers) and the interactions between them indicate that the work was composed ca. A.D. 38, i.e. in the context of Gaius Caligula's pogrom against the Alexandrian Jews.—D.J.H.

438. J. SCHWARTZ, "Recherches sur l'évolution du roman de Joseph et Aséneth," *RevÉtudJuiv* 143 (3-4, '84) 273-285.

The passion accounts of Saints Christine and Irene used a version of *Joseph and Aseneth* that was more primitive than either the long or the short recension of it. The theme of proselytism in *Joseph and Aseneth* was developed by assimilating Aseneth to Rahab and Ruth. The work was extant at Nisibis in Mesopotamia by the end of the 4th century A.D.—D.J.H.

439. A. SHINAN, "The 'Palestinian' Targums—Repetitions, Internal Unity, Contradictions," *JournJewStud* 36 (1, '85) 72-87.

This investigation of the Palestinian Targums focuses on three phenomena: (1) repetition of the same haggadic tradition in connection with different verses; (2) internal unity of the targum, where a haggadic tradition connected with one verse supplements a haggadic tradition attached to a different verse; and (3) contradictions within the targum, where a tradition cited in connection with one verse contradicts a tradition attached to a different verse. On these matters, *Targum ps.-Jonathan* stands apart from the Palestinian Targums. In fact, it is best described as an example of the "rewritten Bible" based on an Aramaic targum of the Pentateuch and composed in the 7th/8th century A.D.—D.J.H.

440. G. G. Stroumsa, “Form(s) of God: Some Notes on Meṭaṭron and Christ,” *HarvTheol Rev* 76 (3, ’83) 269-288.

Various Jewish traditions about God’s hypostatic form suggest that there existed in the 1st century A.D. a cluster of mythologoumena about the archangelic hypostasis of God, also identified with the First Adam (and therefore the true image of God), whose body possessed cosmic dimensions. This figure, who bore God’s name, had created the world at his command. Jewish conceptions about the archangelic divine hypostasis were reinterpreted and attributed to Christ in some trends of earliest Christianity (see Phil 2:6-11; Col 1:15-20; *Gospel of Philip*). Renewed attention should be given to the Greek *metron* (“measure”) and the Latin *metator* (“measurer”) in determining the etymology of Metatron.—D.J.H.

441. T. Thorion, “MASHAL-Series in Genesis Rabba,” *TheolZeit* 41 (2, ’85) 160-167.

A *māšāl* is a micronarrative consisting of two corresponding statements, one of which may carry *māšāl l* . . . or *l* . . . as a marker, and the other *kāk*. Thirty percent of the *mĕšālîm* in *Genesis Rabbah* appear in series focused around a point of reference. The series may deal with one OT quotation or with several quotations, or may only be connected indirectly with the biblical text.—D.J.H.

442. E. E. Urbach, “Humanistic Aspects of Jewish Law,” *Immanuel* 18 (’84) 28-42.

Respect for the dignity of the human person was the great principle underlying the humanistic rulings in the rabbinic halakic materials. Issues such as the extent of individual liberty and authority over one’s body were treated by the halakah. Some sages showed a humanistic attitude toward slaves.—D.J.H.

443. P. W. van der Horst, “Korte notities over vroeg-joodse epiek (Short Notes on Early Jewish Epic Poetry),” *NedTheolTijd* 39 (2, ’85) 102-109.

Not even one line from the poems of Sosates, the so-called Jewish Homer, has been preserved. The three extant fragments from Philo the Epic Poet’s *On Jerusalem* deal with Genesis 22, the Joseph story, and the water-supply system of Jerusalem, respectively. Available only in six fragments (forty-seven lines), Theodotus’ *On Shechem* (or *On the Jews*) probably served to justify John Hyrcanus’ destruction of Shechem and the Samaritan temple on Mount Gerizim.—D.J.H.

444. M. Van Veldhuizen, “Moses: A Model of Hellenistic Philanthropia,” *RefRev* 38 (3, ’85) 215-224.

According to Philo, Moses as king was the supreme example of one who could serve under such a king as God, for Moses was a sage conforming to the Stoic ideal of *apatheia*, in which the passions were eradicated. In portraying Moses as the archetype of *philanthrōpia*, Philo characterized him as living law, suppliant, righteous sage, and prophetic legislator.—D.J.H.

Greco-Roman Backgrounds

445. P. Gorman, “The ‘Apollonios’ of the Neoplatonic Biographies of Pythagoras,” *Mnemosyne* [Leiden] 38 (1-2, ’85) 130-144.

The attribution of one-quarter of Iamblichus’ *De vita Pythagorica* to Apollonius of Tyana by E. Rohde and other scholars is not warranted. Most of the sections assigned to Apollonius were the work of Iamblichus, who used a variety of sources that still need to be determined.—D.J.H.

446. H. M. Jackson, "The Meaning and Function of the Leontocephaline in Roman Mithraism," *Numen* 32 (1, '85) 17-45.

This article attempts to draw conclusions about what the leontocephaline meant to the Roman Mithraists and what function it served in their cult. Whether or not the leontocephaline was named Arimanius, its most common attributes identify it as a *kosmokratōr,* or lord of the heavenly spheres and their immutable laws, which govern the fate, birth, and death of all living things. These attributes were the zodiacal signs, serpent coils, scepter, cosmic globe, and keys; the keys can be interpreted as fitting the zodiacal and planetary gates through which souls descend into embodiment and ascend out of it. As an astrological symbol, the lion was a solar emblem. The fluidity of Mithraic iconography suggests that the leontocephaline need not have represented a single deity. Derivation of the figure from either Orphic or gnostic sources is impossible to prove, but the deity's lion head may have been modeled after that of the Egyptian lion god Mios. The Mithraic leontocephaline was involved somehow in the initiatory ritual for *leones;* the leontic mysteries were of vital importance in the Mithraic pilgrim's progress toward celestial bliss. The Mithraic lion was an ambivalent figure, because it represented an ambivalent astral force. As the distillation of celestial power, the leontocephaline cannot have been an irredeemably oppressive force. The fatal power that oversaw the subjugation of human souls to embodiment might also aid (by initiation, not compulsion) in freeing them from embodiment.—E.G.B.

447. H. Marblestone, "'Syrus in Tiberim defluxit Orontes,'" *Mnemosyne* [Leiden] 38 (1-2, '85) 156-158.

Colloquial naturalization of Aramaic words in Latin may have been occasioned in the speech of soldiers serving in Syria-Palestine. An equally likely place for the phenomenon was Rome itself (see Juvenal's *Satires* 3.60-63; Plautus' *Poenulus*).—D.J.H.

448. K. M. Miller, "Apollo Lairbenos," *Numen* 32 (1, '85) 46-70.

The evidence for a local cult of Apollo, that of Apollo Lairbenos, in Phrygia at the ancient city of Hierapolis consists of inscriptions *in situ* at the still-unexcavated sanctuary (situated eighteen miles northeast of Hierapolis on a ridge above the Meander River), the sanctuary itself, other inscriptions, two reliefs, coins of Hierapolis, and the temple of Apollo at Hierapolis. Inscriptions and coins indicate that Hierapolis did not control the Apollo Lairbenos sanctuary until sometime in the 2nd century A.D. at the earliest. Examination of eleven "manumission" (*katagraphai*) inscriptions and seven confessional inscriptions associated with the god reveals that he was concerned with obedience to his injunctions, the breaking of oaths, stealing, and the status of children. He had the power to punish his followers for their shortcomings or transgressions, and to extract money from them.—E.G.B.

449. H. D. Saffrey, "Quelques aspects de la piété populaire dans l'Antiquité tardive," *RevÉtudAug* 31 (1-2, '85) 3-19.

This survey of popular piety in the Greco-Roman world from the 1st to the 4th century A.D. considers civic worship at Ephesus, rural forms of worship in Syria and Egypt, epigrams accompanying sacrifices, pilgrimages to various temples, domestic worship in Africa and at Ephesus, confessional steles, magic and astrology, and sun worship.—D.J.H.

450. B. D. **Shaw**, “The Divine Economy: Stoicism as Ideology,” *Latomus* [Brussels] 44 (1, ’85) 16-54.

Although Stoicism was developed and elaborated by political outsiders, it became one of the signposts on the road to the exercise of novel forms of political power and the social relations inherent in them. Its idea of “nature” as a total metaphor, with empirical and transcendental dimensions, made Stoicism a mental anchor to which elites of the Greco-Roman world could relate.—D.J.H.

451. D. **Sperber**, “‘l sdry mmšl brwm’: hprwṭyq’ṭwr (On Roman Administrative Procedure—The Protector),” *Tarbiz* [Jerusalem] 53 (3, ’84) 473-475.

Exod. Rab. 37:1 compared Aaron’s appointment as high priest to the appointment of a king’s lowly retainer to the rank of *protector.* The terminology and administrative procedure underlying the comparison are explained with reference to Roman literary, epigraphic, and papyrological sources.—D.J.H.

452. T. E. J. **Wiedemann**, “The Regularity of Manumission at Rome,” *Classical Quarterly* [Oxford] 35 (1, ’85) 162-175.

The literary evidence cited in support of the proposition that the Romans actually practiced regular manumission proves only that they believed they should do so. In the Roman world, masters were certainly prepared to free their slaves when it was in their own interest. But this practice must be distinguished from the ideal that slaves would soon be freed if they deserved to be.—D.J.H.

The Early Church

453r. S. **Bacchiocchi**, *Du Sabbat au Dimanche* [*NTA* 29, p. 224; § 25-728r].

J.-C. **Didier**, “Du Sabbat au Dimanche (A propos d’une thèse récente),” *EspVie* 95 (27, ’85) 378-380.—Bacchiocchi argues that the Christian substitution of Sunday for the Sabbath took place in 2nd-century Rome as a way of distinguishing the church from Jewish communities. Even though his discussions of the pertinent texts are learned and stimulating, his thesis is not convincing. The Christian celebration of Sunday and its connection with Jesus’ resurrection emerged at the origins of church history.—D.J.H.

454. R. **Bauckham**, “The Two Fig Tree Parables in the Apocalypse of Peter,” *JournBibLit* 104 (2, ’85) 269-287.

The material in the immediate context of the two fig-tree parables in the Ethiopic version of *Apocalypse of Peter* 1–2, as well as the parable of the budding fig tree itself, was drawn partly from Mt 24. The parable of the barren fig tree in the apocalypse derived not from Lk 13:6-9 but from independent Gospel tradition. *Apocalypse of Peter* was most likely composed in Palestine during the Bar Kokhba revolt (A.D. 132-135).—D.J.H.

455. R. W. **Cowley**, “The Ethiopic Work which is Believed to Contain the Material of the Ancient Greek Apocalypse of Peter,” *JournTheolStud* 36 (1, ’85) 151-153.

Future critical study of the Ethiopic work believed to contain quotations from *Apocalypse of Peter* should be based on MS. Tanasee 35 rather than MS. Bibliothèque Nationale (Paris) d’Abbadie 51.—D.J.H.

456. H. J. W. DRIJVERS, "Jews and Christians at Edessa," *JournJewStud* 36 (1, '85) 88-102.

Until the end of the 3rd century A.D., most of Edessene Christianity was pagan in origin and consisted mainly of semignostic, gnostic, and encratite groups that showed no great interest in Jewish religion or clear traces of Jewish impact. During the 4th century, association with and influence by the Jewish population of Edessa increased, together with the growing status of those Christians who were to become Edessa's orthodox.—D.J.H.

457. W. R. FARMER, "Galatians and the Second-Century Development of the *Regula Fidei*," *SecondCent* 4 (3, '84) 143-170.

The 2nd-century A.D. *regulae fidei* developed from an apostolic concern to adhere to the truth of the gospel (see Gal 2:5, 14). Marcion, in reaction to what he perceived as the debasing of this apostolic concern, derived his rule of two Gods out of an extreme Deuteropauline separation of law and gospel. It appears that Galatians was decisive in this Marcionite development. Irenaeus and Tertullian were successful in refuting Marcion's *regula* by appealing to Galatians and other NT writings. The form of the *regulae fidei* (or *veritatis*) of Irenaeus, Tertullian, and Origen reflected this response of the catholic church to Marcion's *regula*. The role of Galatians in the development of the *regulae fidei*, while yet to be defined fully, was clearly formative. [The same issue contains A. C. Outler's 1939 article on Origen and the *regulae fidei* (pp. 133-141) and P. Shuler's reflections on the articles by Outler and Farmer (pp. 171-176).]—D.J.H.

458. W. H. C. FREND, "Montanism: Research and Problems," *RivistStorLettRel* 20 (3, '84) 521-537.

After sketching the history of the Montanist movement from its inception in Phrygia in A.D. 172 (or A.D. 157), the article reviews the contributions to research on Montanism made with regard to literary sources (P. de Labriolle), epigraphy and archaeology (W. M. Ramsay, W. M. Calder), links with Phrygian pagan cults (W. Schepelern), the continuity of the prophetic trend in early Christianity (K. Aland), and Jewish elements (J. M. Ford). The basic need in Montanist studies is for more archaeological data; therefore, suspected Montanist sites should be excavated.—D.J.H.

459. D. L. HAWKIN, "Thirty Years Later: a retrospective on the significance of H. E. W. Turner's *The Pattern of Christian Truth*," *Churchman* 99 (1, '85) 51-56.

In response to W. Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934), H. E. W. Turner in *The Pattern of Christian Truth* (1954) stressed convincingly the importance of the *lex orandi* in the development of the "distinctively Christian." If we do not take account of development, then we, like Bauer, will see all history as essentially discontinuous. —D.J.H.

460. A. MALINOWSKI, "Religijna postawa męczenników w procesach antychrześcijańskich (Attitude religieuse des martyrs dans les procès antichrétiens)," *RoczTeolKan* 29 (4, '82) 167-179.

A survey of the early Christian Acts of the Martyrs highlights the powerful motivating influence of the acceptance of martyrdom. The martyrs professed their Christian faith, belief in God as creator, and fear of the last judgment. Christ in his passion was the model to imitate. They besought the intercession of the saints on their behalf and staunchly defended the books of Sacred Scripture. Toward their persecutors they showed only love and forgiveness, not hate. Their moving example attracted many converts.—J.P.

461. B. McNeil, "Meditating on the Jesus of History," *Angelicum* 62 (3, '85) 403-418.

The presentations of the symbolic significance of events in Jesus' life by Ignatius of Antioch, Melito of Sardis, the author of *Odes of Solomon,* and Heracleon did not necessarily mean the elimination of their historical character. The Jesus of the Gospels is the Jesus and the Christ of faith.—D.J.H.

462. J. W. Riggs, "From Gracious Table to Sacramental Elements: The Tradition-History of Didache 9 and 10," *SecondCent* 4 (2, '84) 83-101.

Using Jewish prayer-forms as sources, *Didache* 9–10 developed in three stages: (1) *Didache* 10:2-5 (without the *dia* phrases) used the Jewish *birkat hāmmāzôn* prayer as its model in the context of continuing Jesus' eschatological table-sharing. (2) Prayers with christological references (9:2-3) modeled on *bĕrākôt* for the wine and bread at the Sabbath kiddush were placed at the beginning of the meal. *Didache* 9:4 was designed to parallel 10:5 on the pattern of the tenth benediction, and Christian phrases and instructions were added. (3) In the final stage, which can be seen in the additions of 9:5 and 10:6, the meal was completely lost and the prayers occurred before the cultic event during which the sacramental elements were consumed.—D.J.H.

463. G. Schöllgen, "Die Didache—ein frühes Zeugnis für Landgemeinden?" *ZeitNTWiss* 76 (1-2, '85) 140-143.

The agricultural imagery in *Didache* 13:3-7 in the instruction about paying prophets and teachers is not sufficient to establish the rural (rather than urban) origin of the work.—D.J.H.

464. G. Schwarz, "*Egeirai, kai sōthēsę̄,*" *ZeitNTWiss* 76 (1-2, '85) 129-130.

The Greek agraphon contained in a liturgical text and studied previously by J. Karawidopulos [see § 16-1027] can be easily retroverted into Aramaic as *kĕmah tîpôl qûm ûmittaṣṣĕlat* ("As often as you fall—stand up! And you will be saved"). The two wordplays are characteristic of Jesus' poetry.—D.J.H.

465. G. N. Stanton, "Aspects of Early Christian-Jewish Polemic and Apologetic," *NTStud* 31 (3, '85) 377-392.

Justin's *Dialogue with Trypho* 108, *Testaments of the Twelve Patriarchs,* and related works indicate that Christians in the 2nd century A.D. continued to be sensitive to Jewish allegations that Jesus was a deceiver who had led Israel astray and that he (or his followers) had abandoned the Law. Justin's *Dialogue* 108 contains the sin-exile-return pattern found in nearly all the *Testaments. Testaments* and Mt exhibit the first steps toward Justin's idea of Christians as a "third race" over against both Judaism and the Gentile world.—D.J.H.

466. B. G. Wright, "Cerinthus *Apud* Hippolytus: An Inquiry into the Traditions about Cerinthus's Provenance," *SecondCent* 4 (2, '84) 103-115.

Whereas Irenaeus described Cerinthus as "a certain man in Asia" (*Adversus haereses* 1.26.1), Hippolytus stated that Cerinthus was "disciplined in the teaching of the Egyptians" (*Refutatio* 7.33) and had been "trained in Egypt" (10.21.1). Hippolytus may have had access to independent traditions on this and other matters; or he may have preserved the genuine reading in Irenaeus' source.—D.J.H.

Gnosticism

467. J. J. Buckley, "An Interpretation of Logion 114 in *The Gospel of Thomas*," *NovTest* 27 (3, '85) 245-272.

Gospel of Thomas 114 speaks of an initiation ritual required of the female so that she might be restored to the lost unity of Adam according to Genesis 2. The woman must first become male and then take the last step to the "living spirit" stage, thus reversing the process outlined in Gen 2:7, 21. According to this logion, males are already ideally "one" but women are "two." Therefore, the woman's salvation is more complicated than that of the male devotee. —D.J.H.

468. J. J. Buckley, "Transcendence and Sexuality in *The Book Baruch*," *HistRel* 24 (4, '85) 328-344.

After a detailed summary of the gnostic Justin's *Baruch* as related by Hippolytus in *Refutatio* 5.26.1-27.4, the article focuses on the three powers ("the Good," Elohim, Eden) described in the text, with particular attention to its complex approach to the origin of good and evil.—D.J.H.

469. J. Fossum, "The Origin of the Gnostic Concept of the Demiurge," *EphTheolLov* 61 (1, '85) 142-152.

The gnostic idea of the Demiurge had roots in the Samaritans' equation of the glory of God with the angel of the Lord, and in their concept of an intermediary in the imparting of the Law and the work of creation. The Samaritan dualism of subordination must have been antecedent to the radical gnostic dualism of contrariety between God and the Demiurge. —D.J.H.

470. A. Magris, "La dossografia filosofica nei testi di Nag Hammadi," *RivistStorLettRel* 20 (1, '84) 3-39.

The philosophical opinions about the ordering principle of the world given in *Eugnostos the Blessed* 70:9-24; *Sophia of Jesus Christ* 92:13–93:9; and *Tripartite Tractate* 109:5-24 reflected the views of various philosophical schools: the world by itself (Epicureans, Peripatetics), providence (Platonists), and fate (Stoics). Rather than entering the philosophical discussion, "Eugnostos" dismissed each opinion with a summary judgment formulated from a gnostic perspective.—D.J.H.

471. L. Painchaud, "Deux citations vétéro-testamentaires dans l'*Écrit sans titre* (*NH* II,5): *Ps* 22,7 - 92,13 et *Is* 41,25," *Muséon* 98 (1-2, '85) 83-94.

Untitled Text (=*On the Origin of the World*) 122:27-33 used Ps 22(21):7 and Ps 92 (91):13 to show that the crucified one was not the Savior and that the Savior left behind his fleshly exterior just as the phoenix goes forth from the worm. *Untitled Text* 103:17-28 interpreted the coordinates furnished by Isa 41:25 in light of a traditional mythic geography and gnostic mythology to identify the one who comes from the north and the east as the immortal man/man of light. The content and exegetical procedures of these two interpretations of OT texts suggest that the work is closer to Christianity than has generally been admitted. —D.J.H.

NOTES ON JOURNALS

Ceased Publication

Duke Divinity School Review (Durham, NC) with vol. 46, no. 2 (1983).

Replaced

Münchener Theologische Zeitschrift (Munich) by *Forum Katholische Theologie* (Pattloch Verlag, Goldbacher Strasse 6, Postfach 549, 8750 Aschaffenburg, West Germany), vol. 1, no. 1 (1985).

Changed

Religious Studies Bulletin (Sudbury, Ontario) to *Religious Studies and Theology* (Religious Studies Department, University of Alberta, Edmonton, Alberta T6G 2E5, Canada) with vol. 5, no. 1 (1985).

Recently Inaugurated

Aula Orientalis (Editorial AUSA, Apdo. 101, Sabadell [Barcelona], Spain), vol. 1, no. 1 (1983).

Bible Review (Biblical Archaeology Society, 3000 Connecticut Ave., NW, Suite 300, Washington, DC 20008), vol. 1, no. 1 (1985).

Forum (Riverbend Drive SR 68, Bonner, MT 59823), vol. 1, no. 1 (1985).

Journal of Feminist Studies in Religion (Scholars Press, P.O. Box 1608, Decatur, GA 30031-1608), vol. 1, no. 1 (1985).

Toronto Journal of Theology (Toronto School of Theology, 47 Queen's Park Crescent East, Toronto, Ontario M5S 2C3, Canada), vol. 1, no. 1 (1985).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

G. Aichele, *The Limits of Story,* SBL Semeia Studies (Philadelphia: Fortress, 1985, paper $8.95; Chico, CA: Scholars Press) x and 164 pp. Bibliography. Indexed. LCN: 84-25844. ISBN: 0-8006-1513-1 (Fortress), 0-89130-751-6 (SP).

Aichele, assistant professor and chairman of the department of philosophy and religion at Adrian College in Adrian, MI, explores the logical and metaphysical limits of story as well as the theological implications of those limits. The six chapters in his study appear under the following headings: frames; form and world; beliefs, fictions, and facts; genre and reality; the metaphor of story; and exceeding the limits. He draws examples from the Bible (e.g. OT myths, Jesus' parables) and from modern writers (e.g. J. L. Borges, P. Lagerkvist, J. Derrida, J. D. Crossan).

P. Beauchamp et al., *Bible and Inculturation,* Inculturation: Working Papers on Living Faith and Cultures 3 (Rome: Pontifical Gregorian University, 1983, paper 8,100 L or $8.15) xiii and 125 pp.

The four papers in this volume are by P. Beauchamp on the role of the OT in the process of building up local churches, F. Rossi de Gasperis on continuity and newness in the faith of the mother church of Jerusalem, R. Neudecker on the Sermon on the Mount as a witness to inculturation, and M. Fang on the *sensus plenior* in Holy Scripture and in the Chinese classics. Also included is Pope John Paul II's 1979 address to the Pontifical Biblical Commission on the cultural integration of revelation. The book is available from the Biblical Institute Press in Rome.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1982 bis 1984 (Münster: Hermann Kunst-Stiftung, 1985, paper) 128 pp.

This volume [see *NTA* 26, p. 309] features K. Aland's survey of developments in NT textual criticism since 1945. Also included are reports by B. Aland on the new NT manuscripts from Sinai, H. Kunst on publications since 1982 and on the state of the institute's projects, and other information.

P.-M. Bogaert et al., *Lectures bibliques. Colloque du 11 novembre 1980* (Brussels: Institutum Iudaicum, n.d., paper 600 Bel. fr.) 173 pp., fig. Bibliography.

Of the eleven articles in this volume, the three most pertinent to the NT field are by Bogaert on the Donatist summaries or *capitula,* A. Guigui on Isaiah in the light of *Targum Jonathan,* and M. van Esbroeck on the idea of the fulfillment of Scripture. The other contributors are J. Chopineau, R. Goetschel, L. Robberechts, J.-P. van Noppen, J. Vermeylen, J.-M. van Cangh, J.-G. Heintz, and H. Meschonnic. The book is available from the Institutum Iudaicum, Rue Félix Delhasse 2, 1060 Brussels, Belgium.

F. Donadio, *Critica del mito e ragione teologica. Saggio su Rudolf Bultmann,* Esperienze 97 (Naples: Guida Editori, 1983, paper 22,000 L) 256 pp. Bibliography. Indexed. ISBN: 88-7042-220-8.

Donadio, professor of aesthetics at the Università dell'Aquila, examines the philosophical presuppositions, logical-theoretical structure, and global significance of R. Bultmann's demythologization proposal. He deals first with theoretical premises: the hermeneutical horizon of demythologization, epistemology and theology, the interdisciplinary dialogue between philosophy and theology, and hermeneutics and the problem of a historical ontology. Then he investigates the following topics: historicity and theology, history and eschatology, existence and the meaning of history, and demythologization and de-Hellenization. The appendix treats the problem of a nonmetaphysical theology.

C. A. Dreher and M. Schwantes (eds.), *Bíblia e Organização Popular*, Estudos Bíblicos 5 (Petrópolis, Brazil: Editora Vozes, 1985, paper) 69 pp. Bibliographies.

This biblical-pastoral supplement to *RevistEclBras* 45 (177, '85) presents articles by S. A. Görgen on the Bible in the struggle of the landless, G. A. Wolff on organization motivated by faith in Jesus as the one providing bread for all (see Mk 6:30-44), Schwantes on prophecy and organization (see Amos 2:6-16), F. Martinez de Oliveira on biblical hermeneutics and social movements, and P. Kramer on the École Biblique et Archéologique Française in Jerusalem.

J. W. Ellison (ed.), *Nelson's Complete Concordance of the Revised Standard Version Bible, Second Edition* (Nashville, TN: Thomas Nelson, 1984, $29.95) xi and 1136 pp. LCN: 84-27256. ISBN: 0-8407-4954-6.

This new edition of the concordance to the Revised Standard Version contains the same number of entries (over 310,000) as the original edition did but in a more convenient, three-column format. For each occurrence of a word in the RSV, it provides several words of context along with the reference to book, chapter, and verse. This edition replaces *Nelson's Complete Concordance: Second Edition of the Revised Standard Version* (1957; rev. ed., 1972).

G. R. Evans, *The Language and Logic of the Bible: The Earlier Middle Ages* (Cambridge, UK—London—New York: Cambridge University Press, 1984, $34.50) xix and 199 pp. Bibliographies. Indexed. LCN: 84-3175. ISBN: 0-521-26371-9.

This volume concerns early medieval work on the language of the Bible and on the nature of theological language in general. After discussing patristic understandings of biblical language and the three medieval approaches to biblical study, Evans describes how medieval scholars studied the Bible: the monastic way, Bible study in the schools, and a standard commentary (the *Glossa Ordinaria*). Then he investigates the surface and depths of *lectio:* words and things and numbers, the historical sense and history, exegesis and the theory of signification, and transference of meaning. The section on *disputatio* treats questions, contradictory authorities, and a new approach to resolving contradictions.

From Jesus to Paul. Studies in Honour of Francis Wright Beare, ed. P. Richardson and J. C. Hurd (Waterloo, Ont.: Wilfrid Laurier University Press, 1984, paper; Atlantic Highlands, NJ: Humanities Press, $14.95) xxx and 233 pp., plate. Bibliography. Indexed. ISBN: 0-88920-138-2.

The thirteen essays in this *Festschrift* honoring Professor Beare deal with various aspects of Paul's dependence on and continuity with Jesus: S. G. Wilson on the contours and consequences of the "from Jesus to Paul" debate, H. Rollmann on W. Wrede's comparison of Jesus and Paul, C. H. H. Scobie on the origin of the universal mission of the Christian church, L. Gaston on Paul and Jerusalem, J. C. Hurd on "the Jesus whom Paul preaches" (Acts 19:13), P. Richardson on the thunderbolt in Q (Lk 10:21-24/Mt 11:25-27; Mt 13:16-17) and the wise man in Corinth (1 Cor 1:17–2:16), L. W. Hurtado on Jesus as lordly example in Phil 2:5-11, D. Stanley on imitation in Paul's letters, G. Johnston on "kingdom of God" sayings in Paul's letters, B. Przybylski on the Spirit in Paul's journey to Jesus and beyond, A. F. Segal on the sacrifice of Isaac (see Rom 8:32), W. Klassen on three 1st-century feminists (Musonius Rufus, Jesus, Paul), and R. M. Grant on Marcion and the critical method. Also included are a photograph of the honoree, a *tabula patronorum* and a *tabula gratulatoria*, an introduction by the editors, Beare's *cursus vitae* and a list of his books and articles, and personal appreciations by A. Brunet and E. R. Fairweather.

H. Y. Gamble, *The New Testament Canon. Its Making and Meaning*, Guides to Biblical Scholarship, New Testament Series (Philadelphia: Fortress, 1985, paper $4.50) 95 pp. LCN: 85-4509. ISBN: 0-8006-0470-9.

After delineating the problem of the NT canon and defining important terms, this book traces the history of the NT canon from the 2nd to the 4th century A.D., and discusses various factors in the formation of the canon. Then it considers the NT canon as a hermeneutical context and a theological problem. The appendix gives an English translation of the Muratorian canon list. Gamble, associate professor of religious studies at the University of Virginia, concludes that the fixed distinction between Scripture and tradition has lost its basis due to the history of the canon and exegetical work.

Gesù Apostolo e Sommo Sacerdote. Studi biblici in memoria di P. Teodorico Ballarini (Casale Monferrato: Marietti, 1984, paper 23,000 L) xx and 234 pp., plate. Bibliographies. ISBN: 88-211-7096-9.

These seventeen articles in honor of the late Professor Ballarini (1903-83) are by M. Pesce on directions and problems in the present renewal of studies on the OT Pseudepigrapha, A. Mattioli on happiness and virtue according to Wis 3:13–4:6, F. Raurell on Septuagintal Isaian nuances in the NT use of *doxa*, S. Légasse on the alleged incongruity in Mt 23:2-3, S. Virgulin on Jesus' lament over Jerusalem according to Mt 23:37-39/Lk 13:34-35, B. Prete on the lamp saying in Lk 8:16 and 11:33, O. da Spinetoli on "Son of God" in Lk, A. S. Di Marco on *dikaiosynē-dikaiōma-dikaiōsis* in Romans, S. Lyonnet on the interpretation of Gal 2:19 according to Thomas Aquinas, A. Vanhoye on Nathan's oracle in Hebrews, I. Volpi on the structure of 1 Pet 2:11–5:14, M. Adinolfi on civil authority in Epictetus' diatribe in the light of 1 Peter, B. Bagatti on the apocryphal episode about Peter in the house of Caiaphas, L. Moraldi on the laughing Christ in gnostic writings, E. Testa on the historical and theological importance of the Jewish Christians, E. Vallauri on Paul's *skolops* (see 2 Cor 12:7) according to the Fathers, and S. Zedda on the biblical spirituality of St. Veronica Giuliani. Also included are a photograph of the honoree and an introduction by V. Reali.

T. W. GILLESPIE (ED.), *Ex Auditu*, An Annual of the Frederick Neumann Symposium on Theological Interpretation of Scripture, Princeton Theological Seminary, vol. 1 (Allison Park, PA: Pickwick Publications, 1985, paper) xvi and 169 pp. ISSN: 0883-0053.

This inaugural volume in a project concerned with the theological interpretation of Scripture contains articles by K. Froelich on biblical hermeneutics on the move [§ 26-19], N. Lash on the meaning of martyrdom (1981), R. H. Fuller on E. Hoskyns and the contemporary relevance of biblical theology [§ 29-256], B. F. Meyer on conversion and the hermeneutics of consent, R. M. Frye on metaphors and equations in relation to faith (1980), P. D. Hanson on the responsibility of biblical theology to communities of faith [§ 24-697], G. N. Stanton on interpreting the NT today, D. C. Steinmetz on the superiority of precritical exegesis [§ 24-709], D. G. Buttrick on interpretation and preaching (1981), O. C. Edwards on the historical-critical method's failure of nerve and a prescription for a tonic [§ 21-641], G. T. Sheppard on canonization as hearing the voice of the same God through historically dissimilar traditions [§ 26-1030], S. E. McEvenue on the OT as Scripture or theology (1981), and A. L. Nations on historical criticism and the current methodological crisis [§ 27-844]. Three articles consider hermeneutical issues with reference to specific texts: S. M. Schneiders on the footwashing according to Jn 13:1-20 [§ 25-932], C. A. Raschke on Romans 1–6, and W. Brueggemann on Jeremiah. Also included are E. Neumann's appreciation of F. Neumann and Gillespie's introduction.

R. GNUSE, *The Authority of the Bible. Theories of Inspiration, Revelation and the Canon of Scripture* (New York—Mahwah, NJ: Paulist, 1985, paper $6.95) v and 153 pp. Bibliography. Indexed. LCN: 84-62562. ISBN: 0-8091-2692-3.

Gnuse, author of *You Shall Not Steal* (1985), explains and evaluates various approaches to understanding the authority of the Bible for the church. After a historical prelude, he distinguishes five models used by theologians in treating biblical authority: inspiration, salvation history, existentialism, Christocentric models, and models of limited authority. He discusses the viewpoints of leading advocates of each position, pointing out their strengths and weaknesses.

L. Grollenberg, *Believing Makes Sense. A Way of Reading the Bible*, trans. J. Bowden (London: SCM, 1983, paper £3.50) vii and 182 pp. ISBN: 0-334-00096-3.

The English version of *Geloven is zo gek nog niet* (1983), the eleven essays in this collection treat common sense about the Bible, the origin of the OT, the origin of the NT, Jesus the Jew, Jesus and Bhagwan, the divinity of Christ, reading the Fourth Gospel, the four passion narratives, belief in the virgin birth, praying, and unpretentious preaching. The book is distributed in the USA by Fortress Press.

D. J. Harrington, *The New Testament: A Bibliography*, Theological and Biblical Resources 2 (Wilmington, DE: Michael Glazier, 1985, paper $8.95) 242 pp. Indexed. LCN: 85-45447. ISBN: 0-89435-535-8.

This bibliography aims to present an up-to-date and representative sample of the best books and articles on a wide range of topics in NT study. The 103 categories are arranged under six major headings: texts and tools, interpretation, Gospels and Acts, Epistles, NT theology, and world of the NT. An asterisk before a title indicates that the work is of broad interest and serves as a good introduction to the topic. Harrington is professor of NT at Weston School of Theology in Cambridge, MA, and general editor of *NTA*.

S. M. Katunarich, *Lo spirito del dialogo ebraico-cristiano in Samuel Sandmel* (Milan: Marzorati Editore, 1982, paper 20,000 L) xxiv and 284 pp. Bibliography. Indexed. ISBN: 88-280-0006-6.

Prepared as a doctoral dissertation under the direction of A. Roest Crollius and presented to the Pontifical Gregorian University in Rome, this study of the late Professor Sandmel (1911-79) opens with a biographical sketch and characterizes him as a loyal Jew, a scholar, and a man of dialogue. Then it gives concrete examples of Jewish-Christian dialogue in Sandmel's works, with particular attention to anti-Semitism (in the NT and history) and mixed marriages. Katunarich summarized his approach to Sandmel in an article in *Civiltà Cattolica* [§ 26-387].

G. A. Kelly, *The Church's Problem with Bible Scholars*, Synthesis Series (Chicago: Franciscan Herald Press, 1985, paper $2.50) 60 pp. LCN: 85-1507. ISBN: 0-8199-0929-7.

In this pamphlet Kelly, author of *The New Biblical Theorists* (1983), argues that the difficulties experienced by the Catholic church since Vatican II are rooted in the rejection by prominent Catholic intellectuals (especially biblical critics) of traditional readings of the NT.

G. Kittel and G. Friedrich (eds.), *Theological Dictionary of the New Testament*, trans. and abridged in one volume by G. W. Bromiley (Grand Rapids: Eerdmans, 1985, $44.95; Exeter, UK: Paternoster) xxxvi and 1356 pp. LCN: 85-4460. ISBN: 0-8028-2404-8 (Eerdmans), 0-85364-322-9 (Paternoster).

In preparing this condensation ("little Kittel") of the nine-volume *Theological Dictionary of the New Testament* (1964-74), Bromiley has transliterated and translated Greek words, drastically reduced supporting material (philological, archaeological, etc.) and references, excluded footnotes and bibliographies, and focused on biblical usage and theological meaning. The relevant volume and page numbers in the full set are found at the end of each article or section. Tables of Greek keywords and English keywords appear at the beginning of the book. Bromiley is professor emeritus of church history and historical theology at Fuller Theological Seminary in Pasadena, CA.

G. M. Lamsa (trans.), *Holy Bible from the Ancient Eastern Text* [1933] (San Francisco: Harper & Row, n.d., paper $19.95; Toronto: Fitzhenry & Whiteside) xx and 1243 pp., 4 plates, map. LCN: 84-48225. ISBN: 0-06-064923-2.

This translation of the OT and NT into English is based on Peshitta manuscripts, which have comprised the accepted Bible of those Christians who have used Syriac as their language of prayer and worship for many centuries. Lamsa was convinced that his translation of the

Peshitta illuminated obscure and mistranslated passages such as Mt 6:13 ("and do not let us enter into temptation") and Mt 19:24 ("it is easier for a rope to go through the eye of a needle than for a rich man to enter into the kingdom of God"). The volume also contains Lamsa's ten-page introduction, a list of Syriac words resembling one another, and facsimiles of four pages from Syriac manuscripts.

A. MARSHALL, *The NASB Interlinear Greek-English New Testament,* Regency Reference Library (Grand Rapids: Zondervan, 1984, $24.95) xxiii and 1027 pp. LCN: 84-21915. ISBN: 0-310-45240-6.

This volume presents the Greek text of the NT according to the 21st edition of E. Nestle's *Novum Testamentum graece,* along with Marshall's interlinear Greek translation and the New American Standard Bible version in the left-hand margins. Also included are a foreword by J. B. Phillips, an introduction to the interlinear translation by Marshall, and introductory remarks on the New American Standard Bible.

L. MONLOUBOU AND F. M. DU BUIT, *Dictionnaire biblique universel* (Paris: Desclée, 1984) xxxi and 772 pp., 10 maps. ISBN: 2-7189-0263-9.

The more than 2,000 articles in this dictionary of the Bible treat individual biblical books, the political and cultural milieu of the OT and NT, biblical history and archaeology, ancient religions pertinent to the Bible, symbols and rituals, doctrines, art and culture, institutions of Israel and the primitive church, and apocryphal documents and books. Also included are an alphabetical index of biblical terms and ten maps. Most of the articles were written by Monloubou. Du Buit contributed articles on biblical history, archaeology, and geography, and F. Rausières prepared the material on Greco-Roman philosophy and religion.

The New Catholic Study Bible, St. Jerome Edition. Today's English Version with Deuterocanonicals/Apocrypha (Nashville, TN: Thomas Nelson, 1985, $29.95) xxxv and 1680 pp., 9 maps. Indexed. ISBN: 0-8407-1240-5.

This edition of the Good News Bible/Today's English Version contains additional material intended to help Catholic readers in studying the Scriptures, including introductory essays (on Jerome, church teaching about inspiration, and the Bible and the teaching church), a harmony of the Gospels, lists of Jesus' parables and miracles, articles on various topics (the Bible and history, how the Bible came about, literary forms of the Bible, biblical themes, and how to study the Bible), study-guide questions, suggestions about the liturgical reading of the Bible, a glossary of terms, a 286-page biblical cyclopedic index, and nine maps. The material was prepared under the direction of J. J. Foley, T. J. Herron, T. Mullin, D. A. Murray, and J. P. Murray.

R. NORTH (ED.), *Elenchus Bibliographicus Biblicus of Biblica* 63 [1982] (Rome: Pontifical Biblical Institute Press, 1985, paper) 842 pp. Indexed. ISSN: 0392-7423.

Bibliographic information for more than 13,000 items is given here under twenty-one headings: bibliography, introduction, critical texts and versions, exegesis of the entire OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general NT exegesis, NT commentaries—Gospels, Acts, Johannine corpus, Paul, Catholic epistles, biblical theology, biblical philology, Apocrypha–Qumran–Judaica, gnosis and parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

C. H. PINNOCK, *The Scripture Principle* (San Francisco: Harper & Row, 1984, $14.95) xx and 251 pp. Bibliography. Indexed. LCN: 84-47732. ISBN: 0-06-066620-X.

Pinnock, professor of systematic theology at McMaster Divinity College in Hamilton, Ontario, aims to present an understanding of the Scripture principle and the authority of the Bible in a positive, systematic, and relevant way. The nine chapters in his presentation deal with the pattern of revelation, the biblical witness, inspiration and authority, incarnation and accommodation, the human dimension, biblical criticism, word and Spirit, unfolding revelation, and the act of interpretation. He concludes that the Scripture principle belongs to the essence of Christianity, and constitutes a crucial component in its pattern of authority and revelation.

W. Riley, *The Tale of Two Testaments* (Mystic, CT: Twenty-Third Publications, 1985, paper $5.95) 150 pp., 27 figs., 4 maps. Bibliography. Indexed. LCN: 85-50692. ISBN: 0-89622-240-3.

After introductory chapters on the nature of the Bible and on Jewish history, this invitation to reading the Bible discusses books of identity (Torah), Israel's prayer-life (Psalms, Temple, festivals), conflict between church and state (Prophets), life and its problems (Wisdom), the movement from Palestine to Rome (NT setting and history), the four-dimensional portrait (Gospels), tentmaker and theologian (Paul), finishing with a bang (apocalypticism), and opening the Scriptures.

L. Ryken, *How to Read the Bible as Literature,* Academie Books (Grand Rapids: Zondervan, 1984, paper $7.95) 208 pp. Bibliographies. Indexed. LCN: 84-19667. ISBN: 0-310-39021-4.

Ryken, editor of *The New Testament in Literary Criticism* (1984), gives an introduction to the literary forms of the Bible with emphasis on the activities that those forms require of a reader. After asking whether the Bible is literature, he discusses the stories of the Bible and their types, the poetry of the Bible and its types, the proverb as a literary form, the Gospels, the parables, the Epistles, satire, visionary literature, and the literary unity of the Bible. An appendix considers the allegorical nature of the parables.

H. J. Sieben, *Exegesis Patrum. Saggio bibliografico sull'esegesi biblica dei Padri della Chiesa,* Sussidi Patristici 2 (Rome: Istituto Patristico Augustinianum, 1983, paper) 150 pp. Indexed.

This volume provides bibliographic information on 2,000 books and articles that treat the patristic exegesis of the Bible. The items are arranged in the order of the biblical books from Genesis to Revelation according to individual passages within the books. Also included is a lengthy section on works devoted to patristic interpretations of the Bible in general. Sieben previously compiled *Voces: Eine Bibliographie zu Wörtern und Begriffen aus der Patristik (1918–1978)* (1980).

M. C. Tenney, *New Testament Survey,* rev. W. M. Dunnett (2nd rev. ed.; Grand Rapids: Eerdmans, 1985, $19.95; Leicester, UK: Inter-Varsity) xix and 454 pp., 68 illustrations, 7 maps. Bibliographies. Indexed. LCN: 85-16030. ISBN: 0-8028-3611-9 (Eerdmans), 0-85111-635-8 (IVP).

First published in 1953 and revised in 1961 [see *NTA* 6, p. 263], this introduction to the NT treats the world of the NT, the records of the life of Christ (Gospels), the records of the early church (Acts, early epistles), the problems of the early church between A.D. 60 and 100 (later epistles), and the canon and text of the NT. The revision undertaken by Dunnett features a new chapter on the Jewish background of the NT, several new sections in other chapters, and an enlarged and updated bibliography.

P. Toinet, *Pour une théologie de l'exégèse,* Essais (Paris: FAC-éditions, 1983, paper 78 F) 206 pp. ISBN: 2-903422-19-2.

Toinet examines the strengths and weaknesses of the historical-critical method, emphasizes the importance of the revelation of God's Word in history, investigates the philosophical implications of exegetical practice and theory, attempts to locate the starting point of the present hermeneutical conflict, and indicates how the fuller ecclesial (and divine) sense of Scripture can be appropriated. I. de la Potterie has supplied a twelve-page preface.

M. F. UNGER, *The New Unger's Bible Handbook*, rev. G. N. Larson (Chicago: Moody Press, 1984) 720 pp., 18 charts, 30 maps. Illustrated. Indexed. LCN: 84-1032. ISBN: 0-8024-9049-2.

In revising the late Professor Unger's book-by-book commentary on the Bible [*NTA* 11, p. 148], Larson has integrated recent archaeological discoveries and advances in historical research, included a broader range of interpretative positions on difficult texts, adopted the New International Version as the working text, and updated and simplified the style of the first edition.

W. E. VINE, *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers* (rev. ed.; Nashville, TN: Thomas Nelson, 1985, $12.95) xii and 755 pp. Indexed. LCN: 85-3092. ISBN: 0-8407-5460-4.

This new typesetting of a work first published in 1939 has allowed for factual and typographical errors to be corrected, British spellings to be changed to their American counterparts, a two-column format to be introduced, and the numbering system found in the Greek lexicon of *The New Strong's Exhaustive Concordance of the Bible* (1984) to be included following the Greek word in each entry and in the index.

G. D. YOUNG AND G. GIACUMAKIS (EDS.), *Young's Bible Dictionary* (Wheaton, IL: Tyndale House, 1984, $14.95) 640 pp., separate folding map. LCN: 84-50304. ISBN: 0-8423-8598-3.

This dictionary of both Testaments presents information about biblical characters, customs and culture, archaeological discoveries, plants and animals, names and their meanings, theological terms, and places. Before his death in 1980, Young completed about three-fourths of the work as general editor; Giacumakis brought the project to completion. Other contributors are G. L. Archer, J. C. Connell, R. D. Culver, D. Guthrie, G. W. Kirby, R. N. Longenecker, J. B. Payne, A. F. Rainey, H. R. T. Ronning, W. B. Wallis, and E. M. Yamauchi. A folding map of Israel is included.

G. ZUNTZ, *Griechischer Lehrgang, I: Lektionen* (295 pp., 10 illustrations); *II: Exercitia, Vokabular* (272 pp.); *III: Appendix Grammatica, Summa Grammatica* (317 pp.), Studienhefte zur Altertumswissenschaft 15/1-3 (Göttingen: Vandenhoeck & Ruprecht, 1983, paper DM 88) Indexed. ISBN: 3-525-25320-6.

The first volume in this three-volume program for learning Greek contains an overview of the grammatical material, eighty-six lessons, an anthology of Greek texts, and a chart listing events in Greek history from 3000 B.C. to A.D. 96. The second volume provides exercises and vocabulary lists corresponding to the lessons, along with an index of Greek words in alphabetical order. The third volume reproduces the overview of grammatical material, gives grammatical explanations and paradigms for the individual lessons, offers a 41-page grammatical summary, and concludes with a subject index.

GOSPELS–ACTS

W. J. BARNARD AND P. VAN 'T RIET, *Lukas, de Jood. Een joodse inleiding op het Evangelie van Lukas en de Handelingen der Apostelen* (Kampen: Kok, 1984, paper 27.50 gld.) 203 pp., plate, 2 figs., 3 maps. Bibliography. ISBN: 90-242-2526-4.

The authors argue that Luke was Jewish and that he wrote for a Jewish public. To establish Luke's Jewishness, they consider the traditions about Luke, his knowledge of Greek, his use of technical terms, the midrashic character of his Gospel, and his addressee(s) and purpose. To show that Luke wrote for a Jewish audience, they discuss the geographical information in Lk-Acts, Luke's treatment of various Jewish groups, and his view of Israel in relation to other peoples.

H.-W. BARTSCH (ED.), *Codex Bezae versus Codex Sinaiticus im Lukasevangelium* (Hildesheim: Georg Olms Verlag, 1984, paper DM 29.80) iv and 211 pp., plate. ISBN: 3-487-07485-0.

After Bartsch's six-page introduction, this volume presents on facing pages the Greek texts of Lk found in Codex Sinaiticus according to C. Tischendorf's edition (1862, reprinted 1969) and in Codex Bezae according to F. H. Scrivener's edition (1865, reprinted 1978), respectively. The Greek text is arranged colometrically, with chapter-and-verse numbers in the left-hand margin and textual notes below.

A. J. BELLINZONI, WITH J. B. TYSON AND W. O. WALKER (EDS.), *The Two-Source Hypothesis. A Critical Appraisal* (Macon, GA: Mercer University Press, 1985, $39.95) x and 486 pp. Bibliography. Indexed. LCN: 84-29447. ISBN: 0-86554-096-9.

This collection of twenty-seven previously published essays on the relationship among the Synoptic Gospels is divided into four parts: the case for the priority of Mk (B. H. Streeter, J. A. Fitzmyer, W. G. Kümmel, G. M. Styler, H. G. Wood, F. Neirynck); the case against the priority of Mk (B. C. Butler, N. H. Palmer, Butler, D. L. Dungan, W. R. Farmer, E. P. Sanders, P. Parker); the case for the Q-hypothesis (Streeter, Kümmel, Fitzmyer, C. K. Barrett, F. G. Downing, E. L. Bradby, V. Taylor); and the case against the Q-hypothesis (A. M. Farrer, T. R. Rosché, A. W. Argyle, R. T. Simpson, Farmer, Sanders, Dungan). Also included are an introduction by Bellinzoni, a conclusion by Tyson, and a fifteen-page bibliography.

H. D. BETZ, *Studien zur Bergpredigt* (Tübingen: Mohr-Siebeck, 1985, paper DM 38) x and 154 pp. Indexed. ISBN: 3-16-144906-1.

The German version of a collection of seven articles published in English as *Essays on the Sermon on the Mount* [*NTA* 29, p. 322].

O. S. BROOKS, *The Sermon on the Mount. Authentic Human Values* (Lanham, MD—London: University Press of America, 1985, cloth $19.95, paper $8.50) xii and 111 pp. Bibliography. LCN: 85-9120. ISBN: 0-8191-4740-1 (cloth), 0-8191-4741-9 (paper).

Brooks maintains that the Sermon on the Mount as given in Mt 5–7 deals ultimately with authentic human values. After providing the Revised Standard Version of Mt 5–7 and discussing how the sermon should be read, he examines its teachings on ideal disciples (Mt 5:3-16), ethical values (5:17-48), motivational values (6:1-18), the ultimate value (6:19-34), and actualizing the ideal (7:1-27). A chapter on modern disciples and the sermon concludes the volume.

C. BROWN, *Jesus in European Protestant Thought, 1778–1860,* Studies in Historical Theology 1 (Durham, NC: Labyrinth Press, 1985, $35) xxiv and 359 pp. Indexed. LCN: 84-20111. ISBN: 0-939464-18-7.

The revised version of a doctoral dissertation presented to the University of Bristol (UK) in 1969, this history of approaches to Jesus in European Protestant thought between 1778 and 1860 shows that the 19th-century quest to recover Jesus did not follow a single, albeit tortuous, road leading ultimately to A. Schweitzer. The study focuses on five particularly significant areas: the *Fragmente* controversy as a chapter in Enlightenment theology, philosophical idealism and rational religion, new perspectives on religion, the life of Jesus and critical history, and orthodoxy modified. Within these main divisions, separate chapters treat individual thinkers or movements. Brown, professor of systematic theology at Fuller Theological Seminary in Pasadena, CA, is also the author of *Miracles and the Critical Mind* (1984).

I. DE LA POTTERIE, *Het passieverhaal volgens Johannes. Tekst en geest,* Schrift en liturgie 4 (Bonheiden, Belgium: Abdij Bethlehem, 1983, paper) 257 pp., 3 plates.

Based on a series of conferences given at the Abdij Bethlehem in Bonheiden, this volume first outlines the Johannine vision of Jesus' passion and death on the cross, and discusses the literary composition of the Johannine passion narrative. Then it offers an exposition of Jn 18:1–19:42 according to the following outline: Jesus in the garden (18:1-11), the hearing with Annas and the denial of Peter (18:12-27), Jesus before Pilate (18:28–19:16a), Golgotha (19:16b-37), and epilogue (19:38-42). The appendix presents some principles for the Christian interpretation of Scripture. De la Potterie is professor of NT exegesis at the Pontifical Biblical Institute in Rome.

J. D. M. Derrett, *The Making of Mark. The Scriptural Bases of the Earliest Gospel,* 2 vols. (Shipston-on-Stour, UK: P. Drinkwater, 1985, paper £17.50) xv and viii and 351 pp. Indexed. ISBN: 0-946643-05-9.

Derrett argues that Mark, a Galilean peasant who wrote his Gospel ca. A.D. 50-60, used as his grid, or model, for the story of Jesus a large section of the Hexateuch plus Lamentations and associated material. After an introduction to Mk (Jesus' teaching, use of the OT, the grid or model, audience, production of the Gospel), he presents his exposition according to the following general outline: preparation for the trek (1:1–2:17), exodus (2:18–3:12), the crossing (3:13–5:20), facing a rebellion (5:21–6:29), invasion of the land (6:30–9:1), triumph (9:2–10:52), provocation (11:1–12:44), woe to Jerusalem! (13:1-37), martyrdom (14:1–15:47), and justification (16:1-8). Six appendixes conclude the second volume.

J. L. de Villiers, *Die Handelinge van die Apostels, Deel II* (Cape Town: NG Kerk-Uitgewers, 1983, R 13.25) 216 pp. Bibliography. ISBN: 0-86991-467-7.

This second volume in de Villiers's commentary on Acts (vol. 1, 1977) opens with the account of the Jerusalem council (15:1-35). Then it treats Paul's second missionary journey (15:36–18:23), Paul's third missionary journey (18:23–20:12), Paul's journey to Jerusalem (20:13–23:35), Paul's speeches (24:1–26:32), and Paul's journey to Rome (27:1–28:31). For each pericope, there is an Afrikaans translation and an exposition.

T. L. Donaldson, *Jesus on the Mountain. A Study in Matthean Theology,* JSNT Supplement Series 8 (Sheffield, UK: JSOT Press, 1985, cloth £18.50 or $28.50, paper £8.95 or $13.50) xvi and 326 pp. Bibliography. Indexed. ISBN: 0-905774-74-4 (cloth), 0-905774-75-2 (paper).

The slightly revised version of a doctoral dissertation directed by R. N. Longenecker and presented to the Toronto School of Theology in 1981, this redaction-critical investigation of the "mountain" motif in Mt takes into consideration the significance of mountains as religious sites and theological symbols in the religious-cultural milieu in which the Gospel took shape. After delineating the problem and making methodological observations, it discusses sacred mountains in the history of religions, the OT, and Second Temple Judaism. Then it concentrates on "mountain" sayings in Matthean redaction: the temptation (4:8-10), the teaching (5:1–8:1), the feeding (15:29-31), the transfiguration (17:1-9), Mount of Olives incidents (21:1-9; 24:3; 26:30-35), and the commissioning (28:16-20). Donaldson concludes that mountains functioned in Mt as eschatological sites where Jesus entered into the full authority of his sonship, where the eschatological community was gathered, and where the age of fulfillment was inaugurated.

F. B. Drohan, *Jesus Who? (The Greatest Mystery Never Told)* (New York: Philosophical Library, 1984, $15) xiv and 256 pp. Bibliography. Indexed. LCN: 84-16654. ISBN: 0-8022-2475-X.

Drohan first shows that the OT provides an often inaccurate recording of the Jewish experience, embellished with mythologies taken from the Egyptian, Babylonian, and Assyrian captors of the Jews. Then he argues that the Gospels reveal Jesus' profound commitment to OT prophecies and the Law of Moses. He also maintains that Essene doctrinal interpretations furnished the bridge between the Jewish OT and the Christian NT.

B. A. Dumas, *Los milagros de Jesús. Los signos mesiánicos e la teología de la liberación*, Cristianismo y sociedad 4 (Bilbao: Desclée de Brouwer, 1984, paper) 362 pp. ISBN: 84-330-0630-4.

Dumas describes Jesus' miracles as a secure, rich, and ever-lively source for liberation and the theology of liberation. The thirteen chapters in this volume concern the one who comes with his reign; miracles, Christology, liberation; the historical consistency of Jesus' miracles; the good news of liberation in action; the works of Jesus and the work of God; the actuality of Jesus' miracles; the messianic reign inaugurated by the miracles; the displacement of political messianism; political terminology and modes of political action; politicization of religion; the help of the healer and the call of the prophet; salvation and liberation at Puebla; and the combat against evil.

J. Dupont, *Teologia della chiesa negli Atti degli apostoli*, Studi biblici 10 (Bologna: Dehoniane, 1984, paper 10,000 L) 144 pp. Bibliography.

Based on a course about ecclesiology in Acts given at Palermo, Sicily, this volume first considers possible approaches to the problem and then focuses on particular episodes in Acts: the decisive turn at the Jerusalem assembly (Acts 15), point of departure—Peter and the Scriptures (Acts 2–4), and Stephen and Paul reread the Scriptures (Acts 7; 13; 28). The appendix discusses the prophecy of Simeon (Lk 2:25-35).

L'Évangile selon saint Luc. Avènement, Écouter la Bible 17 (Paris: Desclée de Brouwer, 1984, paper 120 F) 357 pp., map. ISBN: 2-220-02481-4.

After introductions to the NT world and Lk, the volume presents for each pericope in Lk an introduction, a French translation for liturgical use, notes on individual words and phrases, and further comments or questions: prologue (1:1-4), the announcement to Zechariah (1:5-25), the announcement to Mary (1:26-38), the visitation (1:39-56), etc. Also included are an index of important words in Lk, a chart on symbolic typography in the Gospel, and a list of readings from Lk in the church lectionary.

H. Falk, *Jesus the Pharisee. A New Look at the Jewishness of Jesus* (New York–Mahwah, NJ: Paulist, 1985, paper $8.95) vii and 175 pp. Indexed. LCN: 84-61977. ISBN: 0-8091-2677-X.

Falk argues that all the criticism of Jews and Pharisees in the Gospels was directed at the school of Shammai, not at the school of Hillel. He takes his starting point from the 18th-century talmudist Rabbi Jacob Emden, who maintained that Jesus intended only to establish a new religion for the Gentiles based on the Noahide commandments, not to abolish Judaism. Then he discusses Hillel's convert (see *b. Šabb.* 31a), the Essenes and the school of Hillel, the arrest of Rabbi Eliezer and the *mînîm*, the *ḥăsîdîm* of the nations, the relationship of Rabbi Eliezer to the school of Shammai, the roots of Christian anti-Semitism in the conflicts between the houses of Shammai and Hillel, and understanding the Christian Bible through the houses of Shammai and Hillel. A biographical list of Jewish sages and scholars is included.

G. Ferraro, *Lo Spirito e Cristo nel vangelo di Giovanni*, Studi biblici 70 (Brescia: Paideia, 1984, paper 25,000 L) 340 pp. Bibliography. Indexed.

Ferraro, author of *L'"ora" di Cristo nel quarto vangelo* (1974), first studies six pericopes in the Fourth Gospel concerning the Spirit and Christ: the Spirit in Jesus (1:29-34), being born again from water and the Spirit (3:1-21), the gift of the Spirit without measure (3:31-36), worship of God the Father in Spirit and truth (4:1-26), the Spirit gives life (6:60-71), and water and the Spirit (7:37-39). Then he considers the Paraclete passages (Jn 14:15-26; 15:18–16:4a; 16:4b-15) and the term *paraklētos*. Two chapters on the Spirit as the gift of Christ (Jn 19:28-37; 20:19-23) conclude the volume.

R. W. Funk (ed.), *New Gospel Parallels. Volume One, The Synoptic Gospels,* Foundations and Facets: New Testament 5 (Philadelphia: Fortress, 1985, $29.95) xx and 492 pp., 2 maps. Illustrated. Indexed. LCN: 84-48727. ISBN: 0-8006-2104-2.

The design and layout of material in this synopsis of the Gospels are intended to keep both the vertical (paradigmatic) and the horizontal (syntagmatic) dimensions of the narratives steadily in view, without sacrificing one to the other. Choosing Mt as the lead text, the volume first gathers the parallels to Mt alone; then it repeats the process with Mk and Lk as the primary texts. The synopsis differs from similar projects by displaying only the parallels relevant to the lead Gospel, covering a wide variety of parallel texts, and printing out the parallel texts. Textual notes and three appendixes are included. Funk is professor of religion at the University of Montana and editor of the Foundations and Facets series.

C. H. Giblin, *The Destruction of Jerusalem according to Luke's Gospel: A Historical-Typological Moral,* Analecta Biblica 107 (Rome: Biblical Institute Press, 1985, paper 20,000 L or $15) x and 123 pp. Bibliography. Indexed. ISBN: 88-7653-107-6.

Giblin, professor of NT studies at Fordham University in New York, and author of *The Threat to Faith* (1967) and *In Hope of God's Glory* (1970), argues that the Lukan Jesus' special interest in the destruction of Jerusalem was intended to provoke reflection by readers on their own situations. After considering Luke's typing of his audience and Gospel (1:1-4) and his conditioning of his readers' perceptions, the book discusses prospects for Jerusalem in view of Jesus' journey (9:51–19:27), Jesus' immediate approach to Jerusalem (19:28-44), the parable of the wicked tenants (20:9-19), Jesus' final discourse in the Temple (20:45–21:36), and the judgment oracle on the way to the cross (23:26-32). An appendix explores the reticence of Acts regarding the judgment against Jerusalem.

B. Giertz, *Förklaringar till Nya Testamentet. Första delen Matteus, Markus, Lukas* (Stockholm: Verbum, 1984; Pro Caritate) 377 pp. ISBN: 91-526-1170-1 (Verbum), 91-85046-58-2 (Pro Caritate).

For each Synoptic Gospel (Mt, Mk, Lk), this volume supplies an introduction (author, date of composition, purpose, etc.) and a pericope-by-pericope exposition. Giertz plans two more volumes in the project, one covering the NT books from the Fourth Gospel to 2 Corinthians, and the other covering those from Galatians to Revelation.

W. Harnisch, *Die Gleichniserzählungen Jesu. Eine hermeneutische Einführung,* Uni-Taschenbücher 1343 (Göttingen: Vandenhoeck & Ruprecht, 1985, paper DM 24.80) 332 pp. Bibliography. Indexed. ISBN: 3-525-03260-9.

Drawing on material used in his lectures at the Philipps-Universität in Marburg, Harnisch, editor of *Gleichnisse Jesu* (1982) and *Die neutestamentliche Gleichnisforschung im Horizont von Hermeneutik und Literaturwissenschaft* (1982), deals with the narrative particularity of Jesus' parabolic speech, the typology of literary forms, the metaphorical nature of Jesus' parables, exegetical paradigms (Mt 20:1-15; Lk 15:11b-32; Mt 22:2-14/Lk 14:16-24; Mt 18:23-34; Lk 10:30-35), the hermeneutics of Jesus' parables in the light of F. Kafka's parable on parables, and Jesus' parables and the process of their transformation.

S. Hartdegen (ed.), *The Gospel of Mark. Pathway to Glory through the Cross* (1982, 46 pp.); *Themes from the Gospel of Luke* (1983, 46 pp.); *The Reign of God in the Gospel of Matthew* (1984, 54 pp.), Publication Nos. 841, 873, 912 (Washington, DC: United States Catholic Conference, paper $1.95 each) Illustrated.

Prepared in connection with the observance of National Bible Week, these booklets offer expositions of the Synoptic Gospels along with questions for reflection and discussion in the margins. A booklet on themes from the Fourth Gospel is in preparation. The contributors include D. Beebe, J. J. Castelot, M. Frye, D. J. Harrington, W. J. Harrington, E. LaVerdiere, D. Senior, and W. G. Thompson.

M. HENGEL, *Die Evangelienüberschriften*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1984, Bericht 3 (Heidelberg: Carl Winter Universitätsverlag, 1984, paper DM 30) 52 pp. ISBN: 3-533-03614-6.

This investigation of the Gospel superscriptions considers their form, the 2nd-century evidence concerning them, the evidence in the Gospels and the individuality of the Evangelists, and the practical necessity of titles for early Christian writings. Hengel concludes that the hypothesis that the Gospels circulated anonymously and without titles is extremely unlikely.

W. A. HETH AND G. J. WENHAM, *Jesus and Divorce. The Problem with the Evangelical Consensus* (London: Hodder and Stoughton, 1984; Nashville, TN: Thomas Nelson, 1985, paper $7.95) 287 pp. Bibliography. Indexed. ISBN: 0-8407-5962-2 (Nelson).

This study aims to set forth and examine critically the current interpretations of Jesus' divorce sayings, to demonstrate that the Erasmian exegesis of the Matthean exceptive clauses (see Mt 5:32; 19:9) is beset with many problems [see § 29-531], and to consider the implications of a proper understanding of the NT teaching on divorce and remarriage. The authors summarize and evaluate the early church, Erasmian (Reformation), modern Erasmian, unlawful-marriages, betrothal, preteritive, and tradition-historical views. They conclude that Jesus gave an absolute prohibition of divorce and remarriage. Heth is an instructor at Dallas Theological Seminary, and Wenham teaches at the College of St. Paul and St. Mary in Cheltenham, UK.

A. M. HUNTER, *The Parables for Today* (London: SCM, 1983, paper £2.95) v and 83 pp. ISBN: 0-334-02236-3.

After an introduction to the parables, Hunter considers twenty parables in the Synoptic Gospels: mustard seed and leaven (Lk 13:18-21), the sower (Mk 4:3-8), the weeds among the wheat (Mt 13:24-30), hidden treasure and precious pearl (Mt 13:44-45), etc. The U.S. distributor of the book is Fortress Press.

W. KELLNER, *Der Traum vom Menschensohn. Die politisch-theologische Botschaft Jesu* (Munich: Kösel, 1985, paper DM 29.80) 253 pp. Bibliography. Indexed. ISBN: 3-466-20268-X.

Kellner shows that the dreams of the Son of Man in Daniel 7 and the NT imply a vision of a new humanity and human society. He first places Daniel 7 in its historical and literary context, and gives a detailed exposition of the text. Then he discusses NT Son of Man sayings: Mk 2:3-12; Lk 9:52-56; Mt 25:31-46; Mk 2:23-28; 10:35-45; Lk 7:31-35; 9:57-58; 17:22-32; Mk 14:60-65; Acts 6:12–7:58; and Jn 9:1-37. Also included are closing observations, a survey of parallels to the dream of the Son of Man, and a three-page foreword by N. Lohfink.

A. KEMMER, *Das Glaubensbekenntnis in den Evangelien. Eine Einführung in die biblischen Ursprünge des Credo*, Herderbücherei 1166 (Freiburg—Basel—Vienna: Herder, 1985, paper DM 8.90) 157 pp. Bibliography. Indexed. ISBN: 3-451-08166-0.

Kemmer, lecturer in NT introduction and exegesis at the theological institute of the Abtei Einsiedeln, explains the twelve articles in the Apostles' Creed with reference to pertinent texts from the Gospels and other biblical writings. Thus in treating "on the third day raised from the dead," he discusses the empty-tomb stories (Mk 16:1-8 parr.) and the accounts of the appearances of the risen Lord (Jn 20:11-18; Mt 28:16-20).

W. S. KISSINGER, *The Lives of Jesus. A History and Bibliography* (New York—London: Garland Publishing, 1985, $39) xiii and 230 pp. LCN: 83-48284. ISBN: 0-8240-9035-7.

Kissinger, author of *The Sermon on the Mount* (1975) and *The Parables of Jesus* (1979), first surveys the history and criticism of the lives of Jesus from the patristic period to the present. Then he presents his bibliography of biographies of Jesus in two sections: general and juvenile. It contains both critical-scholarly and popular works; monographs in European and non-European languages are included as well as films and filmstrips.

J. Lambrecht, *Het gebed des Heren. Uitleg en bezinning* (Mechelen, Belgium: Kerk en Wereld, n.d.) 32 pp., fig.

Originally published as an article in *Innerlijk Leven* 38 (1984), this booklet discusses the text of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) and then examines the following themes: Our Father in heaven, God's business (his name, kingdom, and will), and human needs. Lambrecht is the author of *Maar Ik zeg u* (1983), in which a more extensive treatment of the Lord's Prayer can be found.

J. Lambrecht, *The Sermon on the Mount. Proclamation and Exhortation,* Good News Studies 14 (Wilmington, DE: Michael Glazier, 1985, paper $9.95) 255 pp. Bibliographies. Indexed. LCN: 85-047751. ISBN: 0-89453-467-X.

The English version of a work published in Dutch [*NTA* 27, p. 332] and German [*NTA* 29, p. 206]. After an introduction to the Sermon on the Mount and the Sermon on the Plain, it discusses the beatitudes (Mt 5:3-16; Lk 6:20b-26), the antitheses (Mt 5:17-48), exterior display and prayer (Mt 6:1-18), concern and unconcern (Mt 6:19-7:12), the way to life (Mt 7:13-27), and the Lukan Sermon on the Plain (Lk 6:20-49). Lambrecht is professor of NT and biblical Greek at the Catholic University of Leuven.

H. Lamparter, *Die Hoheit Jesu. Eine Auslegung der Ich-bin-Worte im Johannes-Evangelium* (Stuttgart: Calwer, 1985, paper DM 6.80) 60 pp. ISBN: 3-7668-0764-1.

After a six-page introduction, Lamparter reflects on nine Johannine "I am" sayings attributed to Jesus: the bread of life (Jn 6:35), the light of the world (Jn 8:12), the door (Jn 10:9), the good shepherd (Jn 10:11), the resurrection and the life (Jn 11:25), the way and the truth and the life (Jn 14:6), the vine (Jn 15:5), a king (Jn 18:37), and the bright morning star (Rev 22:16).

U. Luz, *Das Evangelium nach Matthäus, 1. Teilband: Mt 1–7,* Evangelisch-Katholischer Kommentar zum Neuen Testament I/1 (Zurich—Einsiedeln—Cologne: Benziger, 1985, paper; Neukirchen-Vluyn: Neukirchener) xi and 420 pp., folding chart. Bibliographies. ISBN: 3-545-23114-3 (Benziger), 3-7887-0767-4 (Neukirchener).

In his 68-page introduction to Mt, Luz treats its structure and genre, sources, style, use of sources, setting-in-life, and historical influence. Then he presents for each pericope a bibliography, German translation, commentary, and notes. Under the heading "prelude," he discusses the infancy narratives (Mt 1:1–2:23) and the beginning of Jesus' activity (3:1–4:22). The Sermon on the Mount is examined according to the following general outline: introduction (5:1-16), the main part (5:17–7:12), and concluding admonitions (7:13-29). The excursuses concern (1) the fulfillment quotations and (2) preaching, teaching, and gospel. Luz, professor of NT at the University of Bern, aims both to explain the biblical text and to explore its abiding theological significance and the history of its interpretation.

H. Montefiore, *Jesus across the Centuries. His Relevance to Our Problems* (London: SCM, 1983, paper £2.50) vii and 86 pp. ISBN: 0-334-02092-1.

Montefiore, Anglican bishop of Birmingham, seeks to show the relevance of Jesus' sayings and actions to the problems that ordinary people today meet in their lives. He treats Christian behavior (neighborly love), the claims of the family (Jesus' family and ours), ethnic minorities (God as father of all people), Christian teaching (Jesus' use of parables), the church and revolution (Jesus and the abortive coup), and the institutional church (Jesus and the Temple tax). Fortress Press is the U.S. distributor of the book.

J. H. NEYREY, *The Passion According to Luke. A Redaction Study of Luke's Soteriology,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1985, paper $8.95) viii and 232 pp. Indexed. LCN: 84-62566. ISBN: 0-8091-2688-5.

Neyrey, associate professor of NT at Weston School of Theology in Cambridge, MA, focuses his redaction-critical investigation of the Lukan passion narrative on five episodes: Jesus' farewell speech (Lk 22:14-38), Jesus in the garden (22:39-46), the trials of Jesus (22:63–23:25), Jesus' address to the women of Jerusalem (23:27-31), and the crucifixion (23:39-43). He gives particular attention to the place and function of Acts for interpreting these Gospel passages. The final chapter discusses the importance of the Adam-Jesus model in Lukan soteriology. The treatments of Lk 22:39-46 and 23:27-31 represent expanded and revised forms of articles published in *Biblica* [§ 25-129] and *NTStud* [§ 27-559].

P.-A. PAULO, *Le problème ecclésial des Actes à la lumière de deux prophéties d'Amos,* Collection Recherches 3 (Montreal: Bellarmin, 1985, paper $12; Paris: Cerf) 165 pp. Bibliography. ISBN: 2-89007-581-8.

Paulo, professor of Scripture at the Grand Séminaire Notre-Dame in Port-au-Prince, Haiti, examines the function of the quotations from the book of Amos in Acts 7:42-43 and 15:16-17 with reference to the nascent church's self-identification. After discussing Jewish and Gentile attitudes toward the mystery of salvation according to Acts, he studies Amos 5:25-27 and 9:11-12, respectively, with regard to context, text, and the interpretation of each given in Acts. Then he investigates the significance of the quotations from Amos for the ecclesiology of Acts (the "building" metaphor, the "remnant" symbol, the search for God) and considers related topics (the unity of the church, the time of the church, the hermeneutical horizon). E. Rasco, who directed Paulo's research at the Gregorian University in Rome, has contributed a three-page foreword.

J. PERRET, *Ressuscité? Approche historique,* Théologie Nouvelle (Paris: FAC-éditions, 1984, paper 65 F) 97 pp. ISBN: 2-903422-18-4.

After reflecting on the possibility of a historical approach to the resurrection of Jesus, Perret examines the pertinent NT texts and the experiences represented in them. Then he considers the original event underlying the texts, and explores its prolongation in Christian history. Perret is honorary professor at the Sorbonne.

M. QUESNEL, *Baptisés dans l'Esprit. Baptême et Esprit Saint dans les Actes des Apôtres,* Lectio Divina 120 (Paris: Cerf, 1985, paper 128 F) 255 pp. Bibliography. Indexed. ISBN: 2-204-02276-4.

The revised version of a doctoral dissertation directed by C. Perrot and accepted in 1984 by the Institut Catholique de Paris, this study aims to clarify the relation between baptism and the Holy Spirit in the light of Acts, to examine the pertinent texts in Acts as an expression of Lukan theology, and to investigate the history recorded in the traditions. After a survey of scholarship, Quesnel analyzes the Lukan passages (Lk 3:3-22; 24:46-49; Acts 2:38; 10:44-48; 8:12-17; 19:1-7; 9:17-18) and then discusses research on the formula "in the name of" and on the christological titles *Christos* and *kyrios,* baptism in the name of the Lord and Paul's baptismal theology, baptism in the name of Jesus and Luke's baptismal theology, and the history of baptism and the Holy Spirit from John the Baptist to Acts.

J. RIUS-CAMPS, *El camino de Pablo a la misión de los paganos. Comentario lingüístico y exegético a Hch 13-28,* Lectura del Nuevo Testamento 2 (Madrid: Ediciones Cristiandad, 1984) 326 pp. Bibliography. Indexed. ISBN: 84-7057-346-2.

Rius-Camps, professor on the theological faculty at Barcelona and author of *The Four Authentic Letters of Ignatius, the Martyr* (1980), offers a detailed linguistic and exegetical analysis of the Greek text of Acts 13–28. After treating the "prolegomena" of Paul's mission to the Gentiles, he considers the language and content of Acts 13–28 according to the following general outline: the first three phases of the mission among the Gentiles (13:1–19:20), Paul's decision to go to Jerusalem (19:21–21:26), and the consequences of Paul's ascent to Jerusalem (21:27–28:31).

C. SCHEDL, *Zur Christologie der Evangelien* (Vienna—Freiburg—Basel: Herder, 1984, paper DM 36.80) 269 pp. Bibliography. ISBN: 3-210-24780-3.

Based on lectures given at the Karl-Franzens-Universität in Graz, this volume first considers the way to approach the Gospels: synagogue and Gospel, the Synoptic question, early Christian reports about the origin of the Gospels, Rabbi Jesus and his disciples, and "ministers of the word" (see Lk 1:2). Then it treats the Christology of the Gospels in five chapters: proclamation of the kingdom of heaven, "powerful in word" (see Mt 5–7), "powerful in work" (see Mt 8–9), the titles and essence of Jesus, and the future plan of the church. Schedl is also the author of *Als sich der Pfingsttag erfüllte* (1982).

W. SCHMITHALS, *Einleitung in die drei ersten Evangelien,* de Gruyter Lehrbuch (Berlin—New York: de Gruyter, 1985, DM 58) xi and 494 pp. Bibliography. Indexed. ISBN: 3-11-010263-3.

Schmithals, professor of NT at the Kirchliche Hochschule in Berlin, begins his introduction to the Synoptic Gospels by discussing their treatment in precritical times and the early Christian reports about their origin. Then he traces the history of source criticism, tradition criticism, and redaction criticism, respectively, as applied to the Synoptic Gospels. A 37-page bibliography is included.

R. SCHNACKENBURG, *Ihr werdet mich sehen. Die Abschiedsworte Jesu nach Joh 13–17* (Freiburg—Basel—Vienna: Herder, 1985, paper DM 11.50) 96 pp. ISBN: 3-451-20389-8.

These twenty-four meditations on Jesus' farewell discourse according to Jn 13–17 were originally published in the weekly *Christ in der Gegenwart* between November 1983 and May 1984. They appear here under five headings: the Last Supper (13:1-38), the farewell discourse (14:1-31), an exhortation to bear fruit and to stand firm (15:1–16:4a), a consoling discourse for disciples in distress (16:4b-33), and the prayer of the departing redeemer (17:1-26).

H. SCHÜRMANN, *Gottes Reich—Jesu Geschick. Jesu ureigener Tod im Licht seiner Basileia-Verkündigung (Teildruck),* Die Botschaft Gottes 2/34 (Leipzig: St. Benno-Verlag, 1985, paper) 133 pp. Bibliography.

This volume contains several studies from the 1983 publication under the same title [*NTA* 28, p. 205]: Jesus' own understanding of the kingdom (1982), Jesus' understanding of his death in the thought-context of his milieu [§ 25-437], and Jesus' preaching of the kingdom and the christological kerygma as the center of Scripture. Also included is an essay on Jesus' death and our life (1980).

A. SCHWEITZER, *The Mystery of the Kingdom of God. The Secret of Jesus' Messiahship and Passion* [1914, reprinted 1964], trans. W. Lowrie (Buffalo, NY: Prometheus Books, 1985, paper $11.95) xxii and 174 pp. LCN: 85-60625. ISBN: 0-87975-294-7.

A reprint of the 1914 English version of the second part of *Das Abendmahl* (1901), which was also issued separately in German as *Das Messianitäts- und Leidensgeheimnis: Eine Skizze des Lebens Jesu.* In this work Schweitzer argued that the idea of the supernatural introduction of God's kingdom ran through the whole of Jesus' life, and that Jesus' passion was merely the way in which it was formulated in the second period of his public life. This edition [see *NTA* 9, p. 144] opens with J. L. Ice's new five-page foreword on the abiding significance of the book.

J. L. SEGUNDO, *The Historical Jesus of the Synoptics*, trans. J. Drury, Jesus of Nazareth Yesterday and Today 2 (Maryknoll, NY: Orbis, 1985, paper $9.95; Melbourne: Dove Communications; London: Sheed and Ward, £11.50) ix and 230 pp. Bibliography. Indexed. LCN: 85-7146. ISBN: 0-88344-220-5 (Orbis), 0-85924-387-7 (Dove), 7220-4123-3 (Sheed and Ward).

Published originally as the first part of *El hombre de hoy ante Jesus de Nazareth* (1982), this volume first presents introductory chapters on the gospel of the cross and its key, the idea of an "antichristology," Jesus in the grip of theology, and creating Gospels. Then it discusses Jesus according to the Synoptic Gospels: the political dimension, Jesus' central proclamation, the proximity of the kingdom, conversion and hermeneutics as demands of the kingdom, prophetism and "conscientization" as demands of the kingdom, and the arrival of the kingdom. The appendixes treat the resurrected Jesus and the political key to the pre-paschal Jesus.

D. SENIOR, *The Passion of Jesus in the Gospel of Matthew*, The Passion Series 1 (Wilmington, DE: Michael Glazier, 1985, paper $8.95) 200 pp. Indexed. LCN: 84-73566. ISBN: 0-89453-460-2.

Following the format established in his *Passion of Jesus in the Gospel of Mark* [*NTA* 29, p. 209], Senior first shows how the Matthean passion story is prepared for in the body of the Gospel and then analyzes the individual pericopes: the passion announced in word and deed (26:1-16), the last Passover (26:17-35), Gethsemane—the handing over of the Son of Man (26:36-56), trial before the Sanhedrin (26:57–27:10), trial before Pilate (27:11-31), crucifixion and death (27:32-56), vigil at the tomb (27:57-66), and resurrection and mission (28:1-20). The concluding section synthesizes the theological motifs that dominate the Matthean passion story, and suggests implications for contemporary experience.

D. M. SMITH, *Johannine Christianity. Essays on Its Setting, Sources, and Theology* (Columbia, SC: University of South Carolina Press, 1984) xix and 233 pp. Indexed. LCN: 84-19595. ISBN: 0-87249-449-7.

The ten studies in this volume concern Johannine Christianity [§ 19-990], the sources of the Fourth Gospel [§ 9-204], the milieu of the Johannine miracle source (1976), the setting and shape of a Johannine narrative source [§ 21-128], Jn 12:12ff. and the question of John's use of the Synoptic Gospels [§ 7-839], B. W. Bacon on Jn and Mk [§ 26-532], John and the Synoptics [§ 26-897r], the problem of the relationship of Jn to the Synoptics [§ 25-135], the presentation of Jesus in the Fourth Gospel [§ 22-144], and theology and ministry in Jn (1981). Smith is professor of NT at Duke Divinity School in Durham, NC.

G. M. SOARES-PRABHU (ED.), *Wir werden bei ihm wohnen. Das Johannesevangelium in indischer Deutung*, trans. U. Faymonville, Theologie der dritten Welt 6 (Freiburg—Basel—Vienna: Herder, 1984, paper DM 32) 184 pp., 2 plates. ISBN: 3-451-20277-8.

After Soares-Prabhu's nine-page introduction, the volume presents five articles on Indian approaches to the Fourth Gospel: M. A. Amaladoss on an Indian reading of Jn (1975), C. Duraisingh on Jn and the world of India today (1975), M. Vellanickal on the Johannine church in dialogue with surrounding religious and cultural traditions, J. Sahi on the Johannine structure of image-sign and the Buddhist-Hindu mandala (1975), and S. Rayan on Jesus and the poor in the Fourth Gospel [§ 23-881]. The second part offers seven Indian expositions of Johannine texts: F. X. D'Sa on Jn 1:1-51, Sahi on 3:1-21 (1975), A. de Mello on 3:3, Vellanickal on 4:4-26 [§ 24-841], Sahi on 9:1-41 (1975), Soares-Prabhu on 9:1-41 (1975), and Sr. Vandana on 19:31-37 (1981). All the articles were translated from English.

B. STANDAERT, *L'évangile selon Marc. Composition et genre littéraire* (2nd ed.; Bruges: Abbaye de saint-André, 1984, paper 1200 Bel. fr. or $25) v and 679 pp., plate. Bibliography. Indexed.

The reprint of a work discussed in *NTA* 23, p. 233. Standaert also presented some of his views on Mk in a popular commentary entitled *L'évangile selon Marc* [*NTA* 27, p. 335].

K. Stock, *Jesus—die Güte Gottes. Betrachtungen zum Lukas-Evangelium* (Innsbruck—Vienna: Tyrolia, 1984, paper öS 168 or DM 24) 159 pp. ISBN: 3-7022-1542-5.

Stock, professor of NT on the theological faculty at the University of Innsbruck and author of *Jesus—die Frohe Botschaft* (1983), presents exegetical meditations on forty texts from Lk: waiting for the Lord (1:5-25), Mary is called (1:26-38), Elizabeth encounters the mother of the Lord (1:39-45), Mary praises the Lord's greatness (1:46-55), etc.

T. Stramare, *San Giuseppe nella Sacra Scrittura nella teologia e nel culto,* Movimento Giuseppino 1 (Rome: Edizioni Piemme di Pietro Marietti, 1983, paper 24,000 L) 436 pp., 18 plates.

This collection of sixty-eight studies treats Saint Joseph in Scripture (eight), in theology (twenty), and in cult (forty). The eight NT studies concern the problem of the fulfillment quotations in Mt, OT prophecy and interpretation in Mt 1–2, Joseph's dreams, the presentation of Jesus in the Temple (Lk 2:22-40), the vocation of Joseph (Mt 1:18-25), the accounts of Jesus' birth, the circumcision of Jesus, and the flight into Egypt. Stramare is professor of biblical theology at the Pontifical Lateran University in Rome.

W. Telford (ed.), *The Interpretation of Mark,* Issues in Religion and Theology 7 (Philadelphia: Fortress, 1985, paper $6.95; London: SPCK) xi and 180 pp. Bibliography. Indexed. LCN: 84-18708. ISBN: 0-8006-1772-X (Fortress), 0-281-04148-2 (SPCK).

After Telford's 41-page introduction to Markan studies, this volume presents eight articles in English: E. Schweizer on Mark's theological achievement [§ 9-166], T. J. Weeden on the heresy that necessitated Mk [§ 13-876], K. Kertelge on the epiphany of Jesus in Mk (1969), N. Perrin on a methodological study of Mark's Christology [§ 16-168], J. Dewey on the literary structure of the controversy stories in Mk 2:1–3:6 [§ 18-489], E. Best on Mark's preservation of tradition (1974), R. C. Tannehill on the disciples in Mk [§ 22-407], and S. Schulz on Mark's significance for the theology of early Christianity (1964). An eight-page select bibliography is included.

F. C. Tribbe, *Portrait of Jesus? The Illustrated Story of the Shroud of Turin* (New York: Stein and Day, 1983, $19.95) 281 pp., 16 plates (30 illustrations), 70 photographs and figs., map. Bibliography. Indexed. LCN: 82-42723. ISBN: 0-8128-2904-2.

Tribbe, an attorney, attempts to report, integrate, and analyze data relating to the Shroud of Turin. The topics he discusses include the nature of the shroud, its history, the pertinent biblical evidence, modern scientific studies of the shroud, and theories about the shroud's origin. He concludes that the Shroud of Turin is an authentic artifact in the sense that it is not a fraud, or a human artistic creation, or the result of a natural process that might be expected to happen again.

G. Van Belle, *Les parenthèses dans l'Évangile de Jean. Aperçu historique et classification. Texte grec de Jean,* Studiorum Novi Testamenti Auxilia 11 (Leuven: Leuven University Press—Peeters, 1985, paper 1,500 Bel. fr.) xi and 381 pp., separate chart. Bibliography. Indexed. ISBN: 90-6186-179-9.

This investigation of the "parentheses" in the Fourth Gospel first provides a survey of research on them with reference to major editions of the NT, grammars, and commentaries. Then after a cumulative list of the Johannine parentheses, it classifies them according to content and grammar, discusses their stylistic characteristics, considers how various scholars between 1841 and 1982 have explained them, and examines the parenthesis in Jn 4:9 ("for Jews have no dealings with Samaritans"). Finally it presents the Greek text of Jn with the parenthetical material marked. Also included are an appendix on the text of Jn in the 26th edition of *Novum Testamentum graece* [§ 25-916] and a note on the text of Jn in H. Greeven's synopsis.

D. O. VIA, *The Ethics of Mark's Gospel—In the Middle of Time* (Philadelphia: Fortress, 1985, $19.95) ix and 242 pp. Bibliography. Indexed. LCN: 84-48733. ISBN: 0-8006-0746-5.

After delineating an approach to NT ethics and narrative, Via examines apocalyptic and the Markan narrative, the plot in Mk, and theological reflection on Mk. Then he focuses on time and ethics according to Mk 10: marriage and divorce (10:1-12), becoming like a child (10:13-16), selling property and giving to the poor (10:17-22), salvation and the Christian community (10:23-31), and the suffering Son of Man and the ethics of servanthood (10:32-52). The conclusion reflects on the messianic secret, faith, and ethics, and the two appendixes treat (1) structuralism and phenomenological hermeneutics and (2) the problem of the truth value of plotted time. Via, professor of NT at Duke Divinity School, finds that Mark's ethic makes a total demand upon disciples on their way but the plot and themes of the Gospel warn against the expectation of perfection.

U. WEGNER, *Der Hauptmann von Kafarnaum (Mt 7,28a; 8,5-10.13 par Lk 7,1-10). Ein Beitrag zur Q-Forschung,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 14 (Tübingen: Mohr-Siebeck, 1985, paper DM 79) xi and 522 pp. Bibliography. Indexed. ISBN: 3-16-144894-4.

Prepared as a doctoral dissertation under the direction of M. Hengel and accepted by the Evangelical theological faculty at Tübingen in 1983, this volume first searches for the original literary version of the "centurion" pericope by moving from the Gospels to Q: Mt 8:5-10, 13/Lk 7:1-10 in comparison with Jn 4:46-54; text-critical observations on the Synoptic versions; and word-statistical and style-critical investigations. The second part considers the reconstructed version of the pericope as a component of the Q-source: its place in Q, literary form, theology, and historicity. Wegner concludes that the Matthean version of the pericope stood closest to Q, and that the life-setting of the Q-version was polemical preaching against the Jews.

A. WEISER, *Die Apostelgeschichte. Kapitel 13-28,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 5/2 (Gütersloh: Mohn, 1985, paper; Würzburg: Echter Verlag) vii and pp. 295-684. Bibliographies. ISBN: 3-579-04838-4.

The first volume in this commentary on Acts was described in *NTA* 26, p. 325. The second volume supplies for each of the thirty-seven pericopes in Acts 13:1–28:31 a German translation, a bibliography, a literary analysis, a discussion of the relation between Luke's redaction and tradition, and an exposition of Luke's ideas and statements. Five excursuses are interspersed throughout the commentary: the first missionary journey, the sources used in Acts 16–28, Paul's dreams and visions, the theology and anthropology of the Areopagus speech, and community and office.

D. WENHAM (ED.), *The Jesus Tradition outside the Gospels,* Gospel Perspectives 5 (Sheffield, UK: JSOT Press, 1985, cloth £16 or $24, paper £8.95 or $13.50) 419 pp. Bibliographies. ISBN: 1-85075-006-8 (cloth), 1-85075-007-6 (paper).

The thirteen articles in this volume concern Paul's use of the Jesus tradition (by Wenham), sayings of Jesus in 1 Corinthians (P. Richardson and P. Gooch), James and Jesus (P. H. Davids), the Jesus tradition in 1 Peter (G. Maier), the use of Daniel in the Synoptic eschatological discourse and in Revelation (G. K. Beale), *Gospel of Thomas* as a source of Jesus' teaching (B. Chilton), tradition and redaction in the parables of *Gospel of Thomas* (C. L. Blomberg), the "unknown Gospel" in Papyrus Egerton 2 and *Gospel of Peter* (D. F. Wright), the sayings of Jesus in the writings of the Apostolic Fathers and Justin Martyr (D. A. Hagner), the Jesus tradition in *Didache* (J. Draper), Jesus in Jewish traditions (G. H. Twelftree), references to Jesus by early classical authors (M. J. Harris), and problems and prospects in studying Gospel traditions outside the canonical Gospels (R. Bauckham). Also included is Bauckham's bibliography of recent work on Gospel traditions outside the canonical Gospels.

D. J. WILLIAMS, *Acts,* A Good News Commentary (San Francisco: Harper & Row, 1985, paper $12.95; Toronto: Fitzhenry & Whiteside) xxx and 478 pp., map. Bibliography. Indexed. LCN: 83-48427. ISBN: 0-06-069451-3.

In his fifteen-page introduction to Acts, Williams, vice-principal of Ridley College in Melbourne, treats authorship, sources, historical accuracy, the speeches, place and date (a city east of Rome ca. A.D. 75), and title and purpose. He characterizes Luke as a pastor. Then he provides the Good News Bible text and expositions for eighty-two pericopes in Acts: prologue (1:1-5), Jesus is taken up to heaven (1:6-11), Judas' successor (1:12-26), the coming of the Holy Spirit (2:1-13), Peter's message (2:14-42), life among the believers (2:43-47), etc.

I. WILSON, *Jesus: The Evidence* (San Francisco: Harper & Row, 1984, $15.50; Toronto: Fitzhenry & Whiteside) 207 pp. Illustrated. Bibliography. Indexed. LCN: 84-48234. ISBN: 0-06-069433-5.

After surveying the ancient documents about Jesus and reflecting on the fallibility of the Gospels, this volume discusses the existence of the historical Jesus, his Jewishness, his flouting of conventions, the nature and significance of his miracles, the reason for his death, the mystery of the empty tomb, and how Jesus became God. Wilson, author of *The Shroud of Turin* (1978), notes the difficulty of believing that Jesus could ever have intended the elaborate and un-Jewish formulations of "faith" that Nicea and later church councils devised in his name.

EPISTLES–REVELATION

S. BÉNÉTREAU, *La première épître de Pierre,* Commentaire Evangélique de la Bible 1 (Vaux-sur-Seine: Edifac, 1984, paper 92 F) 287 pp. ISBN: 2-904407-00-6.

After a 58-page introduction to 1 Peter and a detailed outline of its content, this volume presents an exposition of the letter under the following general headings: address and salutations (1:1-2); Christian existence—unfolding of salvation and the new cult (1:3–2:10); insertion into pagan society—good conduct and the grace of suffering (2:11–4:19); the correct attitude toward other Christians, God, and the adversary—promises and doxology (5:1-11); and conclusion and salutation (5:12-14). Bénétreau is professor of NT at the Faculté Libre de Théologie Evangélique de Vaux-sur-Seine.

R. P. CAUDILL, *Hebrews. A Translation with Notes* (Nashville, TN: Broadman, 1985, paper $4.95) 175 pp. LCN: 84-21415. ISBN: 0-8054-1395-2.

Similar in format to Caudill's *First Corinthians* [*NTA* 29, p. 96], this volume presents an eight-page introduction to Hebrews, a new English translation of the letter accompanied with footnotes on the Greek text, and ninety-one pages of explanatory notes. The translation is divided into brief sections: God's final revelation in his Son (1:1-2a), the character and power of his Son (1:2b-3), Jesus' superiority over angels (1:4-14), etc.

W. S. DUVEKOT, *De Pastorale Brieven. 1 en 2 Timotheus en Titus,* 2 vols., Verklaring van een bijbelgedeelte (Kampen: Kok, 1984, paper 14.50 each) 96 pp.; 83 pp. Bibliography. ISBN: 90-242-2557-4 (vol. 1); 90-242-2567-1 (vol. 2).

This introduction to the Pastoral epistles first takes up general questions about their origin and outlines the best method for interpreting them. Then it examines their content under two headings: (1) future expectation, and (2) church order and dangers from the deceivers. The second booklet continues the treatment of the second topic with discussions of church offices, the errorists, and ethical aspects.

G. EBELING, *The Truth of the Gospel. An Exposition of Galatians,* trans. D. Green (Philadelphia: Fortress, 1985, $19.95) xi and 276 pp. Indexed. LCN: 84-47918. ISBN: 0-8006-0728-7.

The English version of *Die Wahrheit des Evangeliums* [*NTA* 26, p. 204], this exposition of Galatians appears under three general headings: recollection (chaps. 1–2), instruction (chaps. 3–4), and exhortation (chaps. 5–6). In his foreword, Ebeling states that the fundamental decision for which Paul fought in Galatians was repeated *mutatis mutandis* in the struggle of the Reformation for the truth of the gospel.

W. EGGER, *Galaterbrief, Philipperbrief, Philemonbrief,* Die Neue Echter Bibel: Kommentar zum Neuen Testament mit der Einheitsübersetzung 9/11/15 (Würzburg: Echter Verlag, 1985, paper DM 16.80) 85 pp. Bibliographies. ISBN: 3-429-00935-9.

Egger, professor of NT at the Philosophisch-Theologische Hochschule in Brixen and author of *Kleine Bibelkunde zum Neuen Testament* (3rd ed., 1984), provides an introduction, bibliography, Einheitsübersetzung translation, and pericope-by-pericope exposition for Paul's letters to the Galatians, the Philippians, and Philemon, respectively. He gives particular attention to the dynamics of communication between Paul and his original audiences, and to the various ways in which Paul helped them deal with their problems.

P. ELLINGWORTH AND H. HATTON, *A Translator's Handbook on Paul's First Letter to the Corinthians,* Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1985, paper $4.20) viii and 352 pp. Bibliography. Indexed. LCN: 85-1142. ISBN: 0-8267-0140-X.

This translator's handbook for 1 Corinthians concentrates on exegetical matters of prime importance to translators, and attempts to indicate possible solutions for translational and linguistic problems. It provides both the Revised Standard Version and Today's English Version at the beginning of each section and again before the discussion of each verse. Also included are four tables, a bibliography, a glossary, and an index of important words and subjects.

J. ESQUERDA BIFET, *Pablo hoy. Un nuevo rostro de apóstol,* Colección Betania 7 (Madrid: Ediciones Paulinas, 1984, paper 700 ptas.) 195 pp. Bibliography. Indexed. ISBN: 84-285-0975-1.

After a fifteen-page introduction to reading Paul's writings, Esquerda Bifet presents reflections on 106 NT texts under six headings: choice and fundamental decision, evangelizing without barriers, style of apostolic life, crucified with Christ, hope and resurrection, and with the power of the Spirit.

L. H. EVANS, *Hebrews,* The Communicator's Commentary 10 (Waco, TX: Word Books, 1985, $15.95) 259 pp. Bibliography. LCN: 81-71764. ISBN: 0-8499-0163-4.

After a twenty-page introduction to Hebrews (style, authorship, title and destination, etc.) and two outlines of content, this volume presents expositions of texts from the epistle: God has spoken to us by a Son (1:1-2a), the nature of Christ the Son-Messiah (1:2-14), the first exhortation—"Hold fast your confession!" (2:1-4), a priest must be one with the people (2:5-18), etc. Evans is senior pastor of National Presbyterian Church in Washington, DC.

G. D. FEE, *1 and 2 Timothy, Titus,* A Good News Commentary (San Francisco: Harper & Row, 1984, paper $9.95) xl and 274 pp. Bibliography. Indexed. LCN: 83-49061. ISBN: 0-06-062338-1.

Fee, professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, aims to read Paul's letters to Timothy and Titus in the historical context of the problems caused by false teachers (see 1 Tim 1:3). After a 26-page introduction to the Pastorals (background, theology, authorship), he provides separate commentaries on 1 Timothy, Titus, and 2 Timothy. For individual pericopes, he presents the Good News Bible translation, a general comment, verse-by-verse observations, and additional notes.

G. GOLDSWORTHY, *The Lamb and the Lion. The Gospel in Revelation* [1984] (Nashville, TN: Thomas Nelson, 1985, paper $6.95) 170 pp. Indexed. ISBN: 0-8407-5978-9.

Goldsworthy, rector of St. Stephen's Anglican Church in Brisbane, Australia, maintains that the tension between the Lamb (the slain Christ) and the Lion (the glorified and reigning Christ) shows that the gospel is the key to understanding the book of Revelation. After an introduction on interpreting Revelation, he presents his exposition in ten chapters: “I saw a Lamb standing as though it had been slain” (see Rev 5:1-6, 9), “the tribulation and the kingdom” (see 1:9-11), “They have washed their robes in the blood of the Lamb” (see 7:13-14), etc.

D. GUTHRIE, *Exploring God's Word. Bible Guide to Ephesians, Philippians and Colossians* (Grand Rapids: Eerdmans, 1984, paper $6.95) 222 pp. LCN: 85-6853. ISBN: 0-8028-0084-X.

Guthrie, former vice-principal of London Bible College, divides the letters to the Ephesians, Philippians, and Colossians into sections and provides several outlines for each section—one or two for the whole section and others for smaller parts. Although his aim is to discover what the texts say, the guiding principle behind his outlines is to help Christians apply the texts to their daily lives.

D. P. HENRY, *The Early Development of the Hermeneutic of Karl Barth as Evidenced by His Appropriation of Romans 5:12-21*, NABPR Dissertation Series 5 (Macon, GA: Mercer University Press, 1985, paper $18.95) ix and 215 pp. Bibliography. Indexed. LCN: 85-3066. ISBN: 0-86554-130-2.

Prepared as a doctoral dissertation under the direction of D. G. Dawe and P. J. Achtemeier and presented to Union Theological Seminary in Richmond, VA, this investigation of K. Barth's interpretation of Rom 5:12-21 in the first and second editions of his *Römerbrief* (1919, 1922) focuses on how the community of faith appropriates the authority of canonical Scripture. After an introduction to Barth's treatment of Rom 5:12-21, it examines his use of historical criticism and describes the hermeneutic at work in his first edition. Then it follows the same two-step procedure with regard to the second edition and traces the development of Barth's hermeneutic there. The final chapter relates Barth's interpretation of Rom 5:12-21 in *Christus und Adam nach Röm. 5* (1952) to his hermeneutic in the two editions of *Römerbrief*.

H. HÜBNER, *Law in Paul's Thought*, trans. J. C. G. Greig, ed. J. Riches, Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1984) xi and 186 pp. Bibliography. Indexed. ISBN: 0-567-09313-1.

The English version of *Das Gesetz bei Paulus* [*NTA* 23, p. 103], this investigation of the development in Paul's understanding of the Law focuses on Galatians and Romans. The final section considers some related themes (boasting, God's righteousness and righteousness, upholding the Law). Included in the present edition are Hübner's comments on the views of A. T. Hanson, J. W. Drane, H. D. Betz, E. P. Sanders, and H. Räisänen.

S. KIM, *The Origin of Paul's Gospel*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 4 (2nd, rev. ed.; Tübingen: Mohr-Siebeck, 1984, paper DM 78) xii and 413 pp. Bibliography. Indexed. ISBN: 3-16-144836-7.

This edition of a work first published in 1981 [*NTA* 25, p. 308; 27, p. 218] not only corrects printing errors but also contains a new 23-page postscript in which Kim responds to questions and criticisms raised by reviewers.

K. T. KLEINKNECHT, *Der leidende Gerechtfertigte. Die alttestamentlich-jüdische Tradition vom 'leidenden Gerechten' und ihre Rezeption bei Paulus*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 13 (Tübingen: Mohr-Siebeck, 1984, paper DM 68) x and 422 pp. Bibliography. Indexed. ISBN: 3-16-144867-7.

The revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted by the Evangelical theological faculty at Tübingen in 1981, this volume first traces the history of the tradition of the suffering righteous person in the OT and Judaism (preexilic, exilic, postexilic, intertestamental, Palestinian-Jewish and Diaspora, Qumran, and rabbinic writings) and in the pre-Pauline NT tradition. Then it investigates the Pauline reception of the tradition of the righteous person in 1 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, and Romans, respectively, and considers the traditional background to the Pauline statements about suffering as well as the consequences of the tradition for Paul's understanding of the sufferings of Christ, his own sufferings, and those of the community. Six excursuses are interspersed throughout the presentation.

W. L. LANE, *Call to Commitment. Responding to the Message of Hebrews* (Nashville, TN: Thomas Nelson, 1985, paper $8.95) 184 pp. Indexed. ISBN: 0-8407-5948-7.

After describing the letter to the Hebrews as a sermon in search of a setting, Lane presents an exposition of it according to the following outline: new revelation (1:1–2:4), the shared situation (2:5-18), a basis for fidelity (3:1–4:14), a basis for trust (4:15–5:10), peril or promise (5:11–6:20), God's Son as our priest (7:1-28), God's Son as our sacrifice (8:1–9:28), committed obedience (10:1-39), committed faith (11:1–12:3), and committed pilgrimage (12:4–13:25). Lane, professor of religious studies at Western Kentucky University, concludes that Hebrews was a significant factor in the survival of the church at Rome.

F. LAUB, *1. und 2. Thessalonicherbrief,* Die Neue Echter Bibel: Kommentar zum Neuen Testament mit der Einheitsübersetzung 13 (Würzburg: Echter Verlag, 1985, paper DM 14.80) 57 pp. Bibliographies. ISBN: 3-429-00947-2.

Laub, professor of NT exegesis at the University of Munich and author of *Die Begegnung des frühen Christentums mit der antiken Sklaverei* (1982), presents for both 1 Thessalonians and 2 Thessalonians an introduction, a bibliography, the German text according to the Einheitsübersetzung, notes on the translation, and an exposition of each pericope. Special attention is given to 1 Thessalonians as evidence of Paul's early missionary activity in the Hellenistic world, and to 2 Thessalonians as an example of NT pseudepigraphy.

L. MORRIS, *The First Epistle of Paul to the Corinthians. An Introduction and Commentary* [1958], Tyndale New Testament Commentaries 7 (Leicester, UK: Inter-Varsity, n.d., paper; Grand Rapids: Eerdmans, $5.95) 249 pp. ISBN: 0-85111-856-9 (IVP), 0-8028-2257-6 (Eerdmans).

The reprint of a work published first in 1958 [*NTA* 9, p. 146], this volume provides a fifteen-page introduction to 1 Corinthians and a verse-by-verse exposition according to the following outline: introduction (1:1-9), division in the church (1:10–4:21), moral laxity in the church (5:1–6:20), marriage (7:1-40), meat sacrificed to idols (8:1–11:1), disorders in public worship (11:2–14:40), the resurrection (15:1-58), and conclusion (16:1-24).

M. NEWTON, *The Concept of Purity at Qumran and in the Letters of Paul,* Society for New Testament Studies Monograph Series 53 (Cambridge, UK—London—New York: Cambridge University Press, 1985, $32.50) ix and 171 pp. Bibliography. Indexed. LCN: 84-19880. ISBN: 0-521-26583-5.

Prepared as a doctoral dissertation under the direction of E. P. Sanders and presented to McMaster University in Hamilton, Ontario, this study explores the significance of the idea of purity in the Qumran scrolls and the Pauline letters. After a nine-page introduction to the topic, it considers the concept of purity in the Qumran community, purity and cult in Paul's letters, purity and membership of the church, and purity and the continuing life of the church. Newton concludes that the Qumran community and Paul differed over the use of purity-righteousness terminology and over the location of the "temple."

F. PÉCRIAUX, *Avec Paul. Pour accompagner une lecture de sa Lettre aux Philippiens* (Paris: Les Editions Ouvrières, 1984, paper 45 F) 148 pp., map. ISBN: 2-7082-2458-1.

After a nineteen-page introduction to Paul's letter to the Philippians, this book provides for each of the six sections in the letter a French translation, comments, and personal reflections:

when I think of you (1:1-11), in trials and combats (1:12-30), tensions and communion (2:1-18), regarding the two companions (2:19-30), when I reconsider my history (3:1–4:1), and recommendations and thanks (4:2-23). Suggestions for using these texts are included.

R. PESCH, *Paulus und seine Lieblingsgemeinde. Paulus—neu gesehen. Drei Briefe an die Heiligen von Philippi,* Herderbücherei 1208 (Freiburg—Basel—Vienna: Herder, 1985, paper DM 7.90) 127 pp. ISBN: 3-451-08208-X.

After reviewing the early history of the church at Philippi and questioning whether Paul's letter to his favorite church was a single composition, Pesch reconstructs the texts of the three Pauline letters preserved in the canonical document: the acknowledgment of the financial contribution (4:10-20), the letter from captivity on the occasion of sending back Epaphroditus (1:1–3:1; 4:4-7, 21-23), and the polemical letter (3:2-21; 4:1-3, 8-9). Chapters on the redaction of the three letters into one, and on Paul's captivity and his Captivity letters conclude the volume.

N. R. PETERSEN, *Rediscovering Paul. Philemon and the Sociology of Paul's Narrative World* (Philadelphia: Fortress, 1985, $24.95) xii and 308 pp. Indexed. LCN: 84-48730. ISBN: 0-8006-0741-4.

Petersen, professor of religion at Williams College in Williamstown, MA, investigates Paul's letter to Philemon in an attempt at integrating contemporary literary and sociological approaches into the traditional philological base of the historical-critical method. After introductory considerations (of narrative worlds, symbolic forms, and social arrangements), he focuses on the plotted actions of the actors in Paul's letter and story, examines the relationship between these actions (now viewed as social relations) and their underlying sociological structures, and discusses the overarching symbolic universe that provides meaning to and motivation for the actors' behavior. In each chapter Paul's letter to Philemon serves as a case study for rediscovering Paul through the use of new methods.

J. S. POBEE, *Persecution and Martyrdom in the Theology of Paul,* JSNT Supplement Series 6 (Sheffield, UK: JSOT Press, 1985, cloth £18.50 or $28.50, paper £8.95 or $13.50) x and 155 pp. Bibliography. Indexed. ISBN: 0-905774-52-3 (cloth), 0-905774-52-1 (paper).

After surveying the forms of persecution mentioned or alluded to in Pauline literature, Pobee examines the elements of the Jewish theology of martyrdom as it developed in the intertestamental period. Then he explores the impact of this theology on Paul's understanding of Jesus' death (the scandal of the cross of glory, Paul's kerygma), Paul's self-consciousness as a persecuted apostle, and his idea of the church as a suffering community. Pobee is professor of theology at the University of Ghana, and associate director of the program in theological education of the World Council of Churches.

L. POHLE, *Die Christen und der Staat nach Römer 13. Eine typologische Untersuchung der neueren deutschsprachigen Schriftauslegung* (Mainz: Grünewald, 1984, paper DM 28) 183 pp. Bibliography. ISBN: 3-7867-1129-1.

Prepared as a doctoral dissertation under the direction of W. Löser and accepted in 1983 by the theological faculty at the Albert-Ludwigs Universität in Freiburg, this investigation of the relationship between Christians and the state according to Rom 13:1-7 as understood by German scholarship since World War I first distinguishes four major types of interpretation: natural law, concrete-charismatic, eschatological-realistic, and Christocratic-political. Then it presents chapters on the framework of the text, its statements about the state, and its statements about the relationship of Christians to the state. The final chapter evaluates the four classes of interpretation, and enunciates exegetical and systematic principles for interpreting Rom 13:1-7.

D. Prior, *The Message of 1 Corinthians. Life in the Local Church*, The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1985, paper $7.95) 285 pp. LCN: 85-239. ISBN: 0-85110-750-8 (UK), 0-87784-297-3 (US).

After an eight-page introduction, Prior presents his exposition of 1 Corinthians in sixteen sections: the perfect church (1:1-9), cliques at Corinth (1:10-17), wisdom—true and false (1:18–2:16), fools for Christ's sake (3:1–4:21), etc. The volume is part of a series that aims to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable.

W. Schenk, *Die Philipperbriefe des Paulus. Kommentar* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1984, DM 98) 352 pp. Bibliography. ISBN: 3-17-008288-4.

After considering the significance of general linguistics and special linguistics for biblical exegesis, Schenk presents his expositions of various sections from Paul's letter to the Philippians in the following order: the thank-you letter (4:10-20), epistolary conclusion (4:21-23), epistolary prescript (1:1-2), thanksgiving and intercession (1:3-11), Paul's report about his situation (1:12-26), principal guidelines for community work (1:27–2:18), preparatory plans for making contacts (2:19-30), concluding development of the summons to rejoice (3:1; 4:4-7), and fragments of a warning letter (3:2–4:3, 8-9). The final chapter gives a literary history of the letter to the Philippians.

A. Schlatter, *Der Brief des Jakobus* [1932] (Stuttgart: Calwer, 1985, DM 28) xiv and 304 pp. Indexed. ISBN: 3-7668-0761-7.

This reprint of a work first published in 1932 contains a new nine-page foreword by F. Mussner. In his 78-page introduction, Schlatter argued that the author of the letter of James was Jesus' brother, related James to other early Christian leaders and to Judaism, and discussed the linguistic characteristics of the letter. Then he offered a commentary on the Greek text: superscription (1:1), the riches given to believers (1:2-18), the way to perfect work (1:19-27), integrating the poor into the fellowship (2:1-13), etc.

F. Siegert, *Argumentation bei Paulus gezeigt an Röm 9–11*, Wissenschaftliche Untersuchungen zum Neuen Testament 34 (Tübingen: Mohr-Siebeck, 1985, DM 98) viii and 320 pp. Bibliography. Indexed. ISBN: 3-16-144923-1.

Siegert, author of *Drei hellenistisch-jüdische Predigten* (1980) and *Nag-Hammadi-Register* (1982), approaches Paul's letters as interactions between writer and readers. After clarifying his goals and reviewing research on Paul's argumentation and rhetoric, he considers the nature of argumentation and outlines methodological contributions from related disciplines (e.g. linguistics and semiotics). Then he gives a detailed analysis of Paul's argumentation in Romans 9–11 and attempts to list the characteristics of Paul's argumentation (form, content, interaction). The study was accepted as a doctoral dissertation by the Evangelical theological faculty at Tübingen.

BIBLICAL THEOLOGY

H. Baarlink, W. S. Duvekot, and A. Geense (eds.), *Vervulling en Voleinding. De toekomstverwachting in het Nieuwe Testament* (Kampen: Kok, 1984, 87.50 gld.) 486 pp. Indexed. ISBN: 90-242-3194-9.

This collaborative exploration of future expectation in the NT first surveys background material from the OT (E. Noort) and intertestamental Jewish writings (S. E. Scheepstra). Then after Baarlink's discussion of Jesus' eschatological orientation, it treats future expectation according to the Synoptic Gospels and Acts (Baarlink), the Johannine writings (K. Hanhart), Paul's letters (A. van Roon), the late apostolic period (Duvekot), Revelation (L. van Hartingsveld), and the postapostolic period (J. T. Nielsen). Also included is Geense's essay on actualizing NT teachings about the future in preaching today.

C. K. Barrett, *Church, Ministry, and Sacraments in the New Testament* (Grand Rapids: Eerdmans, 1985, paper $6.95) 110 pp. Indexed. LCN: 85-10202. ISBN: 0-8028-1994-X.

Delivered in 1983 as the Didsbury Lectures at the British Isles Nazarene College in Manchester, the four essays in this book treat the transition from Jesus to the church, ministry, sacraments, and the developing community. Barrett, professor emeritus of NT at Durham University (UK), asserts that the church in the NT (like other topics discussed in the book) is paradoxically central and peripheral at the same time.

U. Benedetti, *Dio, il senso della storia* (Milan: Vita e Pensiero, 1983, paper 9,000 L) 115 pp.; *Gesù Cristo, il compimento della storia* (Milan: Vita e Pensiero, 1983, paper 10,000 L) 94 pp. ISBN: 88-343-5607-1.

The volume on God as the meaning of history treats the problem of God today, the God of Jesus Christ today, and the God of historical human beings. The volume on Jesus considers the problem of Jesus Christ today, Jesus Christ as the fulfillment of history, and Jesus Christ as the Lord of history. In developing his systematic-theological arguments, Benedetti uses biblical data and modern biblical scholarship.

R. Bultmann, *Theologie des Neuen Testaments,* rev. O. Merk, Neue Theologische Grundrisse (9th, rev. ed.; Tübingen: Mohr-Siebeck, 1984, DM 78) xxi and 753 pp. Bibliographies. Indexed. ISBN: 3-16-144843-X.

This edition of Bultmann's classic exposition of NT theology contains a new 116-page bibliographic supplement listing pertinent material published between 1965 and 1984: reviews of previous editions of Bultmann's *Theologie des Neuen Testaments,* Bultmann's exegetical publications from 1965 to 1976, recent comprehensive treatments of NT theology, and books and articles on the topics covered in the main text. Also included is a five-page foreword by Merk.

R. Bultmann, *Theologische Enzyklopädie,* ed. E. Jüngel and K. W. Müller (Tübingen: Mohr-Siebeck, 1984, DM 58) x and 208 pp. Indexed. ISBN: 3-16-144736-0.

Based on lectures given by Bultmann in 1926 and in subsequent years, this volume treats the task of the theological encyclopedia (the definition of theology in idealism and positivism, Schleiermacher's concept of theology, the definition of theology from its object); the *fides quae creditur* as the object of theology (the quest for the *fides quae creditur,* theology and faith in modern theology, liberalism and orthodoxy); theology as the science of God (science and truth, the unknowableness of God, the knowableness of God in existence through revelation); the idea of revelation (the ecclesiastical concept of revelation and its dissolution, revelation as historical event); and the idea of faith (the ecclesiastical concept of faith and its dissolution, mysticism and faith, faith as historical fact, the nature of theology). A six-page foreword by the editors and three appendixes are included.

R. Bultmann, *Das verkündigte Wort. Predigten—Andachten—Ansprachen, 1906-1941,* ed. E. Grässer with M. Evang (Tübingen: Mohr-Siebeck, 1984, DM 29) xiii and 347 pp. Indexed. ISBN: 3-16-144844-8.

After Grässer's nine-page introduction, this volume presents thirty-four sermons, meditations, and addresses delivered by Bultmann between 1906 and 1941. They generally take their starting point from a NT text: Phil 2:12-13; Rom 11:33-36; Mk 4:21; 2 Cor 3:4-6; 4:6-11; 1 Cor 13; Jn 16:16-23; 1 Cor 7:29-31; etc. These reflections allow one to trace the early development of Bultmann's theology, and illustrate how deeply rooted his theological existence was in the church.

C. J. Cadoux, *The Early Christian Attitude to War. A Contribution to the History of Christian Ethics* [1919], A Vineyard Book (New York: Seabury, 1982, paper $10.65) xxvi and 272 pp. Indexed. LCN: 82-3325. ISBN: 0-8164-2416-0.

The reprint of a work published in 1919, this investigation of early Christian attitudes toward war is divided into three major sections: the teaching of Jesus, forms of the early Christian disapproval of war, and forms of the early Christian acceptance of war. Cadoux argues that Jesus' principles clearly implied the illegitimacy of his followers' participation in war, that the admission of soldier-converts to the church in the 2nd century A.D. constituted a precedent by which the church's judgment was compromised, and that with Constantine the official church became committed to the sanction of war. The book is available from Winston Press in Minneapolis, MN.

G. De Gennaro (ed.), *Il cosmo nella Bibbia* (Naples: Dehoniane, 1982, paper 25,000 L) 719 pp., 3 plates. Bibliography. Indexed.

The seventeen papers in this volume discuss the world in the OT (eight), in the NT (seven), and in Christian spirituality (two). The NT studies are by B. Prete on the world in the Fourth Gospel; S. Lyonnet on the cosmic role of the Law according to Jewish tradition and of Christ according to Paul; Lyonnet on the significance of the "redemption of the universe" in the Pauline conception of salvation and the commemoration of P. Teilhard de Chardin; M. Adinolfi on the world and the Pauline dialectic of *hōs mē* (see 1 Cor 7:29-31); L. Di Pinto on *kosmos, polis,* and *oikoumenē* in Hebrews; U. Vanni on the world in 1–2 Peter and James; and Vanni on the world in Revelation. Also included are three introductory articles (by C. Martini, De Gennaro, and L. Alonso Schökel), a concluding essay on Psalm 8 by F. Festorazzi, and three appendixes.

H. Denis et al., *"Laissez les morts enterrer leurs morts." Essai sur la célébration chrétienne de la mort* (Lyon: Profac, 1984, paper 40 F) 126 pp. Bibliography.

Taking its title from Mt 8:22/Lk 9:60, this collaborative effort undertaken by members of the Faculté de théologie de Lyon considers the Christian celebration of death under three major headings: human beings in the face of death, the pastoral practice of funerals today, and a theology of Christian funerals. Also included are sections on death and funeral rites in the Bible and in early Christianity.

J. A. du Rand, *Oorwinning in Christus. Bybelstudie-kanttekeninge by gekose gedeeltes uit die Johannese geskrifte* (Cape Town: NG Kerk-Uitgewers, 1982, paper R 5) 103 pp. Bibliography. ISBN: 0-86991-457-X.

Du Rand, author of *Entolē in die Johannesevangelie en -briewe* (1981), explores the theme of conquering in Christ with reference to texts from the Johannine corpus: Christ the Lamb as the basis of the conquest (Revelation 2–3, 5), filiation as sharing in the conquest (1 John 3; 3:24 and 4:13), and the life that flows from the conquest (Jn 14–15).

L'expérience de Dieu et le Saint Esprit. Immédiateté et médiations. Actes du colloque, Le point théologique 44 (Paris: Beauchesne, 1985, paper 120 F) 217 pp. ISBN: 2-7070-1105-1.

Prepared for a colloquium held at Strasbourg in 1983, the seven major papers in this volume are by M. Bouttier on the experience of the Father, Son, and Holy Spirit from a NT starting point; H. Mühlen on conversion and charismatic experience; M.-A. Chevallier on baptism and the gift of the Holy Spirit according to the NT; A. Godin on being reborn and loving according to the Spirit; G. Siegwalt on the experience of the Spirit in reading Scripture; F. Sullivan on the experience of the Spirit in the Eucharist; and W. Hollenweger on the experience of the Spirit inside and outside the church. An introduction by R. Mengus and a conclusion by B. Lepesant and H. Meyer are included.

R. Fabris, *Attualità della speranza,* Biblioteca minima di cultura religiosa 32 (Brescia: Paideia, 1984, paper 8,500 L) 124 pp.

Fabris, professor of NT exegesis at the Scuola Teologica del Seminario di Udine e Gorizia and author of *Gesù di Nazareth* (1983), investigates the theme of hope in the NT in six chapters: the roots of gospel hope, the hope of the disciples, the Holy Spirit and the hope of Christians, Christian hope and "ultimate reality," giving reasons for hope, and hope as prophecy and witness.

S. GALLAZZI AND F. RUBEAUX (EDS.), *A violência dos opressores na Bíblia e o direito dos pobres à vida,* Estudos Bíblicos 6 (Petrópolis, Brazil: Editora Vozes, 1985, paper) 77 pp.

This biblical-pastoral supplement to *RevistEclBras* 45 (178, '85) contains seven articles relating to violence and human rights: E. Wambergue on violence in the land, Gallazzi on the hand of the Lord against Egypt, R. M. Rothe on Deborah and Jael as "violent" women, A. M. Rizzante on violent prayer in the Psalms, Gallazzi on the Maccabean struggle for liberation of the poor, N. Masi on Christ as the disobedient obedient one, and Rubeaux on the permanent struggle.

R. GNUSE, *You Shall Not Steal. Community and Property in the Biblical Tradition* (Maryknoll, NY: Orbis Books, 1985, paper $9.95) ix and 162 pp. Bibliography. Indexed. LCN: 85-4810. ISBN: 0-88344-799-1.

Gnuse, assistant professor of Old Testament at Loyola University in New Orleans, LA, argues that the biblical injunction not to steal was intended to guarantee everyone's basic necessities of life, not to defend the idea of inviolable private property and the right to accumulate great wealth. He first places the commandment against stealing in the context of biblical laws favoring persons over property and possessions. Then he traces the history of the Israelite ethos as it related to property and theft: Canaanite ethos versus Israelite ethos; monarchy and the decline of the Israelite ethos; beyond the Exile—Judaism and the rise of Christianity; Paul, Luke, and the early Church Fathers; and beyond the biblical tradition.

E. GRÄSSER, *Der Alte Bund im Neuen. Exegetische Studien zur Israelfrage im Neuen Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament 35 (Tübingen: Mohr-Siebeck, 1985, cloth DM 86, paper DM 49) viii and 345 pp. Bibliographies. Indexed. ISBN: 3-16-144938-X (cloth), 3-16-144939-8 (paper).

The first part of this volume is a monograph on the old covenant in the NT. After etymological considerations and general comments on the idea of *diathēkē* in the NT, it discusses the divine *diathēkai* according to the NT, the explicit Pauline *diathēkē*-passages, *diathēkē* in Hebrews, and *diathēkē* in the Last Supper passages. Also included are articles on the anti-Jewish polemic in the Fourth Gospel [§ 9-574], the Jews as the devil's children in Jn 8:37-47 (1967), discipleship and opposition in the Synoptic Gospels (1973), Jesus and God's salvation (1975), Bultmann's alleged anti-Judaism (1978), the theological relationship between Israel and the church (1981), Paul's christological understanding of God (1981), exegesis after Auschwitz as applied to Hebrews 11 [§ 26-235], Christians and Jews (1982), and Moses and Jesus according to Heb 3:1-6 [§ 29-231].

M. J. HARRIS, *Raised Immortal. Resurrection and Immortality in the New Testament* (Grand Rapids: Eerdmans, 1983, paper $10.95) xv and 304 pp. Bibliography. Indexed. LCN: 85-4510. ISBN: 0-8028-0053-X.

Harris, warden of Tyndale House, Cambridge (UK), investigates the NT evidence about the resurrection of Christ, the resurrection of believers, and the general resurrection. Then he discusses the immortality of God and humanity in the NT, and the relation between resurrection and immortality. He concludes that the conjunction of the ideas of resurrection and immortality provides the most satisfactory summary of the NT view of the future destiny of believers. The two appendixes treat the NT terminology of resurrection and immortality, respectively.

M.-S. HEISTER, *Frauen in der biblischen Glaubensgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1984, paper DM 32) 226 pp. ISBN: 3-525-60362-2.

The first five chapters in this volume investigate the place of women in the patriarchal narratives, the historical period of biblical Israel, the sacred sphere of biblical Israel, the prophetic proclamation, and Canticles. The sixth chapter treats humanity as male and female in the OT creation texts (Genesis 1–3) and their later developments (early Judaism, 1 Cor 11:3-5, 7-12 and 2 Cor 11:1-5, texts from the Pauline school). The final chapter considers the role of women in Gospel texts (Mt 1:1-16; Lk 1–2; Mk 14:3-9 parr.; Lk 10:38-42; the Fourth Gospel).

W. C. KAISER, *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985, $12.95) xvi and 270 pp. Bibliography. Indexed. LCN: 85-4885. ISBN: 0-8024-9085-9.

Kaiser, professor of OT and Semitic languages at Trinity Evangelical Divinity School in Deerfield, IL, classifies the various uses of the OT in the NT by means of five adjectives: apologetic (Psalm 16 and Acts 2:29-33; Hos 11:1 and Jer 31:15 in Mt), prophetic (Mal 4:4-5; Joel 2:28-32), typological (1 Cor 10:1-2; Ps 40:6-8), theological (Heb 3:1-4; Amos 9:9-15), and practical (Deut 25:4 and 1 Cor 9:8-10; Leviticus 19 and James). He concludes that the NT writers did not find or attach new or different meanings to the OT texts that they used.

K. KERTELGE (ED.), *Ethik im Neuen Testament*, Quaestiones disputatae 102 (Freiburg—Basel—Vienna: Herder, 1984, paper DM 45) 214 pp. Bibliography. Indexed. ISBN: 3-451-02102-1.

Prepared for a conference held at Luzern in 1983, the eight papers in this volume are by F. Furger on ethical argumentation and NT statements, R. Schnackenburg on methods of ethical argumentation and NT statements, P. Hoffmann on the "binding" character of the command to love enemies in the Synoptic tradition and in peace discussions today, W. Egger on an action-oriented exposition of the antitheses in Mt 5:21-48, G. Lohfink on the audience of the Sermon on the Mount [see § 28-490], J. Eckert on indicative and imperative in Paul's writings, D. Zeller on how imperative the indicative is, and F. Böckle on moral theology and exegesis today. Kertelge has supplied a five-page introduction.

S. KIM, *"The 'Son of Man'" as the Son of God* (Grand Rapids: Eerdmans, 1985, paper $12.95) x and 118 pp. Bibliography. Indexed. LCN: 85-1521. ISBN: 0-8028-0056-4.

The American edition of a work described in *NTA* 28, p. 325.

G. W. KNIGHT, *The Role Relationship of Men and Women. New Testament Teaching*, with an essay by W. Grudem (Chicago: Moody Press, 1985, paper $5.95) x and 95 pp. Indexed. LCN: 85-4858. ISBN: 0-8024-7369-5.

The first part of this book was published in 1977 as *The New Testament Teaching on the Role Relationship of Men and Women* [*NTA* 22, p. 227]. This edition contains a new appendix by W. Grudem on the meaning of *kephalē* in Greek literature ("source" or "authority over"?), and an appendix by Knight on office in the NT and the ministry of women.

G. E. LADD, *Théologie du Nouveau Testament*, 3 vols., with a supplement by R. T. France, trans. J. M. Sordet et al. (Lausanne: Presses Bibliques Universitaires, 1984, paper; Paris: Editions Sator) xxvii and 922 pp. Bibliographies. Indexed. ISBN: 2-8285-0081-0 (PBU), 2-7350-0068-0 (Sator); 2-8285-0090-X (PBU), 2-7350-0058-3 (Sator); 2-8285-0091-8 (PBU), 2-7350-0083-4 (Sator).

This French adaptation of Ladd's *Theology of the New Testament* [*NTA* 19, p. 276] appears in three volumes with a 36-page supplementary essay by R. T. France on the theological perspectives of the Synoptic Evangelists. The translation was carried out by a team associated with the periodical *Hokhma* under the direction of J. M. Sordet.

G. LOHFINK, *Gottes Taten gehen weiter. Geschichtstheologie als Grundvollzug neutestamentlicher Gemeinden* (Freiburg—Basel—Vienna: Herder, 1985, DM 16.80) 142 pp. ISBN: 3-451-20343-X.

Lohfink, professor of NT exegesis on the Catholic theological faculty at the University of Tübingen, presents six essays on aspects of the NT theology of history: The acts of God go onward (1978), the glory of God's acts (1984), praise as the response to God's acts, God's acts take place through humans (1984), God creates a new society (1984), and the good fortune of the eyewitnesses (1983).

W. E. MILLS, *Glossolalia: A Bibliography,* Studies in the Bible and Early Christianity 6 (New York—Toronto: Edwin Mellen Press, 1985, $39.95) xii and 129 pp. Indexed. LCN: 85-8987. ISBN: 0-88946-605-X.

After a 22-page bibliographic essay identifying significant works in glossolalia studies, this volume lists 1,158 books and articles on various aspects of glossolalia (biblical, historical, theological, psychological, sociocultural) in alphabetical order according to author surname. A subject index and a Scripture index are included. Mills is also author of *A Theological/ Exegetical Approach to Glossolalia* (1985).

J. H. NEYREY, *Christ Is Community. The Christologies of the New Testament,* Good News Studies 13 (Wilmington, DE: Michael Glazier, 1985, paper $12.95) 295 pp. Bibliography. Indexed. LCN: 85-47753. ISBN: 0-89453-465-3.

Neyrey, associate professor of NT at Weston School of Theology in Cambridge, MA, examines the pastoral portraits of Jesus in each of the four Gospels (Mk, Mt, Lk-Acts, Jn), Paul's letters (1 Cor 1:18-25; Phil 2:6-11), and two post-Pauline letters (Ephesians and Colossians). The axiom behind his study is that the biblical authors had pastoral concern for their particular groups, and explicated the gospel message so as to address those specific and particular situations. He concludes that Christology is necessarily social in that it confirms and addresses experience.

M. OEMING, *Gesamtbiblische Theologien der Gegenwart. Das Verhältnis von AT und NT in der hermeneutischen Diskussion seit Gerhard von Rad* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1985, paper DM 69) 266 pp. Bibliography. ISBN: 3-17-008860-2.

The revised version of a doctoral dissertation directed by A. H. J. Gunneweg and accepted by the Evangelical theological faculty at Bonn in 1984, this investigation of the unity of the two Testaments and the place of the OT in Christian theology begins by discussing G. von Rad's *Theologie des Alten Testaments* (2 vols.; 1957, 1960) with reference to H.-G. Gadamer's philosophical hermeneutics. Then it examines some other approaches to the problem: the history-of-the-promise model, the tradition-historical model, the salvation-historical model, the linguistic-historical model, the quest for the "center" of Scripture, the canonical approach, and psychological models. Oeming concludes that the OT can stimulate Christian reflection, explain aspects of Christian faith and life, and complement the witness of the NT.

R. PETRAGLIO, *Obiezione di coscienza. Il Nuovo Testamento provoca i cristiani,* Etica teologica oggi 1 (Bologna: Dehoniane, 1984, paper 8,000 L) 224 pp. Bibliography.

This investigation of NT perspectives on power first considers the following topics in the Gospels: enemies (Lk 6:27-36; Mt 5:38-48; 7:12; Mk 5:1-20), power and criticism of power (Mk 12:13-17 parr.; Mt 6:24 and Lk 16:13; Mt 17:24-27; etc.), and the relation between human violence and heavenly power (Mk 14:47; Lk 22:49-51; Mt 26:51-54; Jn 18:10-11; etc.). Then it discusses Christians and the state according to Paul (Phil 3:20; 4:8; 1 Cor 6:1-11; Rom 13:1-7; 2 Cor 11:32-33) and his followers (1 Tim 2:1-2; Tit 3:1-2; 1 Pet 2:13-17). The final section treats the question of power in Revelation (especially chaps. 13; 17–18).

P. POKORNÝ, *Die Entstehung der Christologie. Voraussetzungen einer Theologie des Neuen Testaments* (Stuttgart: Calwer, 1985, DM 19.80) 180 pp. Bibliography. Indexed. ISBN: 3-7668-0738-2.

After methodological reflections on NT theology and Christology, this volume focuses on Jesus of Nazareth: the kingdom of God, Jesus' ethical teaching, and Jesus' self-understanding.

Next it considers expressions of Easter faith: the oldest faith-witnesses (confessional formulas, acclamations, titles), the crisis and the shock (the disciples' denial, the appearances, the empty tomb), the social actualization, and the communication. Then it traces the development of Christology in NT times and explains how Christology became "ecumenical" and canonical. Pokorný is professor of NT at the Evangelical theological Comenius Faculty in Prague.

J. REUMANN, *The Supper of the Lord. The New Testament, Ecumenical Dialogues, and Faith and Order on Eucharist* (Philadelphia: Fortress, 1985, paper $12.95) xiv and 225 pp. Bibliographies. Indexed. LCN: 84-47932. ISBN: 0-8006-1816-5.

The overall purpose of this volume is to describe some trends and proposals concerning the Lord's Supper that have emerged in the past twenty to thirty years. Reumann, author of *"Righteousness" in the New Testament* (1982), first discusses the biblical basis of the Lord's Supper with reference to backgrounds, development in the NT period, key themes, and the significance of the biblical evidence. Then he traces historical developments regarding the Eucharist between NT and modern times, takes up discussions of the Eucharist since ca. 1960 in various ecumenical dialogues, and draws twenty-one conclusions.

A. SALAS (ED.), *Teología de la esperanza,* Biblia y Fe. Revista de Teología Bíblica, vol. 11, no. 32 (Madrid: Escuela Bíblica, 1985, paper 300 ptas. or $4) 110 pp. Bibliography. ISSN: 0210-5209.

The seven articles in this fascicle, devoted to the theology of hope, take their titles from biblical quotations: J. Rubianes on "Why do you test Yahweh?" (Exod 17:2), V. Casas on "Hope always in your God" (Hos 12:6), G. Cañellas on "With my flesh I will see God" (Job 19:26), F. de la Calle on "The reign of God is near" (Lk 10:9), E. Villar on "We hope that he will continue to deliver us" (2 Cor 1:10), L. M. Viamonte on "for hope in the resurrection" (Acts 23:6), and A. Manrique on "Come, Lord Jesus" (Rev 22:20).

T. V. SMITH, *Petrine Controversies in Early Christianity. Attitudes towards Peter in Christian Writings of the First Two Centuries,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 15 (Tübingen: Mohr-Siebeck, 1985, paper DM 79) x and 249 pp. Bibliography. Indexed. ISBN: 3-16-144876-6.

Prepared as a doctoral dissertation under the direction of G. N. Stanton and accepted by King's College, University of London, in 1981, this volume focuses on early Christian traditions that give evidence that the figure of Peter was a subject of dispute and controversy among 1st- and 2nd-century Christians. After observations on controversy and polemic in early Christianity, it considers the Peter figure in 2nd-century Petrine pseudepigrapha, 2 Peter, gnostic sources, and 1st-century Christian writings (Fourth Gospel, 1 Peter, Mt, Lk-Acts, Mk, Pauline epistles), respectively. Smith concludes that the Peter figure was far from being the exclusive property of "orthodox" 2nd-century Christian groups, and that the astonishing lack of reference to Peter among ecclesiastical authors of the first half of the 2nd century may have been due to links between the Peter figure and "heretical" groups.

S. A. SOARES AND J. COMBLIN (EDS.), *Profetas ontem e hoje,* Estudos Bíblicos 4 (Petrópolis, Brazil: Editora Vozes, 1984, paper) 86 pp. Bibliography.

The three articles in this biblical-pastoral supplement to *RevistEclBras* 44 (176, '84) that pertain directly to the Bible are by Soares on rereading biblical prophecy, M. A. V. da Silva on the prophet Elijah, and Comblin on Jesus the prophet.

C. SPICQ, *Connaissance et Morale dans la Bible,* Etudes d'éthique chrétienne 13 (Fribourg: Editions Universitaires, 1985, paper; Paris: Cerf) 186 pp. ISBN: 2-8271-0283-8 (EU), 2-204-02296-9 (Cerf).

Spicq, author of *Théologie morale du Nouveau Testament* (2 vols., 1965), examines various biblical and extrabiblical themes that concern religious understanding as it creates, directs, and controls action. The seven chapters deal with knowing God; the "knowledge" involved in the first sin and the renewal of intelligence; knowledge of God's will through natural law, the Torah, and positive law; conscience; prudence; the education of Christian consciousness; and being intelligent. Two appendixes explore the meanings of *nous* and *gnōmē*.

W. M. THOMPSON, *The Jesus Debate. A Survey and Synthesis* (New York—Mahwah, NJ: Paulist, 1985, paper $12.95) x and 437 pp., 7 illustrations. Indexed. LCN: 84-61490. ISBN: 0-8091-2666-4.

This introductory survey and interpretation of current developments in the study of Jesus describes Jesus as one who mediates a new vision and praxis of our human relationships to God, ourselves, our social relations, and our bodies and nature. After an overview of contemporary approaches to Jesus, it examines leading interpretations of NT Christology and then discusses Jesus in thought and practice after the NT. Thompson, who teaches at Carroll College in Helena, MT, is also author of *Jesus, Lord and Savior* (1980).

J. WILKINSON, *Healing and the Church* (Edinburgh: Handsel, 1984, paper 50p) 16 pp. Bibliography. ISBN: 0-905312-42-2.

In this booklet, Wilkinson, author of *Health and Healing: Studies in New Testament Principles and Practice* (1980), considers healing as ministry, healing in theology, and healing in practice.

THE WORLD OF THE NEW TESTAMENT

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Siebzehnter Band (3. Teilband): Religion (Heidentum: Römische Götterkulte, Orientalische Kulte in der römischen Welt [Forts.]), ed. W. Haase (Berlin—New York: de Gruyter, 1984, DM 330) x and pp. 1257-1738, 47 plates, 4 figs. Bibliographies. ISBN: 3-11-009521-1.

After B. M. Metzger's 165-page classified bibliography of scholarship on the Greco-Roman mystery religions from 1924 to 1973 (with a supplement for 1974-77), this volume presents articles by E. Stauffer on ancient Madonna religions; G. Thomas on Magna Mater and Attis; M. Hörig on Dea Syria and Atargatis; S. E. Johnson on the present state of Sabazius research; M. Malaise on the spread of Egyptian cults in the European provinces of the Roman empire; J. Leclant on the spread of Egyptian material and ideas in connection with the Isis cult; and V. Tran Tam Tinh on the state of iconographic studies relative to Isis, Sarapis, Harpocrates, and Anubis.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Siebzehnter Band (4. Teilband): Religion (Heidentum: Römische Götterkulte, Orientalische Kulte in der römischen Welt [Forts.]), ed. W. Haase (Berlin—New York: de Gruyter, 1984, DM 390) viii and pp. 1739-2357, 35 plates, 38 figs., 12 folding figs., map. Bibliographies. Indexed. ISBN: 3-11-010213-7.

The eleven articles in this volume are by R. A. Wild on the known Isis-Sarapis sanctuaries from the Roman period, K. A. D. Smelik and E. A. Hemelrijk on opinions about Egyptian animal worship in antiquity as part of the ancient conception of Egypt, R. Beck on Mithraism since F. Cumont, U. Bianchi on the historical typology of the mysteries of Mithras, M. Hörig on Jupiter Dolichenus, G. H. Halsberghe on the cult of Deus Sol Invictus at Rome until the 3rd century A.D. and on the cult of Dea Caelestis, M. Speidel on Roman and oriental cults of Venus Victrix, A. González Blanco on Hermetism (a bibliographic approach), D. N. Wigtil on the Hermetic *Asclepius* as an improvement on the Greek original, and E. des Places on *Chaldean Oracles.* An index to the article by Smelik and Hemelrijk is included.

S. BEN-CHORIN, *Narrative Theologie des Judentums anhand der Pessach-Haggada. Jerusalemer Vorlesungen* (Tübingen: Mohr-Siebeck, 1985, DM 28) 165 pp. Indexed. ISBN: 3-16-744913-6.

Intended primarily for Christian readers, this attempt at a systematic statement of the theology of Judaism uses the *Passover Haggadah* as its focal text. In seven chapters it treats the two sources of revelation, symbol and story, the bread of affliction, the right hour, the elements of the festival, the cup of wrath, and singing a new song to the Lord. The appendix provides a German translation of *Passover Haggadah.*

R. BERNHARDT, *Polis und römische Herrschaft in der späten Republik (149–31 v. Chr.),* Untersuchungen zur antiken Literatur und Geschichte 21 (Berlin—New York: de Gruyter, 1985, DM 138) viii and 318 pp. Bibliography. Indexed. ISBN: 3-11-009505-X.

Presented as a *Habilitationsschrift* to the department of history at the University of Hamburg in 1981, this study explores the direct rule of the Roman republic over the cities of the Greek East from 149 to 31 B.C. It first considers the behavior of various cities in deciding to accept or reject Roman rule. Then it situates the political stance of these cities within the framework of the Roman system of rule during the Roman civil wars, and under "normal" conditions. The appendix treats the place of the Pergamene cities in the testament of Attalus III.

K. BRINGMANN, *Hellenistische Reform und Religionsverfolgung in Judäa. Eine Untersuchung zur jüdisch-hellenistischen Geschichte (175–163 v. Chr.),* Abhandlungen der Akademie der Wissenschaften, Philologisch-Historische Klasse, Dritte Folge 132 (Göttingen: Vandenhoeck & Ruprecht, 1983, paper DM 48) 162 pp. Bibliography. Indexed. ISBN: 3-525-82413-0.

In an effort to determine what really happened in Judea between 175 and 163 B.C., Bringmann discusses the chronology of 1–2 Maccabees, the tradition (the proscription of the Jewish religion, the end of religious persecution, from the revocation of the proscription to religious peace), the Hellenistic reform in Jerusalem (background and motives, reform and economy, the miscarriage of the reform), the religious persecution (the sequence of events, the question of a religious reformation of Judaism, taxes and temple robbing, causes and backgrounds of the religious persecution), and religious persecution and Hellenistic reform in ancient perspective. Bringmann argues that the edict of Antiochus IV Epiphanes against Jewish religious practice proceeded from a combination of independent motivations, and was not simply a response to intra-Jewish reform movements.

G. J. BROOKE, *Exegesis at Qumran. 4QFlorilegium in its Jewish Context,* JSOT Supplement Series 29 (Sheffield, UK: JSOT Press, 1985, cloth £18.50 or $28.50, paper £8.95 or $13.50) xii and 390 pp. Indexed. ISBN: 0-905774-76-0 (cloth), 0-905774-77-9 (paper).

The revised version of a doctoral dissertation prepared under the direction of W. H. Brownlee and submitted in 1978 to the department of religion at Claremont Graduate School in California, this volume offers a comprehensive analysis of 4QFlorilegium, a fragmentary text containing several OT quotations. After situating the Qumran document in the context of early Jewish use of the Bible, Brooke describes the document, provides the Hebrew text and an English translation along with textual notes, gives a form-critical analysis of it, relates it to Qumran theology, and gives a tradition-historical analysis of it. Then he studies examples of midrashic techniques in other Qumran documents. Brooke notes that 4QFlorilegium functioned as a midrash on texts concerned with royalty, and in its exposition of the latter days stressed the kingship of God.

J. B. CAMPBELL, *The Emperor and the Roman Army, 31 BC–AD 235* (New York: Clarendon Press, Oxford University Press, 1984, $54) xix and 468 pp. Bibliography. Indexed. LCN: 83-19353. ISBN: 0-19-814834-8.

Campbell, lecturer in ancient history at the Queen's University of Belfast, explores how the Roman emperors between 31 B.C. and A.D. 235 persuaded the army to identify with them, how they secured themselves against military revolt, and in what sense the Roman empire could be described as a military monarchy. After a prologue about the Roman soldier, he treats the association of emperor and army (the emperor with his troops, the rewards of military service), the soldier and the law (the legal privileges of the army, the soldier and the courts, imperial rescripts to soldiers, Roman military law), the organization of military commands, and the army in politics. An epilogue ("holding the wolf by the ears") and three appendixes conclude the volume.

O. Camponovo, *Königtum, Königsherrschaft und Reich Gottes in den frühjüdischen Schriften,* Orbis Biblicus et Orientalis 58 (Fribourg: Universitätsverlag, 1984, 98 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) xiv and 492 pp. Bibliography. Indexed. ISBN: 3-7278-0316-9 (UV), 3-525-53680-1 (V&R).

The slightly revised version of a doctoral dissertation directed by G. Schelbert and accepted in 1983 by the theological faculty at the University of Fribourg, this volume investigates the references to God's kingship, royal rule, and kingdom in early Jewish writings. After a review of scholarship on the topic and a survey of OT texts about God's kingship, it examines the Jewish texts according to the following outline: pre-Maccabean witnesses, literary evidence in response to the religious crisis in Palestine at the time of Antiochus IV and the Maccabees, God as king and hope in his kingly activity in the Jewish-Hellenistic literature of the Diaspora, and the Jewish translations of the OT. Camponovo concludes that God's kingship was not a central theme in early Jewish literature.

J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha. Volume 2: Expansions of the "Old Testament" and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works* (Garden City, NY: Doubleday, 1985, $40) 1 and 1006 pp. Bibliographies. Indexed. LCN: 80-2443. ISBN: 0-385-18813-7.

The first volume in this project was described in *NTA* 28, p. 328. The first part of volume 2 deals with expansions of the OT and legends: *Letter of Aristeas* (by R. J. H. Shutt), *Jubilees* (O. S. Wintermute), *Martyrdom and Ascension of Isaiah* (M. A. Knibb), *Joseph and Aseneth* (C. Burchard), *Life of Adam and Eve* (M. D. Johnson), ps.-Philo's *Biblical Antiquities* (D. J. Harrington), *Lives of the Prophets* (D. R. A. Hare), *Ladder of Jacob* (H. G. Lunt), *4 Baruch* (S. E. Robinson), *Jannes and Jambres* (A. Pietersma and T. R. Lutz), *History of the Rechabites* (Charlesworth), *Eldad and Modad* (E. G. Martin), and *History of Joseph* (G. T. Zervos). The second part concerns wisdom and philosophical literature: *Ahiqar* (J. M. Lindenberger), *3 Maccabees* and *4 Maccabees* (H. Anderson), *Sentences of ps.-Phocylides* (P. W. van der Horst), and *Sentences of the Syriac Menander* (T. Baarda). The third part is devoted to prayers, psalms, and odes: apocryphal *Psalms of David* (Charlesworth with J. A. Sanders), *Prayer of Manasseh* (Charlesworth), *Psalms of Solomon* (R. B. Wright), Hellenistic synagogal prayers (D. R. Darnell and D. A. Fiensy), *Prayer of Joseph* (J. Z. Smith), *Prayer of Jacob* (Charlesworth), and *Odes of Solomon* (Charlesworth). The supplement covers fragments of lost Judeo-Hellenistic works (J. Strugnell, H. Attridge, F. Fallon, M. Lafargue, R. G. Robertson, A. Yarbro Collins, J. Hanson, R. Doran, and J. J. Collins). An 86-page subject index refers to both volumes.

A. Díez Macho, with M. Angeles Navarro, A. de la Fuente, and A. Piñero (eds.), *Apocrifos del Antiguo Testamento,* vols. 3-4 (Madrid: Ediciones Cristiandad, 1982; 1984) 396 pp.; 340 pp. Bibliographies. ISBN: 84-7057-323-3 (vol. 3); 84-7057-353-5 (vol. 4).

The first two volumes in this project were described in *NTA* 29, p. 342. The third volume presents introductions and annotated Spanish translations for *Psalms of Solomon* (by A. Piñero Sáenz), *Odes of Solomon* (A. Peral and X. Alegre), *Prayer of Manasseh* (L. Vegas Montaner), *4 Maccabees* (M. López Salvá), the Aramaic version of *Ahiqar* (E. Martínez Borobio), *Joseph and Aseneth* (R. Martínez Fernández and A. Piñero), and *Sibylline Oracles* (E. Suárez de la Torre). The fourth volume handles writings connected with the figure of Enoch: the Ethiopic and Greek versions of *1 Enoch* (F. Corriente and A. Piñero), the Slavonic *2 Enoch* (A. de Santos Otero), the Hebrew *3 Enoch* (M. Angeles Navarro), the

Aramaic Enoch fragments from Qumran (E. Martínez Borobio), and the Coptic Enoch fragments (G. Aranda).

R. Duncan-Jones, *The Economy of the Roman Empire. Quantitative Studies* (2nd ed.; Cambridge, UK—London—New York: Cambridge University Press, 1982, paper $17.50) xviii and 414 pp. Bibliography. Indexed. LCN: 81-21564. ISBN: 0-521-28793-6.

This analysis of the economy of the Roman empire treats wealth and its sources (the finances of a senator, agricultural investment and agricultural profits), prices and price levels (prices in the African provinces, prices in Italy, the use of prices in the Latin novel), and population and demographic policy (the size of cities, government subsidies for population increases). Eighteen appendixes are included. Besides enlarging the discussion of inflation and adding a new appendix on Roman measures, this edition takes account of new work and new evidence that have appeared since the first edition (1972).

A.-J. Festugière, *Les Actes apocryphes de Jean et de Thomas. Traduction française et notes critiques,* Cahiers d'Orientalisme 6 (Geneva: Patrick Cramer, 1983, 75 Sw. fr.) 123 pp. Indexed.

This volume first presents the late Professor Festugière's French translation of *Acts of John* 18–115 with brief notes below. Then it provides his version of *Acts of Thomas* with comments at the foot of the pages. Indexes of scriptural passages and proper names are included.

Frankfurter Judaistische Beiträge, Heft 12, ed. M. Schlüter (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1984, paper) iv and 153 pp. ISSN: 0342-0078.

The five articles in this fascicle are by A. Goldberg on the martyrdom of Rabbi Aqiba according to *b. Ber.* 61b, F. Bohl on "asceticism" before receiving a revelation in apocalyptic and rabbinic literature, K. E. Grözinger on G. Scholem's portrayal of Hasidism and his debate with M. Buber, B. Kern on the use of scriptural verses in rabbinic texts, and A. Goldberg on descriptive terminology for the form analysis of rabbinic texts.

P. M. Fraser, *Ptolemaic Alexandria* [1972], *I: Text* (xvi and 812 pp., 2 plates, folding map); *IIa: Notes to Chapters 1–7* (xiii and 646 pp.); *IIb: Notes to Chapters 8–11 and Epilogue* (pp. 647-1116); *III: Indexes* (157 pp.), 3 vols. (New York: Clarendon Press, Oxford University Press, 1984, $135) ISBN: 0-19-814278-1.

In this reprint of the 1972 original, the three volumes contain the following material: volume 1 (main text), volume 2 (notes to chapters 1-7), and volume 3 (notes to chapters 8-11, epilogue, indexes). The first part of the main text describes the framework of Alexandrian life in Ptolemaic times: foundation and topography, the population of Alexandria—its organization and composition, city and sovereign, Alexandrian trade, and the cults of Alexandria. The second part concerns the achievements of Ptolemaic Alexandria: Ptolemaic patronage—the museum and the library, science (medicine, mathematics and applied sciences), scholarship, currents of philosophy, literature (historiography, geographical writing, epigrams, narrative poetry and hymns, secondary literature), and the horizon of Callimachus. An epilogue sketches some consequences of the incorporation of the old capital of the Ptolemies into the Roman empire.

D. N. Freedman and K. A. Mathews, with R. S. Hanson, *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)* (Winona Lake, IN: Eisenbrauns [for the American Schools of Oriental Research], 1985, $19.95) xii and 136 pp., 19 plates, folding plate. Bibliography. LCN: 85-1383. ISBN: 0-89757-007-3.

This official publication of the 11QpaleoLev materials of the Rockefeller collection in Jerusalem marks the completion of the scrolls from Qumran Cave 11. After a description of the text and its discovery, the volume provides a paleographic analysis (by Hanson), transcriptions of the paleo-Hebrew texts of Leviticus in Aramaic script along with a critical apparatus, and a discussion of the orthography. The appendixes treat two more fragments of the text. The scroll was assigned to Freedman, who issued a preliminary report in 1974. Mathews's doctoral dissertation, presented to the University of Michigan in 1980, served as the basis for this monograph.

Y. D. Gilat, *R. Eliezer ben Hyrcanus. A Scholar Outcast,* Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat Gan, Israel: Bar-Ilan University Press, 1984) 536 pp. Bibliography. Indexed. ISBN: 965-226-043-6.

The English translation of a work originally published in Modern Hebrew in 1968, this study of Rabbi Eliezer ben Hyrcanus focuses on his halakic teaching, method of deriving and determining the halakah, relation to early halakic traditions, and place in the history of halakah. After considering Rabbi Eliezer's method of interpreting the Law and establishing halakah, it discusses his rulings about prayer and blessings, Sabbath and *'êrûbîn,* the Passover festival and the paschal sacrifice, the festivals, mourning, and defilement and purity. Lastly it treats Eliezer's place in the history of Jewish law: customs and teachings of the Hasidim in his halakot; the influence of political, social, and economic conditions on his halakot; and his halakot in relation to the House of Shammai and the teachings of Yohanan ben Zakkai.

R. K. Harrison (ed.), *Major Cities of the Biblical World* (Nashville, TN: Thomas Nelson, 1985, $15.95) x and 292 pp. Illustrated. Bibliographies. Indexed. LCN: 85-10508. ISBN: 0-8407-7520-2.

The twenty-six articles in this volume highlight the most significant features of cities that are either mentioned in the Bible or pertinent to the history and culture of the biblical period. The chapters on cities prominent in the NT world concern Alexandria (by D. J. Moo), Antioch of Syria (R. N. Longenecker), Athens (G. R. Osborne), Bethlehem (W. O. McCready), Caesarea Maritima (A. B. Spencer), Capernaum (J. E. Sanderson), Corinth (W. L. Lane), Damascus (G. H. Livingston), Jericho (W. J. Dumbrell), Jerusalem (J. Wilkinson), Nazareth (R. K. Harrison), Philippi (W. W. Gasque), Rome (D. B. Saddington), Samaria (J. D. Price), seven cities of Asia Minor (C. J. Hemer), and Thessalonica (T. L. Donaldson).

F. M. Heichelheim, C. A. Yeo, and A. M. Ward, *A History of the Roman People* (2nd ed.; Englewood Cliffs, NJ: Prentice-Hall, 1984, $27.95) xiv and 546 pp. Illustrated. Bibliography. LCN: 83-13880. ISBN: 0-13-392118-2.

This history of the Roman people treats pre-Roman Italy and the rise of Rome, the high point of the Roman republic, the late Roman republic, the early Roman empire, and the transformation and dissolution of the Roman empire. Yeo and Ward, the revisers of Heichelheim's 1962 text, have integrated new discoveries and advances in scholarship, broken down the chapters into smaller units, given greater emphasis to interpretative themes, included more material on social and cultural history, reduced the number of illustrations, increased the number of maps, and extended the coverage of events into the 6th century A.D.

J. Helgeland, R. J. Daly, and J. P. Burns, *Christians and the Military. The Early Experience* (Philadelphia: Fortress, 1985, paper $5.95) ix and 101 pp. Bibliography. Indexed. LCN: 84-48718. ISBN: 0-8006-1836-X.

This survey of textual evidence about early Christian attitudes toward the military leads to the conclusion that early Christians were not particularly nonviolent, knew no general theory of pacifism, and were not consistent or convincing supporters of pacifism. The evidence presented and discussed in the volume includes texts from non-Christian documents, the NT, the Apocryphal Gospels, and patristic writings (Tertullian, Hippolytus, Origen, Eusebius, Ambrose, Augustine). The authors emphasize that no Christian attitudes toward the military, even those in the NT, were independent of their cultural context.

M. Hengel, *Achilleus in Jerusalem. Eine spätantike Messingkanne mit Achilleus-Darstellungen aus Jerusalem,* Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1982, Bericht 1 (Heidelberg: Carl Winter Universitätsverlag, 1982, paper DM 40) 59 pp., 30 plates, 5 figs. ISBN: 3-533-03090-3.

After describing an early Byzantine bronze jug from Jerusalem with representations of Achilles on both sides, Hengel discusses their iconography: the pursuit of Hector, the killing of Hector, the weighing of Hector's corpse, and the cithara scene with Achilles and Briseis. Then he considers the jug's design, date (A.D. 550-650), origin, and form. An appendix treats the ancient motif of weighing the dead. The study was prepared in collaboration with R. Peled of the Israel Department of Antiquities and Museums in Jerusalem.

C. Horowitz (trans. and ed.), *Nedarim, Gelübde* [1957]; *Sukkah, Die Festhütte* [1963], Jeruschalmi: Der palästinische Talmud (Tübingen: Mohr-Siebeck, 1983, paper DM 39 each) 138 pp.; 103 pp. ISBN: 3-16-744742-7; 3-16-744741-9.

Horowitz's annotated German translations of the tractates *Nedarim* and *Sukka* in the Palestinian Talmud were first published in 1957 and 1963, respectively. The volume on *Sukka* contains a seven-page foreword and a two-page list of corrected typographical errors.

L. Jacobs, *The Talmudic Argument. A Study in Talmudic Reasoning and Methodology* (Cambridge, UK—London—New York: Cambridge University Press, 1984, $44.50) xvi and 220 pp. Bibliography. LCN: 84-4351. ISBN: 0-521-26370-0.

Jacobs examines texts from the Babylonian Talmud in order to show how talmudic reasoning operated and how the Talmud was compiled by its final editors. After describing the talmudic argument and the literary form of the Babylonian Talmud, he analyzes a number of typical arguments: retrospective specification, unconscious abandonment of property, probability, convergence of a thing not yet in existence, etc.

A. H. Jones, *Essenes. The Elect of Israel and the Priests of Artemis* (Lanham, MD—London: University Press of America, 1985, cloth $21, paper $9.25) xii and 134 pp., 5 photographs, 2 maps. Indexed. LCN: 85-9169. ISBN: 0-8191-4744-3 (cloth), 0-8191-4745-1 (paper).

Jones, professor emeritus at Montgomery College in Rockville, MD, seeks to discover what relationship, if any, existed between the Jewish Essenes connected with the Dead Sea scrolls and the "Essene" priests who ministered to the goddess Artemis at Ephesus. The seven chapters in his book concern the Essenes, relatives and forebears of the Essenes, the Essenes in relation to the Zealots and Sicarii, the etymology of "Essene," milk and honey as divine substances in the eastern Mediterranean area, Artemis, and the Essenes and the end of days. He concludes that the name Essene was applied to Jews whose practices were thought to resemble those of the priests of Artemis.

A. Kasher, *The Jews in Hellenistic and Roman Egypt. The Struggle for Equal Rights,* Texte und Studien zum Antiken Judentum 7 (Tübingen: Mohr-Siebeck, 1985, DM 148) xviii and 424 pp., 8 maps and figs. Bibliography. Indexed. ISBN: 3-16-144829-4.

The English version of a work published in Modern Hebrew [*NTA* 27, p. 232], this study argues that the Alexandrian Jews fought for the right of self-organization within the polis, on an equal footing with the Greeks, without this right being dependent on the polis but rather on the central government.

G. P. Luttikhuizen, *The Revelation of Elchasai. Investigations into the Evidence for a Mesopotamian Jewish Apocalypse of the Second Century and Its Reception by Judeo-Christian Propagandists,* Texte und Studien zum Antiken Judentum 8 (Tübingen: Mohr-Siebeck, 1985, DM 98) xi and 252 pp. Bibliography. Indexed. ISBN: 3-16-144935-5.

After a 37-page survey of research on Elchasai and the Elkesaites, this volume gathers the pertinent textual evidence from the works of Hippolytus, Eusebius, Epiphanius, and later patristic writers, as well as the Cologne Mani Codex and al-Nadim's *Fihrist.* The final three chapters investigate literary and historical problems: the name Elchasai, the Book of Revelations, and the Elkesaites. Luttikhuizen concludes that *Revelation of Elchasai* was composed in Aramaic in northern Mesopotamia during the Roman-Parthian war of A.D. 114-117 and that, when the book was lost, "Elchasai" (meaning "hidden power," originally the name of the gigantic male angel) lived on as an honored name associated with heterogeneous ideas and sects.

N. MARTOLA, *Capture and Liberation. A Study in the Composition of the First Book of Maccabees,* Acta Academiae Aboensis, Ser. A: Humaniora 63/1 (Åbo, Finland: Åbo Akademi, 1984, paper FM 90) 330 pp. Bibliography. Indexed. ISBN: 951-649-011-5.

The analytic section in this literary-critical investigation of 1 Maccabees isolates elements that differ formally from their surroundings (poems, diplomatic and political passages, self-exhortations, dialogues, speeches of encouragement, prayers, etc.) and establishes criteria for determining the beginnings and endings of passages and for dividing the text into segments (1:1-7, 8-9, 10, 11-15, 16-19, etc.). The synthetic section shows how the story line in each of the ten parts of 1 Maccabees is developed by the joining of the segments, how the ten parts work together as a story, and how the formally different elements function in their contexts. Martola concludes that the theme of the main story in 1 Maccabees (1:1–7:50; 9:1–11:74; 12:24–14:15) was capture and liberation. The additions (15:1-14; 15:25–16:24) and "documentary islands" (8:1-32; 12:1-23; 14:16-49; 15:15-24) turned the book into a description of preparations (chaps. 1–2) and the story of the first generation of Hasmoneans (chaps. 3–16).

J. E. MÉNARD, *L'Exposé valentinien. Les Fragments sur le baptême et sur l'eucharistie (NH XI,2). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 14 (Quebec: Les Presses de l'Université Laval, 1985, paper $16) viii and 109 pp. Bibliography. Indexed. ISBN: 2-7637-7057-6.

In his eighteen-page introduction to *A Valentinian Exposition* and the related fragments, Ménard considers the script and language of pages 22-44 in Nag Hammadi Codex XI, and discusses the teaching found in these documents in connection with *Tripartite Tractate, Eugnostos,* and Valentinianism. Then he presents on facing pages the Coptic text and a new French version of the documents, a 25-page commentary, and various indexes (Coptic words, Greek words, proper names).

C. MERCIER AND F. PETIT, *Quaestiones et solutiones in Genesim III-IV-V-VI e versione armeniaca. Traduction et notes. Complément de l'ancienne version latine. Texte et apparat critique, traduction et notes,* Les oeuvres de Philon d'Alexandrie 34B (Paris: Cerf, 1984, paper 395 F) 551 pp. ISBN: 2-204-02228-4.

The first volume in this project was described in *NTA* 24, p. 210. This volume presents on facing pages J. P. Aucher's Latin version of the Armenian text and Mercier's French translation of Philo's *Quaestiones et solutiones in Genesim* 3–6. Also included are Petit's Latin text and French translation of the sections missing from the Armenian text. The late Professor Mercier's manuscript was edited for publication by M. Petit, with assistance from J.-P. Mahé.

J. MONTSERRAT TORRENTS, *Los gnósticos. Introducciones, traducción y notas,* 2 vols., Biblioteca Clásica Gredos 59-60 (Madrid: Editorial Gredos, 1983) 290 pp.; 422 pp. Bibliography. Indexed. ISBN: 84-249-0884-8; 84-249-0885-6.

The first volume begins with a 67-page introduction to gnosticism: the terms "gnosis" and "gnosticism," sources for 2nd-century gnosticism, present state of research, Jewish gnosis, Christian gnosticism of the 2nd century, etc. Then it provides an introduction and Spanish translation for book 1 of Irenaeus' *Adversus haereses,* along with notes below and fourteen appendixes. The second volume contains introductions and Spanish versions for books 5–8 of Hippolytus' *Refutatio omnium haeresium* and other ancient sources (Jewish gnosis, Ophites, Epiphanius, Basilides, Valentinians, libertine gnostics).

L. MORALDI (ED.), *Testi gnostici*, Classici delle religioni, Sezione quinta: Le altre confessioni cristiane (Turin: Unione Tipografico-Editrice, 1982, 55,000 L) 763 pp., 5 plates. Bibliographies. Indexed. ISBN: 88-02-03674-8.

After a 93-page general introduction to gnosticism and gnostic writings (patristic sources, gnostic movements, Nag Hammadi manuscripts, etc.), this volume presents introductions, bibliographies, new Italian translations, and notes for the following works: *Apocryphon of John, Hypostasis of the Archons, On the Origin of the World, Three Steles of Seth, Gospel of the Egyptians, Second Treatise of the Great Seth, Tripartite Tractate, Eugnostos the Blessed* and *Sophia of Jesus Christ*, and *Pistis Sophia*.

Nahman Avigad Volume, ed. B. Mazar and Y. Yadin, Eretz-Israel Archaeological, Historical and Geographical Studies 18 (Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University, 1985, $60) xiii and 434 pp. [in Modern Hebrew] and viii and 80* pp. [English summaries], frontispiece, 88 plates. Illustrated. Bibliographies.

The Modern Hebrew section of this *Festschrift* is divided into three categories, reflecting the main fields of Avigad's scholarly interests: Jerusalem (ten articles), epigraphy (thirteen), and the archaeology of Israel (twenty-seven). Eight articles appear in English. The many articles pertinent to the Second Temple period include those by B. Isaac on a donation for Herod's Temple in Jerusalem, H. Geva on the "first wall" of Jerusalem during the Second Temple period, Z. U. Ma'oz on the Hasmonean and Herodian town plan of Jerusalem, R. Reich on the Jewish settlement at Gezer in Hasmonean times, E. Netzer on the swimming pools of the Hasmonean period at Jericho, G. Foerster on representations of the zodiac in ancient synagogues and their iconographic sources, E. Stern on the earliest Greek settlement at Dor, F. M. Cross on Samaria Papyrus 1, and E. M. Meyers on the Shelomith seal and the Judean restoration.

R. H. NASH, *Christianity and the Hellenistic World*, Christian Free University Curriculum (Grand Rapids: Zondervan, 1984, paper $9.95; Dallas, TX: Probe Ministries International) 318 pp. Bibliography. Indexed. LCN: 84-14490. ISBN: 0-310-45210-4.

Nash, professor of philosophy at Western Kentucky University, argues that early Christianity did not borrow any of its essential beliefs and practices from contemporary pagan religions or philosophical systems. This conclusion is based on investigations of Hellenistic philosophy, Greco-Roman mystery religions, and gnosticism in relation to early Christianity.

The New Testament and Gnosis: Essays in Honour of Robert McL. Wilson, ed. A. H. B. Logan and A. J. M. Wedderburn (Edinburgh: T. & T. Clark, 1983, £11.95) xii and 258 pp., plate. Bibliographies. ISBN: 0-567-0-9344-1.

After J. M. Robinson's discussion of the use made of the Nag Hammadi documents in four major introductions to the NT, this *Festschrift* in honor of Professor Wilson presents six articles on defining gnosis and gnosticism with respect to the NT: K. Rudolph on gnosis and gnosticism; U. Bianchi on the Greek origins of gnostic ontology and the Christian origin of the gnostic savior; G. Quispel on Judaism, Judaic Christianity, and gnosis; M. Black on an Aramaic etymology for Yaldabaoth; B. A. Pearson on Philo, gnosis, and the NT; and A. Böhlig on the NT and the concept of the Manichaean myth. Then it offers five essays on the relationship of gnosis and gnosticism to the early Christian movement: W. Schmithals on the *corpus Paulinum* and gnosis, C. K. Barrett on gnosis and Revelation, F. Wisse on NT study and gnosis, E. H. Pagels on 2nd-century controversies concerning marriage, and R. M. Grant on early Christians and gnostics in Greco-Roman society. The last five articles treat the Nag Hammadi texts and the NT: M. Krause on the Christianization of gnostic texts, H. Koester on three Thomas-parables, E. Segelberg on *Gospel of Philip* and the NT, H.-M. Schenke on *Book of Thomas* as a revision of a pseudepigraphical letter of Jacob the

Contender, and Y. Janssens on *Trimorphic Protennoia* and the Fourth Gospel. Also included are a foreword by the editors, a *tabula gratulantium,* a photograph of the honoree, and a bibliography of his publications between 1952 and 1981.

J. I. PACKER, M. C. TENNEY, AND W. WHITE (EDS.), *The Land of the Bible* (Nashville, TN: Thomas Nelson, 1985, $6.95) v and 170 pp. Illustrated. Indexed. LCN: 85-5039. ISBN: 0-8407-5983-5.

The material in this book was originally published as part of *The Bible Almanac* (1980). The book's five chapters take the land of Israel as it is today but describe it as it was in biblical times. They treat geography, minerals and gems, animals and insects, plants and herbs, and agriculture. Black-and-white photographs, maps, and sketches illustrate the text.

J. I. PACKER, M. C. TENNEY, AND W. WHITE (EDS.), *Public Life in Bible Times* (Nashville, TN: Thomas Nelson, 1985, paper $6.95) vii and 167 pp. Illustrated. Indexed. LCN: 85-5065. ISBN: 0-8407-5984-3.

Published originally as part of *The Bible Almanac* (1980), this volume supplies biblical, historical, and archaeological information regarding the public life and practices of the people of the Bible. Its seven chapters deal with trade, transportation, tools and implements, money and economics, forms of government, laws and statutes, and warfare and weapons. Though the focus of attention is the OT, the pertinent NT material is also discussed.

H. PAULSEN, *Die Briefe des Ignatius von Antiochia und der Brief des Polykarp von Smyrna. Zweite, neubearbeitete Auflage der Auslegung von Walter Bauer,* Handbuch zum Neuen Testament 18, Die Apostolischen Väter 2 (Tübingen: Mohr-Siebeck, 1985, paper DM 24.80) v and 126 pp. Bibliography. ISBN: 3-16-144912-6.

In revising Bauer's 1920 German translation and exposition of the letters of Ignatius and Polycarp, Paulsen has provided a new fifteen-page bibliography, reworked the translation, and rewritten the comments on each chapter of text in the light of recent scholarship. The five excursuses interspersed throughout the work treat the term *theophoros,* the divinity of Christ, community structure according to Ignatius' letters, the opponents in Ignatius' letters, and the impulse toward martyrdom. Paulsen is also the author of *Studien zur Theologie des Ignatius von Antiochien* (1978).

P.-H. POIRIER (ED.), *La version copte de la Prédication et du Martyre de Thomas,* Subsidia hagiographica 67 (Brussels: Société des Bollandistes, 1984, paper 1,000 Bel. fr.) 124 pp., 9 plates. Bibliography. Indexed.

After E. Lucchesi's introduction on the place of *Acts of Thomas* in Coptic codexes of the apocryphal Acts, Poirier provides for the various versions of *Preaching and Martyrdom of Thomas* a general introduction, the Coptic texts, and French translations. Also included are indexes (of Coptic manuscripts, proper names, and Greek words) and photographs of manuscript pages.

P.-H. POIRIER AND L. PAINCHAUD, *Les Sentences de Sextus (NH XII,1), Fragments (NH XII,3). Fragment de la République de Platon (NH VI,5),* Bibliothèque Copte de Nag Hammadi, Section "Textes" 11 (Quebec: Les Presses de l'Université Laval, 1983, paper $18) v and 164 pp. Bibliographies. Indexed. ISBN: 2-7637-6995-0.

For *Sentences of Sextus* and *Fragments,* Poirier offers bibliographies, introductions, Coptic texts and new French translations on facing pages, comments and/or notes, and indexes of Greek and Coptic words. He argues that the Greek *Sentences of Sextus* existed in Alexandria at the beginning of the 3rd century A.D., and that the Coptic version was produced before the end of the 3rd century A.D. In his presentation of the Nag Hammadi text of Plato's *Republic* 588B-589B, Painchaud follows the same format except that he also supplies the Greek original and its translation. He maintains that the Coptic version shows the influence of gnostic ideas.

V. SAXER (ED.), *Atti dei martiri dei primi tre secoli,* Classici dello Spirito, Patristica (Padua: Messaggero, 1984, paper 8,000 L) 230 pp. ISBN: 88-7026-459-9.

In addition to an eight-page general introduction and a seven-page conclusion, Saxer provides introductions and annotated translations for thirteen accounts of early Christian martyrs: Stephen, Justin, Polycarp, the martyrs of Lyon, the Scillitan martyrs, Apollonius of Rome, Perpetua and her companions at Carthage, the martyrs of Pergamum, Pionius of Smyrna, Cyprian of Carthage, the Thessalonian martyrs, Euplus of Catania, and Phileas of Thmuis.

W. R. SCHOEDEL, *Ignatius of Antioch. A Commentary on the Letters of Ignatius of Antioch,* Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1985, $34.95) xxii and 303 pp. Bibliography. Indexed. ISBN: 0-8006-6016-1.

In his 31-page introduction, Schoedel discusses Ignatius' letters in the Christian tradition, their literary character, historical and social context, religious and intellectual background, and theological themes. Then he presents new, literal translations and largely philological commentaries for the middle recension of Ignatius' letters to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans, and Polycarp. In his preface, he notes that the charges of fanaticism and spiritual blackmail are not entirely without foundation in the case of Ignatius. Schoedel has been a member of the program in religious studies at the University of Illinois at Urbana since 1970.

J.-M. SEVRIN, *L'Exégèse de l'Âme (NH II,6). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 9 (Quebec: Les Presses de l'Université Laval, 1983, paper $18) x and 139 pp. Bibliography. Indexed. ISBN: 2-7637-6990-X.

Sevrin divides his sixty-page introduction to *Exegesis on the Soul* into two parts: redaction (scriptural dossier, paraenesis, narrative), and teaching (God, the Savior and the Christ, the soul, repentance and conversion, the milieu of origin). He suggests that it was composed in Alexandria in the second quarter of the 2nd century A.D. Then he supplies on facing pages the Coptic text and a new French translation, a 35-page commentary, and three indexes (Greek words, proper names, Coptic words).

H. SONNEMANS, *Seele. Unsterblichkeit—Auferstehung. Zur griechischen und christlichen Anthropologie und Eschatologie,* Freiburger theologische Studien 128 (Freiburg—Basel—Vienna: Herder, 1984, paper DM 68) iv and 543 pp. Bibliography. ISBN: 3-451-20251-4.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at Bonn, this study investigates anthropology and eschatology from Homer to Plato, with reference to modern discussion about immortality and resurrection. After a sixteen-page introduction, it considers the foundations of Homeric anthropology, the religious origin of the idea of the immortality of the soul, *psychē* in the horizon of *physis* and *logos* in pre-Socratic philosophy, Plato's teaching on the soul as the quest for the truth of human existence, foundations of biblical anthropology and eschatology, immortality of the soul versus resurrection of the flesh, resurrection in death (bodiliness instead of body?), the "rehabilitation" of the soul (the "materiality" of the resurrection and the fate of the whole person), and the theological relevance of belief in the immortality of the soul.

H. F. D. SPARKS (ED.), *The Apocryphal Old Testament* (New York: Clarendon Press, 1984, $44.50) xxii and 990 pp. Bibliographies. Indexed. LCN: 82-22569. ISBN: 0-19-826166-7 (cloth), 0-19-826177-2 (paper).

This volume presents English translations (with introductions, bibliographies, and brief notes) for *Jubilees* (R. H. Charles and C. Rabin), *Life of Adam and Eve* (L. S. A. Wells and M. Whittaker), *1 Enoch* (M. A. Knibb), *2 Enoch* (A. Pennington), *Apocalypse of Abraham* (Pennington), *Testament of Abraham* (N. Turner), *Testament of Isaac* (K. H. Kuhn), *Testament of Jacob* (Kuhn), *Ladder of Jacob* (Pennington), *Joseph and Aseneth* (D. Cook), *Testaments of the Twelve Patriarchs* (M. de Jonge), *Assumption of Moses* (Charles and

J. P. M. Sweet), *Testament of Job* (R. Thornhill), *Psalms of Solomon* (S. P. Brock), *Odes of Solomon* (J. A. Emerton), *Testament of Solomon* (Whittaker), *Apocalypse of Elijah* (Kuhn), *Ascension of Isaiah* (Charles and J. M. T. Barton), *Paraleipomena of Jeremiah* (Thornhill), *2 Baruch* (Charles and L. H. Brockington), *3 Baruch* (H. M. Hughes and A. W. Argyle), *Apocalypse of Zephaniah* and an anonymous apocalypse (Kuhn), *4 Ezra* (R. J. H. Shutt), *Vision of Ezra* (Shutt), and *Apocalypse of Sedrach* (Shutt).

N. A. van Uchelen, *Joodse mystiek. Merkawa, tempel en troon: Een historische en literaire inleiding* (Amsterdam: Amphora Books, 1983, paper) 134 pp. Bibliography. ISBN: 90-6446-061-2.

After situating Jewish mysticism in the general context of Judaism without the Temple, van Uchelen presents his introduction to Merkabah mysticism ca. A.D. 300 to 1000 in four chapters: phases and facets, description of the group and its writings, types of work (literary) and ways (historical), and moments and motifs.

W. Vycichl, *Dictionnaire étymologique de la langue copte* (Leuven: Peeters, 1983, 5,000 Bel. fr.) xxviii and 521 pp., map. Bibliography. Indexed. ISBN: 2-8017-0197-1.

This etymological dictionary of the Coptic language treats words derived from Egyptian only, not those taken over from Greek or Arabic. Each entry consists of the Sahidic or Bohairic form of the word, a grammatical classification, a French translation, the Egyptian basis of the word, and a discussion in the light of modern philological scholarship. In addition to R. Kasser's three-page preface, the volume includes a four-page introduction, a glossary of phonetic terminology, various indexes of words (French, Egyptian, Coptic, Greek, Demotic, Semitic, Hamitic, Indo-European, other), additional notes, and a map of Egypt.

F. W. Walbank, A. E. Astin, et al. (eds.), *The Cambridge Ancient History. Volume VII, Part I: The Hellenistic World* (2nd ed.; Cambridge, UK—London—New York: Cambridge University Press, 1984, $59.50) xiv and 641 pp., 11 figs., 8 maps. Bibliography. Indexed. LCN: 75-85719. ISBN: 0-521-23445-X.

Concerned with the Hellenistic world from 323 to 217 B.C., the twelve chapters in this volume treat the sources for the period (by Walbank); the succession to Alexander (É. Will); monarchies and monarchic ideas (Walbank); the formation of the Hellenistic kingdoms (Will); Ptolemaic Egypt (E. Turner); Syria and the East (D. Musti); Macedonia and Greece (Walbank); cultural, social, and economic features of the Hellenistic world (J. K. Davies); applications of Hellenistic science in peace and war (G. E. R. Lloyd, Y. Garlan, D. J. Thompson, and F. E. Winter); Agathocles (K. Meister); the Syrian-Egyptian wars and the new kingdoms of Asia Minor (H. Heinen); and Macedonia and the Greek leagues (Walbank). Also included are dynastic lists, genealogical tables, a chronological table, and a ninety-page comprehensive bibliography.

M. Weinfeld (ed.), *Shnaton. An Annual for Biblical and Ancient Near Eastern Studies* 4 [in Modern Hebrew] (Jerusalem—Tel Aviv: M. Newman Publishing House, 1980) xix and 320 pp., photograph. Bibliography.

The twelve major articles in this volume (all in Modern Hebrew) appear under four headings: Bible and biblical history (six), the ancient Near East and biblical history (one), the biblical text (one), and Qumran literature (four). The section on Qumran literature contains articles by G. Brin on the Bible as reflected in *Temple Scroll*, D. Mendels on Hellenistic utopias and the Essenes, E. Kimron on the vocabulary of *Temple Scroll*, and D. Rokeah on matters pertaining to the Essenes. Also included are a translation of Mari Document 17, notes, and reviews.

M. Whittaker, *Jews and Christians: Graeco-Roman Views,* Cambridge Commentaries on Writings of the Jewish and Christian World, 200 BC to AD 200, vol. 6 (Cambridge, UK—London—New York: Cambridge University Press, 1984, paper $18.95) xiii and 286 pp., 3 maps. Bibliography. Indexed. LCN: 84-1880. ISBN: 0-521-24251-7 (cloth), 0-521-28556-9 (paper).

Whittaker, formerly senior lecturer in classics at the University of Nottingham (UK), gives access to ancient sources that illustrate Greco-Roman views of Judaism and Christianity from 200 B.C. to A.D. 200. After reviewing the early history of the Jews, Judea in the Roman period, the situation of Diaspora Jews, and attitudes toward the Jews, she translates and comments on Tacitus' sketch of the Jews (*Histories* 5.1-13) and Juvenal's incidental references to Jews. Then she treats other pertinent sources with regard to beliefs about Jewish origins and development, Moses, the Sabbath, food laws, circumcision, proselytism, governmental attitudes, and miscellaneous anecdotes and aphorisms. She goes on to consider pagan attitudes toward Christianity according to the NT, pagan sources, and early Christian sources. The final section attempts to outline the pagan cults and superstitions as well as the general climate of thought during the period.

ADDITIONAL BOOKS RECEIVED

C. Bangs, *Arminius. A Study in the Dutch Reformation* (2nd ed.; Grand Rapids: Francis Asbury Press, Zondervan, 1985) 388 pp. Illustrated. Bibliography. Indexed. LCN: 85-6050. ISBN: 0-310-29481-9.

O. R. Barclay, *The Intellect and Beyond,* Academie Books (Grand Rapids: Zondervan, 1985, paper) 157 pp. LCN: 85-23621. ISBN: 0-310-33291-5.

G. A. Brame, *Receptive Prayer. A Christian Approach to Meditation* [1981] (St. Louis, MO: CBP Press, 1985, paper $9.95) 152 pp. Bibliography. Indexed. LCN: 84-29302. ISBN: 0-8272-3211-X.

D. M. Eichhorn, *Cain: Son of the Serpent* (2nd ed.; Chappaqua, NY: Rossel Books, 1985, paper $8.95) ix and 160 pp. ISBN: 0-940646-19-6.

K. Farnsworth, *Journey to Healing* (St. Louis, MO: CBP Press, 1985, paper $8.95) 103 pp. LCN: 85-3838. ISBN: 0-8272-1706-4.

W. H. Ford, *Sermons You Can Preach on Matthew* [1963], Ministry Resources Library (Grand Rapids: Zondervan, 1985, paper $8.95) 242 pp. ISBN: 0-310-45521-9.

B. J. Hateley, *Telling Your Story, Exploring Your Faith. Writing Your Life History for Personal Insight and Spiritual Growth* (St. Louis, MO: CBP Press, 1985, paper $8.95) 117 pp., folding chart. Bibliography. LCN: 85-13307. ISBN: 0-8272-3626-3.

J. G. Linn, *Christians Must Choose. The Lure of Culture and the Command of Christ* (St. Louis, MO: CBP Press, 1985, paper $7.95) 104 pp. LCN: 85-3731. ISBN: 0-8272-0448-5.

J. L. Merrell, *Finding Faith in the Headlines* (St. Louis, MO: CBP Press, 1985, paper $7.95) 104 pp. LCN: 85-481. ISBN: 0-8272-1012-4.

S. Moore, *Let This Mind Be in You. The Quest for Identity through Oedipus to Christ,* A Seabury Book (Minneapolis, MN: Winston Press, 1985, $13.95) xv and 174 pp. LCN: 85-50252. ISBN: 0-232-51644-8.

J. S. O'Leary, *Questioning Back. The Overcoming of Metaphysics in Christian Tradition,* A Seabury Book (Minneapolis, MN: Winston Press, 1985, $19.95) vii and 225 pp. LCN: 85-50251. ISBN: 0-86683-988-7.

C. J. Rolls, *Time's Noblest Name. The Names and Titles of Jesus Christ (L-O)* [1958] (Neptune, NJ: Loizeaux Brothers, 1985, paper $5.95) 211 pp. LCN: 84-14825. ISBN: 0-87213-733-3.

Tertullien, Exhortation à la chasteté, ed. C. Moreschini, trans. J.-C. Fredouille, Sources Chrétiennes 319 (Paris: Cerf, 1985, paper 148 F) 217 pp. Bibliography. Indexed. ISBN: 2-204-02417-1.

The Transformer. Holy Bible, The New King James Version, ed. J. Kesler et al. (Nashville, TN: Thomas Nelson, 1985, soft cover) 1290 pp. Illustrated. ISBN: 0-8407-2885-9.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

472. M. D. Hooker, "Ministerial Training: The Contribution of A. S. Peake," *Epworth Rev* 12 (3, '85) 64-76.

The article discusses the life of A. S. Peake (1865-1929), the books and articles that he wrote and edited, his personal qualities, and his great influence on ministerial training in the Methodist church.—D.J.H.

473. H. Hübner, "Rückblick auf das Bultmann-Gedenkjahr 1984," *TheolLitZeit* 110 (9, '85) 641-652.

The centennial of R. Bultmann's birth was celebrated mainly in internal, almost esoteric, circles. 1984 saw the publication of his *Exegese des Theodor von Mopsuestia, Theologische Enzyklopädie,* and *Das verkündigte Wort.* Much of the article discusses B. Jaspert (ed.), *Rudolf Bultmanns Werk und Wirkung* (1984) with particular attention to H. Mörchen's treatment of the relation between Bultmann's existential interpretation and M. Heidegger's philosophy.—D.J.H.

474. J. S. King, "C. H. Dodd and E. C. Hoskyns," *KingTheolRev* 7 (1, '84) 1-8.

Although C. H. Dodd (1884-1973) and E. C. Hoskyns (1883-1937) still have devoted disciples and NT scholarship stands in their debt, the work of both is increasingly criticized. This article makes a biographical and theological comparison between them, and examines their treatment of the problem of history and its meaning in the Fourth Gospel.—D.J.H.

475. E. Schweizer, "Unterwegs mit meinen Lehrern," *EvangTheol* 45 (4, '85) 322-337.

This autobiographical account by a distinguished NT scholar reflects on how the ideas and concerns of his teacher R. Bultmann influenced his own books and articles, and situates these publications with reference to approaches taken by other exegetes and theologians.—D.J.H.

Interpretation

476. S. Agouridis, "Hē epharmogē neōn methodōn stē meletē tōn Hagiōn Graphōn kai poia hē chrēsimotēta tous (The Application of New Methods in the Study of Holy Scriptures and Its Usefulness)," *DeltBibMel* 14 ('85) 5-23.

After recognizing that modern methods of biblical studies are related to the modern understanding of the world and life, the article explains philological, historical, form, and redaction criticism for the nonspecialist reader. Granted that this new methodology seeks to supplant the authority of the church in the interpretation of Scripture, its application has proved more positive than negative because, without it, the polarization between church and world would be even greater.—Th.S.

477. R. Aguirre, "El método sociológico en los estudios bíblicos," *EstEcl* 60 (234, '85) 305-331.

After situating recourse to sociology in the history of modern biblical study, the article discusses the application of sociological methods in NT exegesis today under four headings: history and sociology; sociological exegesis; sociohistorical exegesis; and the joining of the literary, sociological, and theological aspects. The concluding synthesis considers the tasks, difficulties, and hermeneutical repercussions of sociological exegesis.—D.J.H.

478. J. BARR, "Biblical Language and Exegesis—how far does Structuralism help us?" *KingTheolRev* 7 (2, '84) 48-52.

If structuralism means seeing human life as a network of relations in which things have meaning as they stand within that network, then this approach to biblical texts seems fundamentally correct and important for theology. Whether all that has been set forth as structuralist interpretation should count very high in our esteem is another matter. One basic problem is that not much of religion or biblical literature lends itself to binary oppositions or diagrams.—D.J.H.

479r. G. B. CAIRD, *The Language and Imagery of the Bible* [*NTA* 25, p. 187].

(1) D. R. DE LACEY, "The Language and Imagery of George Caird," *VoxEvang* 13 ('83) 79-84.—Caird's work is one of the most stimulating books on biblical interpretation to appear in recent years. The argument is carefully structured to develop a powerful thesis about the use of the language of myth and eschatology in the NT, though the "prolegomena" are as valuable as the thesis itself. Four criticisms concerning Caird's methodology conclude the article. (2) F. P. COTTERELL, "Language, Imagery, and Meaning," *VoxEvang* 13 ('83) 85-92.—Reviewers have failed to take seriously Caird's own delineation of his work as a textbook of elementary semantics with illustrations from the OT and the NT. He does not deal, however, with what he himself has identified as an often-overlooked and vital principle for semantics—author intention and the Bible.—D.J.H.

480. J. J. CANAVESSI, "De la hermenéutica de la Biblia a la Biblia como hermenéutica," *RevistBíb* 47 (3, '85) 143-157.

The article first considers word, experience, and revelation. Then it reflects on the church's prophetic mission, relating that mission to issues facing the church in Argentina today. Biblical hermeneutics ends not in a text but in life. In the church and through it, the Scriptures continue to resound and to summon human beings.—D.J.H.

481. D. A. CARSON ET AL., "Redaction Criticism: Is It Worth the Risk?" *ChristToday* 29 (15, '85) 55-66.

Transcripts of comments on redaction criticism by four evangelical NT scholars (Carson, H. W. Hoehner, V. S. Poythress, D. M. Scholer) are presented along with an introduction, a statement by R. Thomas, and a concluding essay by K. S. Kantzer. This Christianity Today Institute forum addressed the nature of redaction criticism, its presuppositions (good and bad), examples of its application and objections to it, its pastoral significance, its future, and adequate controls on it.—D.J.H.

482. S. CROATTO, "La contribución de la hermenéutica bíblica a la teología de la liberación," *Cuadernos de Teología* [Buenos Aires] 6 (4, '85) 45-69.

This introduction to the role of biblical hermeneutics in liberation theology discusses language as event and as writing, reading as production of meaning (the hermeneutical act), the transition from event to text, and the relation between exegesis and eisegesis. Three diagrams illustrate the hermeneutical process. The Christ event reexpressed as a new hermeneutical key the central saving message of the OT, in which the center of gravity was the liberation of the poor and oppressed. [The English version of this article appears in V. Fabella and S. Torres (eds.), *Irruption of the Third World* (Maryknoll, NY: Orbis Books, 1983) 140-168.]—D.J.H.

483. G. Dietrich, "Bible and Liberation. The Origins of the Bible Revisited. Reconstructing Women's History," *COELI* [Brussels] 35 ('85) 19-23.

It is possible to reread the Bible in a scientific way, informed by a commitment to women's liberation and to human liberation in general. Even though much of women's history in the early church has been submerged and lost, it is remarkable that not a single story or statement has been transmitted in which Jesus affirms the subjugation of women under patriarchal norms. [To be continued]—D.J.H.

484r. E. Drewermann, *Tiefenpsychologie und Exegese, Band I* (Olten—Freiburg im Breisgau: Walter-Verlag, 1984).

H.-J. Venetz, "'Mit dem Traum, nicht mit dem Wort ist zu beginnen.' Tiefenpsychologie als Herausforderung für die Exegese?" *Orientierung* [Zurich] 49 (18, '85) 192-195.—Drewermann urges that the dream as interpreted through depth psychology be the starting point for biblical exegesis. Although his work is brilliantly written and full of interesting material, his objections to the historical-critical method reveal some basic misunderstandings of it and amount to tilting against windmills. His own approach, which tends toward privatization and gnosticism, dissolves the biblical text into the ideas of depth psychology. —D.J.H.

485r. N. Frye, *The Great Code* [*NTA* 27, p. 198; §§ 29-439r–441r].

W. O. Fennell, "Theology and Frye: Some Implications of *The Great Code*," *Toronto JournTheol* 1 (1, '85) 113-121.—A critical point for theology arises at the places where Frye resists the idea that the Bible has any point of reference beyond itself. Throughout his book there is an idealizing of reality and a simplistic understanding of history. God may not be known other than through the biblical testimony to him; but the God thus known is surely other (even more) than the testimony to him.—D.J.H.

486r. ———, *Idem.*

D. Wiebe, "The 'Centripetal Theology' of *The Great Code*," *TorontoJournTheol* 1 (1, '85) 122-127.—Frye's concern with the meaning of the story of the Bible, with its focus on the life of the individual and the community rather than extrabiblical physical, historical, or metaphysical states of affairs, constitutes his centripetal theology. The model for this kind of theological thought is literary criticism, not science and metaphysics. Thus Frye presents an important proposal for consideration by traditional theologians.—D.J.H.

487. P. Gibert, "Renouveau biblique ou malentendu?" *Études* 363 (3, '85) 247-256.

After surveying the generally positive effects of Pope Pius XII's *Divino afflante Spiritu* (1943) on church life in France, the article explores the sources of misunderstandings associated with biblical renewal and gives particular attention to naive ideas about the Bible as "the book."—D.J.H.

488. R. KIEFFER, "Feministteologi och exegetik" [Feminist Theology and Exegesis], *SvenskTeolKvart* 61 (3, '85) 115-122.

In the nature of things a protest against something one-sided can take several forms, ranging from an attempt at greater objectivity to a reverse one-sidedness, e.g. "gynecocentrism" as a substitute for "androcentrism." So it is not surprising that there are different types of feminist theologians. In the field of NT studies, the works of A. Jaubert and E. Schüssler Fiorenza have especially important implications for further research. As to the hermeneutical implications of feminist exegesis, Schüssler Fiorenza's (and others') deliberate choice of a "liberationist" approach can be seen to have its dangers as well as its positive uses, inasmuch as it can lead to a one-sided view of the Bible.—B.A.P.

489. U. H. J. KÖRTNER, "Noch einmal Fragen an Rudolf Bultmann. Zur Kritik der Theologischen Schule Bethel am Programm der Entmythologisierung," *WortDienst* 18 ('85) 159-180.

After sketching theological reactions to R. Bultmann's program of demythologization in the early 1950s, the article discusses the response of the Bethel theological faculty to it as expressed in *WortDienst* 3 ('52) 146-164, and H. Frey's critique as given in other publications. The final part concerns the interpretation of myth and the hermeneutical and theological problems connected with it.—D.J.H.

490. J. C. LAMBERT, "An 'F Factor'? The New Testament in Some White, Feminist, Christian Theological Construction," *JournFemStudRel* 1 (2, '85) 93-113.

After examining the seven approaches to Scripture analyzed in D. H. Kelsey's *Uses of Scripture in Recent Theology* (1975), the article describes the approaches of four feminist theologians (S. McFague, R. R. Ruether, I. C. Heyward, E. Schüssler Fiorenza) to the authority of Scripture and related issues, concluding that each of these theologians exhibits an "F factor" (*F* standing for "feminist" or "future"), i.e. a stubborn generosity toward divergent opinions and an appreciation of "relationship" as a key to entering the theological mystery.—D.J.H.

491. A. J. LEVORATTI, "La lectura no sacrificial del Evangelio en la obra de René Girard," *RevistBíb* 47 (3, '85) 159-176.

This introduction to Girard's thought explains his views on the victimary mechanism and sacrificial violence, the mimetic desire (the mimesis of appropriation and the mimesis of the antagonist), the antisacrificial dynamism of biblical revelation as expressed in the Gospels, and Jesus' preaching about the kingdom. Girard's nonsacrificial reading of the Gospels is particularly interesting for biblical exegesis.—D.J.H.

492. K. MÜLLER, "Die religionsgeschichtliche Methode. Erwägungen zu ihrem Verständnis und zur Praxis ihrer Vollzüge an neutestamentlichen Texten," *BibZeit* 29 (2, '85) 161-192.

After describing some major emphases in the history-of-religions school from H. Gunkel to R. Reitzenstein, the article discusses R. Bultmann's insistence on existential interpretation as a step in the hermeneutical process. Then it considers the deficiencies in the history-of-religions school's concept of history, defines the history-of-religions approach and reflects on its methodological starting point, and outlines how the history-of-religions method deals with heterogeneous material in the NT thus highlighting early Christianity's distinctive reception of Jewish and other religious material.—D.J.H.

493. H. Muszyński, "Problem natchnienia biblijnego dzisiaj (Das Problem der Bibelinspiration heute)," *StudTheolVars* 22 (1, '84) 167-170.

Two fundamental difficulties face those who investigate inspiration today. The first is the expanded understanding of biblical authorship, which incorporates the role of the community, contrasting with the individualistic emphasis that ruled discussion until the mid-20th century. The second is the difference between modern understandings of inspiration and that of Thomas Aquinas. Modern interpreters have gained a fresh awareness of the Hebrew notion of "word," the manner in which God and human beings are the authors of Scripture, and the bearing of the foregoing on the notion of inerrancy.—J.P.

494. A. C. Outler, "Toward a Postliberal Hermeneutics," *TheolToday* 42 (3, '85) 281-291.

The aim of a postliberal hermeneutics is to reposition Holy Scripture as a unique linguistic medium of God's self-communication to the human family. Its primary task is to re-present the Bible as the human medium of a divine revelation that has endured and will endure in and through the cultural metamorphoses that succeed each other as history unfolds. The most urgent priority for a postliberal hermeneutics is a fresh clarification of the question of the Bible's unity and "general tenor." A promising example of the possibilities for such a hermeneutics can be seen in the proposals of P. Stuhlmacher.—D.J.H.

495. L. Panier, "Sémiotique du discours biblique et questions christologiques," *LavThéol Phil* 41 (3, '85) 289-303.

After noting some characteristics of the semiotic approach to texts, this article considers the semiotics of biblical discourse under two headings: the "scriptural" function of the texts, and the narrative function of the texts. Then it describes the possible shape of a Christology sensitive to semiotic analysis: a theology of the figure, a narrative theology, and a practical theology.—D.J.H.

496. L. Panier (ed.), "Analyse sémiotique: 'Pour commencer,'" *SémiotBib* 38 ('85) 1-31.

After introducing the basic principles of semiotic analysis of texts, the article illustrates these principles with reference to Lk 16:1-8, provides a list of questions for doing semiotic analysis, applies this questionnaire to Mk 12:1-11, and suggests how semiotic analysis can be carried out in a group. Panier has edited material prepared by C. Chapalain, G. Brun, Y. Aeschimann, and J. C. Giroud.—D.J.H.

497. L. M. Poland, "The New Criticism, Neoorthodoxy, and the New Testament," *JournRel* 65 (4, '85) 459-477.

The "new criticism" (in literary study) and neoorthodoxy (in theology) both emerged in the decades surrounding World War I to become the dominant representatives of their disciplines, embodying the central shifts in theory and cultural sensibility occurring in the early 20th century. Using continuity and discontinuity as an organizing theme, this essay places portions of their histories side by side and indicates the nature of the formal similarities between the two movements. The essay is intended as one step toward a historical account of the contemporary literary turn in biblical interpretation.—D.J.H.

498. R. P. Richard, "Methodological Proposals for Scripture Relevance. Part 1: Selected Issues in Theoretical Hermeneutics," *BiblSac* 143 (569, '86) 14-25.

(1) The literal sense of Scripture refers to what the biblical authors intended in (not by) what they said. The difference between meaning and significance also needs to be noted. (2) The biblically justifiable premise of incremental, or progressive, revelation solves other problems in attempting a methodology for Scripture relevance.—D.J.H.

499. J. B. Rogers, "The Book That Reads Us," *Interpretation* 39 (4, '85) 388-401.

For the Christian community, the authority of Scripture is far less a matter of how we read the Bible than of how the Bible reads us. This is because the Bible is not primarily about our search for God, but about God's seeking and finding us.—D.J.H.

500. C. Rowland, "Reading the New Testament Sociologically: An Introduction," *Theology* 88 (725, '85) 358-364.

Renewed interest in the social world of early Christianity and the application of insights from the social sciences promise to enable readers of the Bible to look at old problems from a different perspective. Any attempt to explore the function of ideology in early Christianity must be aware of the complexity of this dynamic; it must not fall into the trap of a naive Marxist interpretation of the relation between base and superstructure such as has been partially manifested in the efforts of some scholars to connect particular ideologies with specific social situations in Judaism and Christianity in too simplistic a fashion.—D.J.H.

501. S. M. Schneiders, "Church and Biblical Scholarship in Dialogue," *TheolToday* 42 (3, '85) 353-358.

The approaches of the historical critic and the informed believer to the biblical text are contrasted with reference to their understanding of the text, aim of study, view of the task, and attitude toward the role of tradition in interpretation. The academy and the church need each other in the work of biblical interpretation. Their functions are different, but their concerns are complementary. Their mutual goal is that the text become, in and for our time, word of God in the church of Jesus Christ.—D.J.H.

502r. E. Schüssler Fiorenza, *In Memory of Her* [*NTA* 28, pp. 97-98; §§ 30-27r–30r].

K. P. Lan, "The Feminist Hermeneutics of Elisabeth Schüssler Fiorenza: An Asian Feminist Response," *EastAsiaJournTheol* 3 (2, '85) 147-153.—Asian feminists will find particularly helpful Schüssler Fiorenza's new paradigm for interpreting the Bible, use of patriarchy as a key heuristic concept, reclamation of women's history in early Christianity, and vision of the discipleship of equals. But whether her interpretative model is inclusive and adequate enough to integrate the struggle for liberation from multiple oppressions of women in Asia is debatable.—D.J.H.

503. H. Sheehy, "The Bible, Morality and Women," *Furrow* 36 (9, '85) 556-563.

A particular interpretation of the Bible has led many women to perceive God as remote and harsh, and to view themselves as morally inferior to men. But when Scripture is approached with the fresh eyes of modern scholarship, one can find there a blueprint for the liberation of women.—D.J.H.

504. G. S. SLOYAN, "The Bible as the Book of the Church," *Worship* 60 (1, '86) 9-21.

There is every good reason for Catholics to become Bible readers like Protestants and conservative evangelicals, and every good reason to fear for the future of the Catholic church if they do not become such in the next fifty to one hundred years. Intimate familiarity with the Bible can only commit Catholics more intimately to the triune God and to each other in the church.—D.J.H.

505. J. D. WOODBRIDGE, "Recent Interpretations of Biblical Authority. Part 4: Is Biblical Inerrancy a Fundamentalist Doctrine?" *BiblSac* 142 (568, '85) 292-305. [See § 30-36.]

In several recent books and articles, biblical inerrancy has been presented solely as a defining characteristic of fundamentalism and not as an authentic belief of evangelicalism. In fact, evangelicals remain squarely in the central tradition of the Christian churches when they affirm that the Bible is infallible not only for matters of faith and practice, but also for its discussions of history and the natural world.—D.J.H.

Textual Criticism

506. J. K. ELLIOTT, "The Citation of Greek Manuscripts in Six Printed Texts of the New Testament," *RevBib* 92 (4, '85) 539-556.

This continuation of a study published in *NovTest* [§ 28-39] analyzes the range of manuscript evidence found in the critical apparatus of the following editions of the Greek NT: A. Souter (ed.), *Novum Testamentum Graece* (2nd ed., 1947); the British and Foreign Bible Society's *Hē Kainē Diathēkē* (2nd ed., 1958); H. J. Vogels (ed.), *Novum Testamentum Graece et Latine* (4th ed., 1955); A. Merk (ed.), *Novum Testamentum Graece et Latine* (9th ed., 1964); J. M. Bover and J. O'Callaghan (eds.), *Nuevo Testamento Trilingüe* (1977); and J. B. Orchard (ed.), *A Synopsis of the Four Gospels* (1982).—D.J.H.

507. C. P. THIEDE, "Neutestamentliche Papyrologie: Die ersten Handschriften, ihre Datierung und Bewertung," *IBW Journal* [Paderborn] 23 (10, '85) 12-19.

The customary dating of P^{52} (John Rylands 457), which contains Greek texts of Jn 18:31-34, 37-38, to ca. A.D. 125, may be too late. The Qumran fragment of Mk 6:52-53 in 7Q5 [see § 17-24] can be dated to A.D. 50, and is thus the earliest fragment of the Greek NT [see § 29-867]. This papyrological evidence indicates an early origin for the Gospels.—D.J.H.

Textual Criticism, §§ 30-578, 580, 583.

Biblical Philology

508r. F. NEIRYNCK AND F. VAN SEGBROECK WITH H. LECLERCQ, *New Testament Vocabulary* [*NTA* 29, p. 83].

G. MUSSIES, "A Recent Contribution to New Testament Lexicology," *NedTheolTijd* 39 (4, '85) 332-338.—This volume aims to supplement prior concordances and dictionaries of the NT by (1) enumerating under each word what compounds and derivatives related to it also occur in the NT, and (2) referring to the parallel occurrences of each word in the Synoptic Gospels. The usefulness of such a scientific tool is coextensive with its precision and completeness; the present volume, especially its first part, is not perfect in either respect. The article notes errors and shortcomings, and objects to the structure of some sections of the book.—D.J.H.

Biblical Translation

509. J. Ellington, "Adoption in modern translations," *BibTrans* 36 (4, '85) 437-440.

Adoption is a valid image of the Christian's relationship to God, and adoption terminology can be used in a common-language translation. Therefore, the Greek term *huiothesia* (see Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:15) should be translated literally as "adoption."—D.J.H.

510. K. Evers, "Vem översatte 'Thet Nyia Testamentit på Swensko' 1526?" [Who Translated 'The New Testament in Swedish' of 1526?], *SvenskTeolKvart* 61 (3, '85) 123-126.

It is strange that so little is known of the background to the first edition of the NT in Swedish, printed in 1526. Although Laurentius Andreae came to be credited with the work, more probably it was done by Olaus Petri with the help of anonymous co-workers.—B.A.P.

511. H. W. Fehderau, "Using Computers in a Translation Project," *BibTrans* 36 (4, '85) 418-422.

Computers can be enormously helpful to Bible translators during the stages of revision, checking, manuscript preparation, and proofreading. But computer programs are still much too limited to produce good translations of the Bible.—D.J.H.

512. R. L. Frame, "The Bible: The Year in Review," *ChristToday* 29 (14, '85) 23-29.

A report on activities surrounding the Bible during 1985, with special attention to translations and their distribution throughout the world.—D.J.H.

513. H. Frankemölle, "Bibelübersetzungen—für wen?" *Diakonia* 16 (5, '85) 338-345.

The problems posed by the multiplicity of modern German translations of the Bible can be abated somewhat by careful attention to the readers for whom a particular translation was prepared, and to the functions that it was intended to fulfill.—D.J.H.

514. J. A. Loewen, "Translating the Names of God: How European Languages Have Translated Them," *BibTrans* 36 (4, '85) 401-411.

The article illustrates how various divine names in the Hebrew Bible were translated in the Septuagint and modern European (English, German, French, Spanish) versions: transliteration, translation by a cultural-linguistic equivalent, translation of the name's meaning, obliteration of original distinctions, using capital letters, introducing new distinctions, applying different solutions in different contexts, introducing "biased" value judgments, and using explicit deity-markers. The appendix gives a comparative listing of the translations of various names in selected passages. [The same issue contains articles by J.-M. Babut on the translation of divine names in the Français Courant Bible (pp. 411-413), and R. G. Bratcher on names and titles of God in the OT of the Good News Bible (pp. 413-414).]—D.J.H.

515. P. **Milward**, "Translating the Bible," *Homiletic and Pastoral Review* [New York] 86 (4, '86) 63-68.

The contrast between a literal English version of Jn 9:1-41 made from the Greek text and the New American Bible version of the chapter shows that a grace in the plain words of the original has been obscured in the spruced-up modern translation. Only when the language of biblical translation really echoes its original does it rise above the changes of linguistic fashion, and achieve a permanence befitting the word of God.—D.J.H.

516. R. L. **Omanson**, "Translations: Text and Interpretation," *EvangQuart* 57 (3, '85) 195-210.

Contrary to A. G. Newell [see § 26-426], the plethora of modern translations of the Bible can help careful readers to become aware that any translation is the result of many textual and exegetical decisions by the translators. Translation and interpretation are inseparable tasks. Readers are not well served by translations that tacitly imply textual certainty where such certainty does not exist.—D.J.H.

517r. F. J. **Schierse (ed.)**, *Konkordanz zur Einheitsübersetzung der Bibel* (Düsseldorf: Patmos, 1985; Stuttgart: Katholisches Bibelwerk).

C. **Locher**, "Neue Bibelkonkordanz " *Orientierung* [Zurich] 49 (23-24, '85) 256-257.—The presentation of the context is a valuable feature in this concordance to the Einheitsübersetzung. But its criteria for omitting certain words or occurrences of words are vaguely stated. Also its failure to be thoroughly comprehensive impairs its usefulness as a working tool for pastors, religion teachers, and theological students.—D.J.H.

518. R. **Schwarz**, "Die Briefe der Bibel—nur an Männer gerichtet?" *BibLiturg* 58 (3, '85) 173-174.

When Paul and other early Christian writers addressed their "brothers," they meant both men and women. Thus in public readings of the NT today it is appropriate to make explicit the inclusive nature of the term *adelphoi*.—D.J.H.

Bulletins

519. D. J. **Harrington**, "Books on the Bible," *America* [New York] 153 (17, '85) 407-411.

Descriptions and evaluations of twenty-six recently published books, all in English, on the OT, intertestamental Jewish writings, and the NT.—D.J.H.

520. F. **Neirynck and** F. **Van Segbroeck**, "Scriptura Sacra Novi Testamenti," *EphTheol Lov* 61 (2-3, '85) 191*-251*.

Bibliographic information on recent books and articles is provided in four general categories: introduction (nos. 3990-4239), NT theology (4240-4374), NT books (4375-5343), and early Christian writings (5345-5384a).—D.J.H.

521. H. **Ponsot**, "Nouveau Testament," *RevThom* 85 (3, '85) 493-503.

This bulletin of thirteen books on the NT published in various languages appears under three headings: diverse theological approaches (six items), the origin of Paul's gospel (one), and the theology of the Pauline letters (six).—D.J.H.

522. D. Senior, "The New Testament in Review," *BibToday* 23 (6, '85) 407-414.

Descriptions and evaluations of thirty-three recently published books, all in English, on various aspects of NT study.—D.J.H.

523. A. Viard, "Études néo-testamentaires," *RevSciPhilThéol* 69 (3, '85) 504-517.

This bulletin of recent NT research discusses nine books in various languages. They concern the Synoptic problem (two), the Johannine writings (three), 1 Thessalonians (two), Acts (one), and parables (one).—D.J.H.

524. H. Wansbrough, "New Testament Chronicle," *ClerRev* 70 (12, '85) 448-454. [See § 29-882.]

Descriptions and evaluations of sixteen recently published books, all in English: eight on the Gospels, three on Paul and his letters, and five on various topics.—D.J.H.

GOSPELS–ACTS

Gospels (General)

525. B.-M. Ahn, "The Body of Jesus-Event Tradition," *EastAsiaJournTheol* 3 (2, '85) 293-309.

The historical event of Jesus was made abstract by being proclaimed as the kerygma (see 1 Cor 15:3-8; Phil 2:6-11; Acts 2:22-36; etc.). The people who had been eyewitnesses of the Jesus event could not hand down that event in public because of their political situation and the situation of the church. Therefore, the people handed on the event by means of rumor. Their traditions took written shape in the Gospels.—D.J.H.

526. G. Busi, "Traduzioni ebraiche dei Vangeli," *Henoch* 7 (2, '85) 193-206.

The publication of volumes 1-4 in the series Traductions hébraïques des Evangiles [see *NTA* 27, p. 328; 29, p. 87], under the editorship of J. Carmignac, provides an occasion for discussing the Hebrew versions of the Gospels by A. Margarita and G. B. Iona, and for mentioning those by T. Yeates, W. Greenfield, and F. Delitzsch.—D.J.H.

527r. J. D. Crossan, *In Fragments* [*NTA* 28, p. 200].

(1) B. B. Scott, "Picking Up the Pieces," *Forum* 1 (1, '85) 15-21.—Crossan's abandonment of the distinction between proverb and aphorism sometimes leads to a misreading of the dynamic of the Jesus tradition's development. Although his categories and models are synchronic, he uses diachronic methods to understand the specific elaboration of the aphoristic core into dialogue and story. The logic of his project needs to be pursued. (2) W. H. Kelber, "From Aphorism to Sayings Gospel and from Parable to Narrative Gospel," 1 (1, '85) 23-30.—Crossan's superior craftsmanship, taxonomic clarity and ingenuity, methodological rigor, and vast erudition compel the highest admiration. One wonders, however, whether the drive toward the earliest or best recoverable version of a saying is feasible or even justifiable. It is tempting to speculate that Jesus' aphorisms created the sayings Gospel and his parables, the narrative Gospel. (3) V. K. Robbins, "Picking Up the Fragments. From Crossan's Analysis to Rhetorical Analysis," 1 (2, '85) 31-64.—Crossan's work is an excellent vehicle for a transition to a new era of investigating Jesus' aphorisms. This probe of Crossan's

analysis sets forth a sociorhetorical approach under three headings: How we begin influences where we go; what we look for influences what we see; and how we relate an aphorism to settings and other aphorisms influences how we understand the tradition.—D.J.H.

528. B. DUPUY, "Une collection de rétroversions hébraïques du Nouveau Testament," *Istina* 30 (2, '85) 136-140.

After describing J. Carmignac's project of preparing new editions of existing Hebrew translations of the Gospels, the article discusses the first four volumes published in the resulting series, Traductions hébraïques des Evangiles [see *NTA* 27, p. 328; 29, p. 87]. —D.J.H.

529. R. W. FUNK, "Polling the Pundits," *Forum* 1 (1, '85) 31-50.

A report on the March 1985 session of the Jesus Seminar held in Berkeley, CA, at which twenty-one NT scholars gathered to assess the plausibility of attributing to Jesus the saying about the kingdom and repentance (Mk 1:15 parr.), as well as the proverb about the physician and the aphorism about calling sinners (Mk 2:17 parr.).—D.J.H.

530. P. HELM, "A taproot of radicalism," *Themelios* 11 (1, '85) 18-22.

Much current skepticism about the miraculous in the NT is based on Kantian premises about the limits of human knowledge and the priority of the moral over the metaphysical. Since according to Kant's philosophy the NT miracle stories cannot be interpreted as recording acts of God, either some other interpretation must be found or they must be abandoned. According to Christian theology, however, there can be no a priori objection to the idea of God working miracles or to his acts being known.—D.J.H.

531. B. L. MACK, "Gilgamesh and the Wizard of Oz," *Forum* 1 (2, '85) 3-29.

NT scholars have mostly engaged in a hero's quest for knowledge about the where of the plant of life, hoping to slay the guardian that keeps civilization from the source of regeneration. Instead of trying to relate all the logia and traditions (from Jesus to the Gospels) to a single mysterious moment, they should try to relate them to many human social moments. Reconstructing the social history of Jesus movements and Christ movements will not be easy. But it should be far easier than what NT scholars have been up to.—D.J.H.

532. B. L. MACK, "The Innocent Transgressor: Jesus in Early Christian Myth and History," *Semeia* 33 ('85) 135-165.

After outlining R. Girard's theory of religion, the article offers an analysis of his readings of the Gospels, presents a contrastive reading more in line with the canons of historical-literary criticism, and reflects on the disparities. Far from defusing the mechanism of the scapegoat by disclosure (as Girard argues), the Gospels made that mechanism constitutive for early Christian social formation. Girard has erred fatally in accepting the Gospels as accounts that disclose the reality of the event of Jesus' crucifixion instead of as myths that conceal the social conflict in early Christianity.—D.J.H.

533. G. THEISSEN, "'Meer' und 'See' in den Evangelien," *StudNTUmwelt* 10 ('85) 5-25.

The unusual Greek designation of the Galilean lake as *thalassa* ("sea") rather than *limnē* ("lake") can illuminate the linguistic and local background of certain Gospel traditions. The appearance of the term in a Gospel tradition suggests a setting in which the language was

Semitic (*yām* means both "sea" and "lake") and the narrow world of Galilean rural folk for whom a lake could easily become a sea. The three Gospels that use this terminology (Mk, Mt, Jn) probably originated outside Palestine, sharing a perspective from which the Mediterranean Sea was far away. Luke used *thalassa* to refer to the Mediterranean.—D.J.H.

Jesus

534r. F. Dreyfus, *Jésus savait-il qu'il était Dieu?* [*NTA* 28, p. 323; § 29-894r].

G. Rochais, "*Jésus savait-il qu'il était Dieu?* Réflexions critiques à propos d'un livre récent," *StudRel/SciRel* 14 (1, '85) 85-106.—Maintaining that the earthly Jesus knew he was divine and would have recognized himself in reading the Fourth Gospel, Dreyfus writes more as an apologist than as an exegete. He underestimates the decisive importance of Jesus' resurrection in the development of Christology, and misconstrues the historical character of the Fourth Gospel. A more adequate approach to the topic would address Jesus' eschatological consciousness, his filial consciousness, and his consciousness of being the Son. —D.J.H.

535r. D. A. Hagner, *The Jewish Reclamation of Jesus* [*NTA* 28, p. 313].

B. Young, "Jewish Scholarship and Jesus," *Immanuel* 19 ('84-'85) 102-106.—Although Hagner has provided a useful bibliographic tool, his discussion of modern Jewish research on Jesus lacks depth and sensitivity. His work is marred by a misleading dichotomy between Jewish and non-Jewish scholarship, uneasiness with higher criticism, lack of familiarity with rabbinic and other Jewish writings, and an artificial distinction between anti-Semitism and anti-Judaism.—D.J.H.

536. P. Hollenbach, "Liberating Jesus for Social Involvement," *BibTheolBull* 15 (4, '85) 151-157.

The purpose of the OT sabbatical-Jubilee tradition was to prevent the permanent degradation of the poor by meeting their needs in three time-frames (immediate, short-term, long-term), and in the social settings of kinship (care, redemption) and politics (release). Jesus was profoundly indebted to the sabbatical-Jubilee tradition, especially the theme of release. He was very much a social Jesus, who died for the many oppressed peasants of Palestine. —D.J.H.

537. J. Kudasiewicz, "Królestwo Boże w nauczaniu Jezusa (Regnum Dei in praedicatione Christi)," *RoczTeolKan* 30 (6, '83) 153-166.

The phrase "reign of God" is an *ipsissima vox Jesu,* highlighting both the present and future dimensions of God's activity. As used in the Synoptic Gospels, the phrase finds no parallels in Jewish literature. Through it Jesus echoed the OT teaching about God as immanent in history, and enriched the preaching of the prophets and John the Baptist about conversion as a condition for entering the kingdom.—J.P.

538. G. Lohfink, "Die Korrelation von Reich Gottes und Volk Gottes bei Jesus," *TheolQuart* 165 (3, '85) 173-183.

According to Jesus, the kingdom of God had both a time (which has already begun) and a place (in which it is visible and tangible). That place was Israel (see Isa 52:1-12). The kingdom was palpable and observable first in Jesus himself and then in the people of God that Jesus gathered around himself (see Mk 3:14; 3:31-35; 10:35-45; Lk 11:20; Mk 11:15-19; Mt 8:11-12; 11:21-22; 15:24).—D.J.H.

539. W. G. Most, "Did Jesus ever worry?" *Homiletic and Pastoral Review* [New York] 86 (2, '85) 31-32, 50-54.

Even while Jesus enjoyed the vision of God, he could and did have human reactions such as anxiety, amazement, pleasure, satisfaction, and exasperation.—D.J.H.

540. H. L. Parsons, "The Commitments of Jesus and Marx: Resources for the Challenge and Necessity of Cooperation," *JournEcumStud* 22 (3, '85) 454-473.

The article compares and contrasts the views of Jesus and Karl Marx on the human person, history, ecology, and ethics, concluding that they shared a radical humanistic perspective on the character of our common life and our call to commit ourselves to its sustaining and self-surpassing power. Jesus the religious prophet and Marx the economist were radical transcendentalists dedicated to the deeply rooted source of values that transcends all the particular forms of human life and thought.—D.J.H.

541r. E. P. Sanders, *Jesus and Judaism* [*NTA* 29, p. 328].

C. Rowland, "Sanders' Jesus," *NewBlackfr* 66 (784, '85) 412-417.—As well as demonstrating that he is one of the world's leading NT exegetes, Sanders has used his wide-ranging knowledge and clarity of mind to provide a book of great historical conviction. His major thesis is that Jesus' whole career is to be understood in the light of Jewish restoration eschatology. In his suggestions that Jesus' gospel was otherworldly and its aspirations apolitical, though, Sanders's usual clarity and incisiveness seem to desert him.—D.J.H.

Passion and Death

542. C. Grappe, "Essai sur l'arrière-plan pascal des récits de la dernière nuit de Jésus," *RevHistPhilRel* 65 (2, '85) 105-125.

Jewish sources, Paul's testimony (see 1 Cor 5:7), the Fourth Gospel (see Jn 19:14, 29, 31-36), and other early Christian sources indicate that Jesus died on the fourteenth of Nisan, at the time of the immolation of the Passover lambs in the Temple. Very early in its history, the Christian community in Jerusalem began to celebrate Jesus' Last Supper at the same time that other Jews (except the Essenes) observed Passover. The effects of this liturgical innovation undertaken by the Jerusalem church can be discerned especially in the Markan passion narrative.—D.J.H.

543. D. Hill, "Jesus before the Sanhedrin—On What Charge?" *IrBibStud* 7 (4, '85) 174-186.

It is plausible to suppose that the Sanhedrin condemned Jesus (see Mk 14:53-65 parr.) as a beguiler or seducer of the people in accordance with the legislation set out in Deuteronomy 13 and 17. This hypothesis is consistent with both the NT and rabbinic textual evidence (e.g. Mt 27:63; Lk 23:5; Jn 7:12, 47; 11:48; *m. Sanh.* 11:3; *Damascus Document* 12:2-3) and the events surrounding Jesus' execution.—D.J.H.

544. J. L. Mays, "Prayer and Christology: Psalm 22 as Perspective on the Passion," *TheolToday* 42 (3, '85) 322-331.

The canonical relation between the Gospel passion narratives and Psalm 22 invites us to understand Jesus in terms of the psalm, i.e. to view him through the form and language of this prayer. The article considers the genre of Psalm 22, its structure, the identity of its central figure, and its theological implications.—D.J.H.

545. E. Ruckstuhl, "Zur Chronologie der Leidensgeschichte Jesu," *StudNTUmwelt* 10 ('85) 27-61.

In response to A. Strobel's suggestion in *Die Stunde der Wahrheit* (1980) that Ruckstuhl should rethink some of his positions as advanced in *Die Chronologie des Letzten Mahles und des Leidens Jesu* (1963), the article first compares the course of events in Jesus' passion recounted in the four Gospels: the Jewish legal proceedings against Jesus, the Roman legal proceedings, the duration of the passion, and the case of Jesus before Pilate. Then it discusses whether Jesus' Last Supper was a Passover meal, examines the problems connected with the chronology of Passion Week and proposes a solution, and explores the evidence for a three-day chronology of Jesus' passion in *Didascalia Apostolorum* 21. This reconsideration confirms that Jesus' Last Supper really was a Passover meal of Essene character.—D.J.H.

546. R. Schwager, "Christ's Death and the Prophetic Critique of Sacrifice," *Semeia* 33 ('85) 109-123.

According to R. Girard, the hidden mechanism of sacrifice has been fully uncovered only in the fate of Jesus Christ. Girard's thought helps us to gain a conception of Jesus' sacrifice on the cross that incorporates the actions of humans (liars, false judges, murderers), the behavior of Jesus himself (obedience toward the Father, nonviolence toward the authors of violence, identification with the victims of violence), and the agency of the heavenly Father (abandonment of the Son to the actions of humans=divine wrath, and resurrection=final victory over lies and violence).—D.J.H.

547. I. J. J. Spangenberg, "Daniël 9: 'n voorspelling van die kruisigingsdatum van Jesus Christus?" [Daniel 9: A Prediction of the Date of Jesus Christ's Crucifixion?], *NedGerefTeolTyd* 26 (3, '85) 271-281.

The attempt by some interpreters to link Daniel 9 with the date of Christ's crucifixion ignores both the genre and the context of the OT text. Daniel is an apocalyptic rather than a prophetic book; its author made use of *vaticinia ex eventu* as a literary technique. The problems surrounding the dating of Daniel preclude any exact calculations of future events relating to Jesus.—B.C.L.

The Resurrection

548. D. Fergusson, "Interpreting the Resurrection," *ScotJournTheol* 38 (3, '85) 287-305.

The article outlines three rival interpretations of the resurrection under the following labels: radical (R. Bultmann, W. Marxsen), liberal (E. Schillebeeckx, H. Küng, J. Mackey), and traditional. The interpretations are clarified by posing the question, Is the resurrection an event in Jesus' life or in the believer's life? If a strong form of christological realism is to be sustained, something resembling a traditional understanding of the resurrection will need to be defended.— D.J.H.

549r. P. Lapide, *The Resurrection of Jesus* [*NTA* 29, p. 220].

K. A. Kennedy, "The Resurrection of Jesus," *Studies* [Dublin] 74 (296, '85) 440-454.— Although Lapide believes that Jesus was truly raised from the dead, he denies that the resurrection proved Jesus' messiahship or divinity; and so he remains a convinced Orthodox Jew. Comments from a Christian perspective on Jesus' divinity and the nature of the kingdom established by him conclude the article.— D.J.H.

550. G. O'Collins, "The Resurrection of Jesus. Four Contemporary Challenges," *Catholic Theological Review* [Clayton, Australia] 6 ('84) 5-10.

Four hypotheses that deny Jesus' personal and bodily resurrection are described and criticized: Jesus revived after being buried alive, the first Christians borrowed from ancient legends about dying and rising heroes or gods, "resurrection" was merely a state of new consciousness on the disciples' part, and the disciples were simply hallucinating when they thought they saw Jesus.— D.J.H.

551. G. O'Collins, "The Resurrection of Jesus: Some Current Questions," *America* [New York] 153 (18, '85) 422-425.

This reflection on major issues in modern study of Jesus' resurrection focuses on the essential NT claim that God raised Jesus from the dead, the nature of the appearances of the risen Lord, and the significance of the empty-tomb story. It concludes by noting some tasks not yet carried out in contemporary discussion of the resurrection.— D.J.H.

552r. P. Perkins, *Resurrection* [*NTA* 30, p. 232].

G. S. Sloyan et al., "Four Perspectives," *Horizons* 12 (2, '85) 358-370.— Sloyan (pp. 358-360) describes the work as remarkably comprehensive and especially helpful in conveying the diffusion of the symbol of Jesus' resurrection throughout the NT books. A. McGuire (pp. 360-362) expresses gratitude for Perkins's analysis of resurrection traditions, but notes that she is not always attentive to their meaning and function in communities or to their contemporary implications. F. S. Fiorenza (pp. 362-365) queries the author's treatment of the historical origin of the resurrection belief, and the regulative nature of metaphorical language to express religious beliefs. R. E. Brown (pp. 365-367) stresses the absence of NT evidence that early Christians thought that Jesus' body could still be moldering in the tomb. Perkins (pp. 367-370) replies to the issues raised by the four reviewers.— D.J.H.

553r. ———, *Idem.*

R. Williams, "The Resurrection of Jesus: a New Survey of the Material," *IrTheolQuart* 51 (3, '85) 225-231.— In its comprehensiveness alone, this book is a rare achievement and will be a most valuable tool for research. But Perkins may have been overly ambitious in setting herself the Herculean task of summarizing scholarly approaches to almost every NT reference to resurrection and related matters. The synopsis of her own views should be read in advance and referred to periodically.— D.J.H.

Synoptics

554. J. Kallikuzhuppil, "The Church and the Kingdom of God in the Synoptic Gospels. A Comparative and Synthetic Study," *Jeevadhara* 15 (86, '85) 85-93.

After explaining the NT terms "church" and "kingdom of God," the article explores seven aspects of the relation between them according to the Synoptic Gospels: the kingdom and Jesus' disciples, the church in the parables of the kingdom, entering God's kingdom, the church as a partial manifestation of the kingdom, God's kingdom and the people of the new covenant, the church as sharing in the judicial authority of the glorious King, and the kingdom and the liturgical assembly.—D.J.H.

555. J. Kurichianil, "The Church in the Synoptic Gospels," *Jeevadhara* 15 (86, '85) 123-135.

As the continuation of Jesus' mission, the mission of the church according to the Synoptic Gospels involves preaching, healing, forgiving sins, compassion, and freedom. The church should fulfill that mission as Jesus fulfilled it—in humility and in suffering and death. —D.J.H.

556. R. Latourelle, "Originalité et Fonctions des Miracles de Jésus," *Gregorianum* 66 (4, '85) 641-653.

According to the Synoptic tradition, Jesus' miracles were gifts of God with a view to conversion and signs of the kingdom present in Jesus. Neither easy personal triumphs, nor exploits performed to satisfy curiosity, they were incompatible with pride, lack of faith, and hardness of heart. Their functions included communication, revelation, attestation, and liberation and promotion.—D.J.H.

Synoptics, § 30-573, 746.

Matthew

557. B. R. Doyle, "'Crowds' in Matthew: Texts and Theology," *Catholic Theological Review* [Clayton, Australia] 6 ('84) 28-33.

The plural form *ochloi* in Mt always designates "crowds" in relationship with Jesus, i.e. the audience of Jesus' work and word. When the crowds were persuaded to call for Jesus' death (see Mt 27:20), they became the exemplar of those ultimately rejecting Christ.—D.J.H.

558. R. H. Gundry, "On Interpreting Matthew's Editorial Comments," *WestTheolJourn* 47 (2, '85) 319-328.

Contrary to J. W. Scott's contention [see § 30-106] that Matthew's editorial comments demonstrate his intention to write strict history, the article maintains that these comments do not carry a clear meaning and can only be understood in the light of literary and cultural comparisons.—D.J.H.

559. J. D. Kingsbury, "The Figure of Jesus in Matthew's Story. A Rejoinder to David Hill," *JournStudNT* 25 ('85) 61-81.

The article responds to D. Hill's criticisms of Kingsbury's article on the figure of Jesus in

Mt [see § 29-80] with regard to the inherent subjectivity of the literary-critical method, the claim that God's evaluative point of view was normative in the story, matters of Christology (especially Son of God and Son of Man), and the structure of the Gospel.—D.J.H.

560. J. A. Ziesler, "Which is the Best Commentary? I. The Gospel according to St Matthew," *ExpTimes* 97 (3, '85) 67-71.

After methodological observations about commentaries, the article describes and evaluates English-language commentaries on Mt under three headings: commentaries for the general reader, large-scale commentaries on the English text, and commentaries on the Greek text. It commends the commentaries by J. C. Fenton (1963), H. B. Green (1975), D. Hill (1973), and R. H. Gundry (1982).—D.J.H.

561. [Mt 1] E. W. Conrad, "The Annunciation of Birth and the Birth of the Messiah," *CathBibQuart* 47 (4, '85) 656-663.

R. E. Brown's understanding of the structure of the biblical annunciation of birth in his *Birth of the Messiah* (1979) needs to be amended. The OT announcements of the birth of a son (see Gen 16:11-12; 17:19; 1 Kgs 13:2; Isa 7:14-17; 1 Chr 22:9-10) with their three basic elements—announcement of the birth introduced by "behold," designation of the name, specification of the child's identity—give a more solid OT model than Brown's for announcing Jesus' birth as the Davidic Messiah. The OT association of "fear not" with the promise of offspring (see Gen 15:1; 26:24; 43:1-7; 44:1-5; Jer 30:10-11; 46:27-28) may help to explain the consistent use of this expression in the NT birth announcements (see Mt 1:20; Lk 1:13, 30).—D.J.H.

562. [Mt 1–2] R. Laurentin, *Les Évangiles de l'Enfance du Christ* [*NTA* 28, pp. 83-84; § 28-485r].

(1) J. Carmignac, "Scientifique? Oui ou Non?" *Marianum* 47 (1-2, '85) 177-187.—Laurentin's work is truly scientific in its respect for the biblical texts, correct understanding of symbol and myth, openness to a Semitic substratum, evaluation of the relationship of the NT infancy accounts to the OT, use of semiotics, prudence, and serenity. Some possible improvements are suggested. (2) R. E. Brown, "More Polemical than Instructive: R. Laurentin on the Infancy Narratives," *Marianum* 47 (1-2, '85) 188-207.—Because of Laurentin's hostile generalizations and his inaccurate reporting of views that he dislikes, this book will not further intelligent discussion but will only polarize division. A critique of the book is presented in two parts: a general treatment of Laurentin's attitude toward historical-critical exegesis, and a specific treatment of his views on the infancy narratives (polemics against other views, particular exegetical points, overall agreements and disagreements). (3) D. Ols, "Deux annotations à propos d'un grand livre," *Marianum* 47 (1-2, '85) 208-215.—Laurentin's study demands admiration and respect. However, his translations of *emnēsteumenē* as "fiancée" (see Lk 1:27; 2:5) and *parthenos* as "virgin" (see Lk 1:27) are questionable. —D.J.H.

563. G. Segalla, "Matteo 1,18-2,23: dalla tradizione alla storia," *Teologia* 10 (2, '85) 170-202.

After methodological observations on the relation between tradition and redaction in Mt 1–2 [see § 28-487], the article criticizes the methodology and results of R. E. Brown's *Birth of the Messiah* (1977) with regard to the historicity of the episodes in Mt 1:18–2:23. Next it considers the literary problem of the derivation or dependence of the pre-Matthean traditions with reference to language, literary motifs, and literary models. Then it explores whether history or theological legend was at the origin of the pre-Matthean infancy traditions. It concludes that these traditions had a historical foundation and were not simply theological-literary creations.—D.J.H.

564. A. J. PETROTTA, "A Closer Look at Matt 2:6 and Its Old Testament Sources," *JournEvangTheolSoc* 28 (1, '85) 47-52.

The version of Mic 5:1 (English, 5:2) in Mt 2:6 is neither a quotation of the Septuagint nor a literal translation of the Masoretic text. The rather obvious christological emphasis suggests that Matthew himself was theologizing in this passage. H. Heater's idea of cumulative exegesis [see § 29-84] does not explain all the divergences.—D.J.H.

Mt 4:18-22, § 30-595.

565. [Mt 5–7] C. E. CARLSTON, "Recent American Interpretation of the Sermon on the Mount," *BangalTheolFor* 17 (1, '85) 9-22.

Examination of W. D. Davies' *Setting of the Sermon on the Mount* (1964), R. Guelich's *Sermon on the Mount* (1982), and H. D. Betz's *Essays on the Sermon on the Mount* (1985) reveals agreement on the following points: (1) The present sermon is the end product of a considerable process of development. (2) Matthew was both editor and theologian. (3) The present text has been shaped in the light of early controversies. (4) Interpreting the sermon or any part of it as law is not acceptable. [The same issue contains essays on theological aspects of the Sermon on the Mount by E. J. Lott (pp. 1-8), W. Kroetke (pp. 23-40), S. Das (pp. 41-64), and M. Heim (pp. 65-82).]—D.J.H.

566r. [Mt 5–7] H. WEDER, *Die 'Rede der Reden'* (Zurich: Theologischer Verlag, 1985).

S. VOLLENWEIDER, "Buch des Monats," *Kirchenblatt für die reformierte Schweiz* [Basel] 141 (24, '85) 394-396.—Instead of giving only a historical description of the Sermon on the Mount, Weder has addressed the problem of its message today. His comments are ingenious, often surprising and stimulating, and fresh. After noting some highlights in Weder's exposition, the article makes critical observations regarding the Paul-Matthew problem, the practicability of the sermon's teachings, and its political relevance.—D.J.H.

Mt 5:3, § 30-627.

567. D. CLOETE, "In the Meantime, Trouble for the Peacemakers: Matthew 5:10-12," *JournTheolSAfric* 52 ('85) 42-48.

Mt 5:10-12 suggests that persecution was a matter of urgency for the Evangelist (see 5:25, 38-48). Matthew related this persecution to the righteousness sought by God's people. The paradox was that their efforts at peacemaking (see 5:9) were met with violence.—D.J.H.

568. [Mt 5:21-48] T. FORNBERG, "Matthew and the School of Shammai: A Study in the Matthean Antithesis," *Theology and Life* [Hong Kong] 7 ('84) 35-59.

The Matthean Jesus polemicized against the tendency in Pharisaic-rabbinic Judaism to give very detailed interpretations of the Law. Examination of topics treated in the antitheses in Mt 5:21-48 (marriage and divorce, the law of equal retribution, love of enemies, the use of oaths, murder and anger) reveals that the Shammaite Pharisees stood out as scapegoats for the final redactor of Mt.—D.J.H.

569. [Mt 5:21-48] R. D. Stevens, “Conflict and the Sermon on the Mount,” *Furrow* 36 (9, ’85) 535-542.

After describing the nature of conflict and how it develops, the article considers what Mt 5:21-48 and Lk 6:27-45 have to say about conflict and how to get out of it. Jesus offers us the possibility of being new people living without the need for enemies.—D.J.H.

570. B. Witherington, “Matthew 5.32 and 19.9—Exception or Exceptional Situation?” *NTStud* 31 (4, ’85) 571-576.

In the exceptive clauses (see Mt 5:32; 19:9), Jesus most likely referred to an incestuous or illegitimate marriage. In fact, the rabbinic discussion of Gen 2:24 (see Mt 19:5) focused on the question of forbidden degrees of marriage (see *b. Sanh.* 58a). Whereas the rabbis assumed that Jesus was discussing incestuous marriage, Jesus was arguing for exclusive monogamy.—D.J.H.

571. R. J. Dillon, “On the Christian Obedience of Prayer (Matthew 6:5-13),” *Worship* 59 (5, ’85) 413-426.

The piety rules in Mt 6:1-18, inasmuch as they constitute a “righteousness” of relationship between the divine gift and the appropriate human response, should be viewed as permissions rather than exactions. Even though only Mt 6:5-6 belongs to the fabric of the original instruction, Mt 6:7-15 has been modeled after the structural sequence of the original piety rules. The alternating theological motifs of divine transcendence and fatherly proximity stand out plainly in the Lord’s Prayer. The ideal of Christian worship is the obedience of faith. —D.J.H.

572. [Mt 7:12] M. Behnisch, “The Golden Rule as an Expression of Jesus’ Preaching,” *BangalTheolFor* 17 (1, ’85) 83-97.

Within the structure of Mt 5–7, the golden rule (Mt 7:12; Lk 6:31) concludes and puts in parentheses all the material between it and Mt 5:17. Jesus’ golden rule commands us to do for others the good that we wish for ourselves, quite apart from the behavior that we experience or expect from them. Following the golden rule opens up in practical life the perspective of the merciful Father in a world marked by the principle of retaliation.—D.J.H.

Mt 8:22, § 30-603.

573. R. Bartnicki, “Współczesne rozwiązania problemu synoptycznego i ich konfrontacja z badaniami nad Mt 10 (Aus der Vorschungen über Matthäus 10),” *StudTheolVars* 22 (1, ’84) 179-194.

A modified Two Source hypothesis can explain the relationship of Mt 10 to its parallel texts. The redactor of Mt 10 used two sources. One was known to Matthew, Mark, and Luke; the other was known only to Matthew and Luke (=Q). Beyond these, Matthew also had his own source(s).—J.P.

574. R. Doyle, "Matthew 11:12—A Challenge to the Evangelist's Community," *Colloquium* 18 (1, '85) 20-30.

Mt 11:12 occurs in the midst of material describing the Messiah and his precursor (Mt 11:2-19). It should be translated as follows: "From the time of John the Baptist until now the kingdom of heaven challenges forcefully, and forceful men grasp hold of it." The *biastai* invested themselves totally in the task of responding to the challenge of the kingdom. They may have been the disciples of John the Baptist, and they provided a paradigm for Matthew's community-church.—D.J.H.

Mt 14:13-21, § 30-859.

Mt 14:13-24, § 30-599.

575. K. M. Woschitz, "Erzählter Glaube. Die Geschichte vom starken Glauben als Geschichte Gottes mit Juden und Heiden (Mt 15,21-28 par)," *ZeitKathTheol* 107 (3-4, '85) 319-332.

After analyzing the composition history of Mt 15:21-28 (cf. Mk 7:24-30), the article examines how this text connects the theme of strong faith with the relationship between Jews and Gentiles. Then it situates the text with respect to the general NT and special Matthean teachings on God's history with Jews and Gentiles. The narrative of the Canaanite woman illustrates Matthew's understanding of Israel as the bearer of salvation, and Gentiles as members of God's eschatological people.—D.J.H.

576. [Mt 17:1-8] G. Hellemo, "Transfigurasjonen og det kristologiske paradoks" [The Transfiguration and the Christological Paradox], *NorskTeolTids* 86 (2, '85) 65-78.

The article combines an exegesis of Mt 17:1-8 with a discussion of the transfiguration in the theology of Irenaeus and Origen. The transfiguration scene in Mt shows that the suffering one is the Messiah, and that the way to glory is through suffering. This glory in suffering is a paradox without explanation. But patristic theology attempted to explain the paradox. According to Irenaeus' theology, we can meet God in Christ; he is revealed in creation and incarnation. However, the paradox remains in the contrast between the visible and invisible aspects of God. Origen focused on the two different appearances of Christ to the initiated and the uninitiated. The ordinary Christian knows Jesus Christ only as the crucified one, whereas the advanced Christian can see the Logos before the incarnation.—H.M.

577. [Mt 17:1-9] J. Moiser, "Moses and Elijah," *ExpTimes* 96 (7, '85) 216-217.

The Matthean redaction (Mt 17:1-9) of the Markan transfiguration account (Mk 9:2-10) suggests that M. Pamment's emphasis on the rejections and vindications of Moses and Elijah [see § 26-119] needs correction. Just as Moses and Elijah were both privileged to hear God on Sinai, so they listened to Jesus and thus bore him testimony. If Jesus was the Mosaic prophet foretold in Deut 18:15 and if Moses and Elijah gave ear to him, then the disciple can do no less.—D.J.H.

578. J. O'Callaghan, "Mt 17,7: revisión crítica," *Biblica* 66 (3, '85) 422-423.

Of the four versions of Mt 17:7a contained in Greek manuscripts, the reading *kai proselthōn ho Iēsous hēpsato autōn kai eipen* deserves serious consideration as being authentic. —D.J.H.

579. B. B. Scott, "The King's Accounting: Matthew 18:23-34," *JournBibLit* 104 (3, '85) 429-442.

The story of the king and his servants (see Mt 18:23-34) leads the reader first to build a consistency: superiority of Jew over Gentile (vv. 24-28), and the challenge to do likewise (vv. 29-33). But at the conclusion it dismantles the structuring process: the king's revocation of forgiveness (v. 34), and the reporting leading to chaos (vv. 31b-34). Since the conflict between expectations and story blocks the normal transference of metaphor, the reader is left to draw the lines bridging story and kingdom, and thus to complete the parable.—D.J.H.

Mt 19:9, § 30-570.

Mt 21:12-17, § 30-606.

580. K. H. Kuhn, "*Kakiē kakōs* in the Sahidic Version of Matthew 21:41," *JournTheol Stud* 36 (2, '85) 390-393.

The expression *kakiē kakōs* ("most miserably") in the Sahidic version of Mt 21:41 may be the Coptic equivalent of the Greek adverb *kakinkakōs,* which in turn may go back to the Greek phrase *kakēn kakōs.*—D.J.H.

581. J. F. Walvoord, "Is a Posttribulational Rapture Revealed in Matthew 24?" *Grace TheolJourn* 6 (2, '85) 257-266.

The interpretation of Mt 24:40-41 as describing a posttribulational rapture is unwarranted. The passage teaches that the righteous will be left as Noah and his family were left alive in the ark, whereas all others will be taken away in judgment (see Mt 24:37-39).—D.J.H.

582. [Mt 26:69-75] G. Murray, "Saint Peter's Denials," *DownRev* 103 (353, '85) 296-298.

The most probable order of literary dependence among the Synoptic accounts of Peter's denials of Jesus seems to be (1) Mt 26:69-75; (2) Lk 22:55-62; and (3) Mk 14:54, 66-72, combining the previous two. Thus analysis of the accounts provides evidence in favor of the Two Gospel hypothesis (i.e. that Mk was dependent on Mt and Lk).—D.J.H.

Mark

583. Anon., "Ein wichtiges Argument für die Datierung der Evangelien—Wurde das Markusevangelium vor 50 verfasst?" *TheolPraktQuart* 133 (4, '85) 345-346.

C. P. Thiede's review of the debate aroused by J. O'Callaghan's identification of 7Q5 as Mk 6:52-53 [see § 29-867] shows that O'Callaghan's interpretation cannot be doubted, and that a pre-A.D. 50 dating for the origin of Mk is certain.—D.J.H.

584. J. Bishop, "*Parabole* and *Parrhesia* in Mark," *Interpretation* 40 (1, '86) 39-52.

The rhetorical alternation of *parabolē* and *parrēsia* in Mk is one of the major structural principles of the Gospel. Careful attention to the regular pattern of contrasting parable with explanation, mystery with interpretation, and crowd with disciples allows the reader to gain new insight into the scope and purpose of the Evangelist's enterprise as a whole.—D.J.H.

585. J. Engelbrecht, "'n Voormarkaanse wonderversameling?" [A Pre-Markan Miracle Collection?], *TheolEvang* 18 (2, '85) 25-29.

There are good reasons for accepting R. Pesch's suggestion that Mk 3:7-12; 4:35–5:43; and 6:32-56 constituted a pre-Markan collection of miracle stories having a missionary life-setting. Mark inserted between these miracle stories other material concerned with different reactions to and attitudes toward Jesus.—D.J.H.

586. C. Hiosan, "Theology of Eucharist in the Gospel of Mark," *Catholic Theological Review* [Clayton, Australia] 6 ('84) 61-68.

Mark understood the Eucharist and the church to be inextricably interrelated and at the service of revealing the mystery of God's kingdom in Christ. He believed that tensions, divisions, and failures could be healed and ultimately reconciled in the table fellowship of the Eucharist (see Mk 6:31-44; 8:1-10; 14:12-25) through the boundless strength, compassion, and life-giving power of the risen Christ.—D.J.H.

587. J. Keller, "Jesus and the Critics. A Logico-Critical Analysis of the Marcan Confrontation," *Interpretation* 40 (1, '86) 29-38.

A review of the logical structure of eleven Markan stories in which Jesus confounds his opponents (2:6-12; 2:16-17; 2:18-22; 2:24-28; 3:2-5; etc.) reveals the following pattern: To a limitation that would exclude, Jesus either proposes a universal or sets up a disjunction that cancels the disjunction of the critics (thus, logically speaking, converting it to a conjunction). This interpretation is supported by the placement of most of the Markan confrontational passages.—D.J.H.

588. J. Kopas, "Jesus and Women in Mark's Gospel," *RevRel* 44 (6, '85) 912-920.

The women who appear in Markan healing stories (see 1:29-31; 5:22-43; 7:25-30) embody the theme of faith, trust, and risk taking. The women who play prominent roles in the second half of the Gospel (see 12:41-44; 14:3-9; 15:40-41; 16:1-11) carry out the theme of faith and praxis in an even more explicit way. According to Mk, women have the power to reason, serve, risk, and endure.—D.J.H.

589. J. J. Pilch, "Healing in Mark. A Social Science Analysis," *BibTheolBull* 15 (4, '85) 142-150.

Using A. Kleinman's tripartite model of a health care system (professional, popular, and folk sectors) to examine Mk highlights the importance of key cultural factors in the text such as kinship, social networks, and power/authority. The taxonomy reflected in Mk (events/misfortunes involving spirits/demons, and those not involving spirits/demons) simplifies our understanding of the Evangelist's reports, and prepares the way for further analyses that will fit more appropriately into his cultural scheme.—D.J.H.

590. E. A. Russell, "The Gospel of Mark: Pastoral Response to a Life or Death Situation? Some Reflections," *IrBibStud* 7 (4, '85) 206-223.

The theme of Mark's Gospel is stated at its outset: "The beginning of the gospel of Jesus Christ, Son of God" (1:1). The Evangelist wrote for the church at Rome in light of the martyrdoms of Peter and Paul, and against the background of persecution and defection. His focal point was the crucifixion of Jesus.—D.J.H.

591. J. SCOTT, "Story and Discipleship in Mark's Gospel," *Friends' Quarterly* [Ashford, UK] 23 (11, '85) 583-594.

Mark addressed a church that was largely Gentile, had been disappointed in its expectation of Jesus' second coming, was undergoing persecution, and was faced with questions of organization, structure, and authority. His literary techniques included the perspective of the omniscient narrator, framing, sudden movement and a sense of purpose, repetition, and reversal. With the help of these devices, Mark interwove the stories of the disciples, Jesus, the women, and God.—D.J.H.

592. A. STOCK, "The Structure of Mark," *BibToday* 23 (5, '85) 291-296.

The five-part division of Mk on the basis of geography, content, and chiasmus has been fine-tuned by B. M. F. van Iersel [see § 27-110]. He has also shown that Mk 16:7 evoked the image of Jesus' remaining with his own and going before them in Galilee [see § 27-953].—D.J.H.

593. B. B. THURSTON, "Faith and Fear in Mark's Gospel," *BibToday* 23 (5, '85) 305-310.

The Markan connection between faith and fear is clearest in the miracle stories, especially the healings. Whereas fear is associated with unbelief among "outsiders," it appears along with lack of understanding among the Twelve. Fear is the main characteristic of Jesus' opponents in the passion narrative. Mark's concern with fear probably reflected the immediate danger of persecution and death facing his community.—D.J.H.

594. [Mk 1:12-15] P. LOCHMANN, "Um novo Êxodo: A caminhada do Messias Jesus," *Cuadernos de Teología* [Buenos Aires] 6 (4, '85) 71-76.

From its beginning, Jesus' ministry was a way of liberation, a new exodus. This reflection on Mk 1:12-15 and related texts considers where Jesus' ministry began, the way of Jesus the Messiah, and the nearness of God's kingdom.—D.J.H.

595. [Mk 1:16-20] S. O. ABOGUNRIN, "The Three Variant Accounts of Peter's Call: A Critical and Theological Examination of the Texts," *NTStud* 31 (4, '85) 587-602.

The Gospels report Jesus' calling of Peter in three variant traditions: Markan (Mk 1:16-20; Mt 4:18-22), Lukan (Lk 5:1-11; Jn 21:1-19), and Johannine (Jn 1:35-42). Careful analysis of these three different accounts suggests that there was no generally accepted tradition of Peter's call. Each tradition had its own view of Peter and made its special contribution to the full picture of Peter in the NT.—D.J.H.

596. [Mk 3:28-29] A. STOCK, "'All sins will be forgiven . . . but . . . ,'" *Emmanuel* 92 (1, '86) 18-21.

Mk 3:28-29 was not meant to be taken as one harmonious statement. Rather, the Evangelist used the anthology procedure found in the Mishnah and other early Jewish writings. The saying in Mk 3:28 ("all sins will be forgiven") stated the position of those who were willing to receive back into the community Christians who had fallen away in time of persecution. The saying in Mk 3:29 ("whoever blasphemes against the Holy Spirit never has forgiveness") stated the position of those who denied them reentry.—D.J.H.

597. M. WOJCIECHOWSKI, "Une autre division de Mc 4,5-6," *BibNotizen* 28 ('85) 38.

The two sentences in Mk 4:5-6 should be divided after *exaneteilen,* not after *gēs.*—D.J.H.

598. M. Wojciechowski, "Sur *hina* dans Mc 4,12," *BibNotizen* 28 ('85) 36-37.

Mark used *hina* as a final conjunction in Mk 4:12 for a grammatical reason—because his Greek version of Isa 6:9-10 already contained subjunctive verbs.—D.J.H.

599. [Mk 6:30-44] M. Pettem, "Le premier récit de la multiplication des pains et le problème synoptique," *StudRel/SciRel* 14 (1, '85) 73-83.

Detailed comparison of the Greek texts of the three accounts of the first multiplication of the loaves (see Mk 6:30-44; Mt 14:13-21; Lk 9:10-17) confirms the classic Two Source theory of Synoptic relationships rather than the Griesbach hypothesis. The idea of a Q-version of this pericope is to be rejected.—D.J.H.

Mk 6:30-46, § 30-859.

600. [Mk 6:34-44] E. LaVerdiere, "In Hundreds and Fifties," *Emmanuel* 91 (8, '85) 425-429.

The "hundreds and fifties" at the miraculous sharing (see Mk 6:34-44) referred to various early Christian communities gathered into one large sharing event. When the Christians shared, they were blessed with green pastures in the desert (see Mk 6:39) and became a joyous message to others.—D.J.H.

Mk 6:52-53, § 30-507.

601. [Mk 8:1-10] E. LaVerdiere, "The Evening of the Third Day," *Emmanuel* 91 (9, '85) 502-507.

The second account of miraculous sharing (see Mk 8:1-10) occurs when the crowd has been with Jesus and the disciples for three days (see v. 2). This saving event flows from the resurrection of Jesus as Lord of both Jews and Gentiles and of both men and women.—D.J.H.

602. L. W. Countryman, "How Many Baskets Full? Mark 8:14-21 and the Value of Miracles in Mark," *CathBibQuart* 47 (4, '85) 643-655.

In Mk 8:19-20, Jesus reminded the disciples that at the second feeding he had used more loaves (seven against five) to feed fewer people (4,000 against 5,000). His questions called attention to the decline in the miracles throughout Mk. Thus in Mk 8:14-21, the Evangelist pulled together several motifs in his treatment of miracles, calling attention both to the failure of the disciples and Pharisees and to the declining sequence in which he had arranged the miracle stories.—D.J.H.

Mk 9:2-10, § 30-577.

603. [Mk 9:42] J. D. M. Derrett, "Two 'Harsh' Sayings of Christ Explained," *DownRev* 103 (352, '85) 218-229.

Jesus' millstone saying (see Mk 9:42 parr.) threatened the intending seducer with being stoned, sunk to the depths, punished with God's typical talionic penalty, and deprived of burial. His saying about letting the dead bury the dead (see Mt 8:22; Lk 9:60) presupposed the biblical picture of burying the dead as the last stage of the premessianic age (see Ezek 39:11-16) and prescribed the proper state of mind for carrying out this duty.—D.J.H.

604. W. W. Fields, "'Everyone Will Be Salted With Fire' (Mark 9:49)," *GraceTheolJourn* 6 (2, '85) 299-304.

In the transition from Hebrew to Greek, the figurative use of *mlḥ* ("destroy") was understood literally as "salt" and translated as *halisthēsetai.* Thus the original meaning of Mk 9:49 was that everyone who is sent to hell will be completely destroyed by fire.—D.J.H.

605. J. Dupont, "L'Aveugle de Jéricho recouvre la vue et suit Jésus (Marc 10,46-52)," *RevAfricThéol* 8 (16, '84) 165-181.

The article first places the story of Jesus healing blind Bartimaeus (Mk 10:46-52) in its context with respect to what follows it (Mk 11–16) and what precedes it (Mk 8:22–10:45). The second part focuses on the following aspects of Mk 10:46-52: Bartimaeus at the beginning and the end of the story, his faith, his behavior, Jesus' attitude, and Jesus' entourage. Bartimaeus' faith involved proclamation, prayer, liberation, personal encounter, and following Jesus.—D.J.H.

606. [Mk 11:15-19] E. Spiegel, "War Jesus gewalttätig? Bemerkungen zur Tempelreinigung," *TheolGlaub* 75 (3, '85) 239-247.

The Synoptic accounts of Jesus purifying the Temple (see Mk 11:15-19; Mt 21:12-17; Lk 19:45-48) mention no violent action on Jesus' part. The Johannine version (see Jn 2:13-17) suggests at most that Jesus used a whip to drive out the animals. The episode is best understood as Jesus' prophetic demonstration against Israel's understanding of the Temple and those who misused it for their own purposes.—D.J.H.

607. V. N. Makrides, "Considerations on Mark 11:27-33 par.," *DeltBibMel* 14 ('85) 43-55.

The context of this pericope (Mk 11:27-33 parr.) dealing with the key question of authority was not only the cleansing of the Temple but also all of Jesus' activities in Jerusalem beginning with his entry into the city. Jesus' counterquestion and final negative answer to the Jewish leaders were deliberately self-concealing and part of the messianic secret. In view of his provocative acts of entering Jerusalem and cleansing the Temple, Jesus refrained from openly acknowledging his messianic identity and authority to avoid a political, revolutionary misunderstanding of his mission by both leaders and crowd.—Th.S.

608. [Mk 13:9-13] H. R. Graham, "Endurance in Time of Persecution," *BibToday* 23 (5, '85) 297-304.

The persecution prediction in Mk 13:9-13 provides an interpretative key for reading the Gospel from within the context that produced it, and for rereading it in present-day contexts of personal and national calamities that both threaten and challenge the Christian community. —D.J.H.

Mk 14–16, § 30-542.

Mk 14:14-15, § 30-609.

609. [Mk 14:20] J. D. M. Derrett, "The Upper Room and the Dish," *HeythJourn* 26 (4, '85) 373-382.

The bread dipped with Jesus (see Mk 14:20) was the true shewbread, a holocaust in itself but also an accompaniment of the true and last sacrifice. The expression *embaptomenos met' emou* hints that the Twelve were priests, both supplying the offering as sacrificers and initiating through Judas the act of slaughter. In his upper chamber (see Mk 14:14-15), Jesus acted as a second Moses inducting a new priesthood.—D.J.H.

Mk 14:53-65, § 30-543.

Mk 14:54, 66-72, § 30-582.

Luke

610. J. L. BAILEY, "Preaching the Lukan Gospel," *CurrTheolMiss* 12 (6, '85) 325-337.

The article first describes the methods currently employed in investigating Lk: redaction criticism, literary or narrative/rhetorical criticism, sociohistorical or sociocultural criticism, and canonical criticism. Then it considers three pericopes (Lk 4:16-30; 6:27-38; 15:11-32) in order to illustrate the interpretative movement from text to sermon.—D.J.H.

611. H. M. CONN, "Lucan Perspectives and the City," *Missiology* [Scottdale, PA] 13 (4, '85) 409-428.

Luke's interest in the city becomes manifest with his insertion of the term *polis* in already explicit area-designations in the Gospels and Acts, his designation of a city as the scene of action, his preference for urban language to describe Roman provinces, and his supplying of urban settings for Gospel events. Attention to Luke's urban interest may clarify his redactional program and his setting-in-life.—D.J.H.

612. F. W. DANKER, "Politics of the New Age According to St. Luke," *CurrTheolMiss* 12 (6, '85) 338-345.

Lk-Acts is the story of a political power struggle: Jesus, the great politician (see Lk 1:32), performs in total obedience to his Father, the supreme politician (see Lk 4:8), and overcomes the great usurper. The themes of a broad political base, integrity, and delegation of responsibility run throughout Luke's two-volume work. By taking this approach, Luke redeemed the diction associated with the art of promoting and maintaining a civilized society, and escaped problems later introduced by the idea of "two kingdoms."—D.J.H.

613. M. FORWARD, "Pilgrimage: Luke/Acts and the World of Religions," *KingTheolRev* 8 (1, '85) 9-11.

Luke emphasized the motif of journeying because he regarded the Christian life as a journey within God's world to God. His Gospel begins in the Jerusalem Temple, and Acts ends in Rome. During the story, the principal characters have much to learn about God from the faith of others.—D.J.H.

614. P. KARIAMADAM, "India and Luke's Theology of the Way," *Biblebhashyam* 11 (1-2, '85) 47-60.

Drawing on OT and Jewish concepts, Luke depicted both Jesus' ministry and Christianity itself as a way. The early appropriation of this image by Indian Christians was probably facilitated by Hindu ideas about life as a journey.—D.J.H.

615. R. J. Karris, "God's Boundary-Breaking Mercy," *BibToday* 24 (1, '86) 24-29.

Luke's good news of God's boundary-breaking mercy is explored from three perspectives: Jesus' miracles as restoring people to communion with others, his joyous table-fellowship and crossing of religious and social barriers, and his teachings about the dangers of wealth and about reaching out to enemies.—D.J.H.

616. R. J. Karris, "Luke's Soteriology of With-ness," *CurrTheolMiss* 12 (6, '85) 346-352.

Luke used themes of union ("with-ness") rather than themes of separation to show how Jesus saves: (1) In Jesus' table fellowship, God is imminent to creation and in union with sinners and outcasts. (2) Through Jesus, God empowers people to move from destructive isolation to communion with others. (3) God is with Jesus, the innocently suffering righteous one, and thus with all creation even in its darkest hour.—D.J.H.

617. J. Łach, "Funkcja cudów w ewangelii Łukaszowej (Die Auffassung der Wunder im Lukasevangelium)," *CollTheol* 55 (3, '85) 39-44.

Luke emphasized the visual dimension of Jesus' teaching perhaps even more than its auditory dimension. Thus Jesus' miracles were portrayed in Lk as extraordinary deeds that revealed God's power and goodness, and proved that Jesus was the one foretold and awaited by the prophets. Yet impressive as Jesus' miracles were, they did not constitute decisive proofs; the Evangelist subordinated them to Jesus' preaching and his entire salvific activity. —J.P.

618. R. F. O'Toole, "Highlights of Luke's Theology," *CurrTheolMiss* 12 (6, '85) 353-360.

Luke had a unity to his theology: (1) God continues to save the Christians (who are the true Israel) particularly through Jesus, who likewise works through his disciples. (2) This salvation is universal but especially intended for the disadvantaged. The second coming of Jesus has been delayed. Christians live peacefully in the Roman world. The personal dimension of salvation is stressed. (3) Everyone should be receptive toward God's salvation, which brings joy, wonder, blessing, and praise. Christians should imitate Jesus.—D.J.H.

619. J. B. Staněk, "Lukas—Theologie der Heilsgeschichte," *CommViat* 28 (1-2, '85) 9-31.

After a brief overview of opinions about Luke's intention and methods of composition, the article compares various incidents in the Lukan passion narrative (Lk 22–23) with their Synoptic parallels as a way of determining Luke's basic tendencies and procedures. Then it considers the accounts of Paul's Damascus experience with reference to Luke's interest in the Christian church (Acts 9:1-28), Judaism (22:1-22), and the Roman authority (26:1-23), respectively. The final section reflects on the significance of the unfinished trial of Paul in Acts.—D.J.H.

620. E. J. Via, "Women, the Discipleship of Service, and the Early Christian Ritual Meal in the Gospel of Luke," *StLukeJournTheol* 29 (1, '85) 37-60.

Four elements in Lk that have redactional significance may bear on what later became the sacramental ritual meal in the history of the church: (1) Luke's use of the verb *diakoneō* and his adaptation of traditional material to make dining the setting of a story, (2) his expanded use of the phrase "eating and drinking," (3) his frequent use of eating imagery, and (4) his theme of "hearing the word" of the Lord. Why did Luke borrow from the tradition so as to emphasize meal imagery, and why did he add to this material further meal imagery? Is it really possible that in describing actual meals Luke intended no reference to the Christian ritual meal? No; what he communicated about actual meals is most meaningfully incorporated into the Gospel if it is instruction on the early ritual meal. Through analysis of the Martha and Mary story (see Lk 10:38-42), the connection between meal imagery and the theme of hearing the word emerges. Luke may have been the first to connect hearing the word with the meal and to subordinate the latter to the former, thus anticipating the church's solution to the problems arising from the earliest Christian meal celebration. The prominence of women in much of this redactional material indicates that in Luke's view women were fully enfranchised as both preparers of the meal and hearers of the word. Throughout his Gospel, Luke affirmed the full discipleship of women.—E.G.B.

Lk, §§ 30-655, 664r, 666, 903.

Lk 1, § 30-561.

Lk 1–2, § 30-562r.

621. [Lk 1:1-4] T. CALLAN, "The Preface of Luke-Acts and Historiography," *NTStud* 31 (4, '85) 576-581.

The resemblance between the summary of content in Lk 1:1-4 and those found in historical prefaces from antiquity confirms that Lk-Acts was intended as history rather than biography. The stated purpose of Lk-Acts (see Lk 1:4) marks it as a history written to provide a true account of something.—D.J.H.

622. [Lk 2:1-20] E. LAVERDIERE, "At the Table of the Manger," *Emmanuel* 92 (1, '86) 22-27.

In the context of Lk 2:1-20, the manger image (see vv. 7, 12, 16) refers to a feeding trough for the flock, which Luke identified in Acts 20:28-29 as the church of God. The manger reveals Jesus' entire life, presence, and teaching as nourishment for the church.—D.J.H.

Lk 2:11, § 30-888.

623. R. EULENSTEIN, "'. . . und den Menschen ein Wohlgefallen' (Lk 2,14). Ein Beispiel für Sinn und Umfang philologischer Arbeit am Neuen Testament," *WortDienst* 18 ('85) 93-103.

The angels' song in Lk 2:14 ended with the noun *eudokia* in the nominative case. The three members of their song reflect the three sections of Lk 2:1-20: the earthly data surrounding Jesus' birth (vv. 1-7), the heavenly proclamation and its interpretation (vv. 8-14), and the reactions of various persons (vv. 15-20).—D.J.H.

624. C. BURCHARD, "A Note on *Rhēma* in JosAs 17:1f.; Luke 2:15, 17; Acts 10:37," *NovTest* 27 (4, '85) 281-295.

Joseph and Aseneth uses *rhēma* thirty-eight times and *logos* only four times. Its double use of *rhēma* in 17:1-2 to mean "thing" and "word" is paralleled in Lk 2:15, 17. When translating *rhēma* in these texts, effort should be made to use the same word in all instances. This usage also illuminates the phrase *to genomenon rhēma* in Acts 10:37. Even though *rhēma* in the

NT may be labeled as a Semitism, its occurrences in *Joseph and Aseneth* and Lk-Acts argue caution in taking it as a pointer to a Semitic background.—D.J.H.

625. [Lk 4:17-19] W. Dietrich, "'. . . den Armen das Evangelium zu verkünden.' Vom befreienden Sinn biblischer Gesetze," *TheolZeit* 41 (1, '85) 31-43.

The concrete social import of Lk 4:17-19 and the OT text with which it is linked (Isa 61:1-2) is clarified through a review of attitudes and legislation concerning justice for the poor in Israel's history. The "poor" and "captives" included both enslaved Hebrew captives (see Deut 15:1-2) and fellow Israelites reduced to slavery through debt (see Deut 15:1-2) who were to be released after every seven years. The seventh-year fallow-land practice on individual parcels of land likewise served the poor (see Exod 23:10-11). In a later period (see 2 Chr 36:21; Lev 25:4) a land-wide, collective fallow-land practice was institutionalized by combining earlier practices (fallow land and release year) with the introduction of the Sabbath-year motif. Already in the Decalogue, the prohibition of theft proscribed kidnaping and the selling into slavery of fellow Israelites, the command of Sabbath rest pertained to slaves as well as free persons, and the first commandment implied the liberation of all Israelites. Thus Isa 61:1-2 declared as God's saving will for his people ancient and ever-reactualized concepts of justice that subsequently became the social basis for Jesus' proclamation of good news to the poor.—J.H.E.

Lk 5:1-11, § 30-595.

626. J. Rius-Camps, "Qüestions sobre la doble obra lucana V. Estructura i funció significativa del tercer cicle o secció de les recognicions (Lc 6,12-9,50)," *RevistCatTeol* 9 (2, '84) 269-329. [See § 29-148.]

The first part of the recognitions section in Lk 6:12–9:50 is formed by two juxtaposed arms (6:12–7:50; 8:1–9:17), each having six sequences that match two by two and follow a certain symmetry: a new project for Israel (6:12-19; 6:20-49//8:1-3; 8:4-21), the more hopeful situation of paganism in comparison with that of Judaism (7:1-10; 7:11-17//8:22-39; 8:40-56), and the universal disorientation brought about by Jesus (7:18-35; 7:36-50//9:1-9; 9:10-17). The second part concerns the true identity of Jesus (9:18-36) and the consequences of the disciples' misunderstanding of it (9:37-50), thus preparing for the confrontation on the journey (9:51–19:46).—D.J.H.

627. [Lk 6:20] G. T. Meadors, "The 'Poor' in the Beatitudes of Matthew and Luke," *GraceTheolJourn* 6 (2, '85) 305-314.

The meaning of *ptōchoi* in Lk 6:20 is similar to that of the developing usage of *'nwym* in the Psalms, Isaiah, and Qumran texts. Mt 5:3 made this clear by emphasizing the phrase *en pneumati.* To assert that Lk 6:20-26 was an essay on social concern is to miss the point. —D.J.H.

628. E. Vallauri, ". . . Alzati gli occhi . . . (Lc. 6,20; Giov. 6,5)," *BibOr* 27 (3, '85) 163-169.

Luke and John seem to have given the idiom "to lift up the eyes" a theological-soteriological connotation. Thus its occurrence in Lk 6:20 can be paraphrased as follows: "Jesus, having as a purpose the gift of salvation, looking at the disciples, said . . ." Jn 6:5 can be rendered: "Jesus, profoundly conscious of the moment, said . . ."—D.J.H.

Lk 6:27-45, § 30-569.

Lk 6:31, § 30-572.

Lk 9:10-17, § 30-599.

Lk 9:60, § 30-603.

629. L. MILOT, "Guérison d'une femme infirme un jour de sabbat (Luc 13,10-17): L'importance d'une comparaison," *SémiotBib* 39 ('85) 23-33.

After suggesting that the comparison drawn in vv. 15-16 makes Lk 13:10-17 more than a healing story, this semiotic analysis of the text considers the account as a whole, the actors, and the narrative organization. The designation of the sick woman as "daughter of Abraham" (v. 16) gives force to the comparison; it redivides the participants into descendants of Abraham and adversaries.—D.J.H.

630. R. D. AUS, "Luke 15:11-32 and R. Eliezer ben Hyrcanus's Rise to Fame," *Journ BibLit* 104 (3, '85) 443-469.

In addition to common elements in the basic structure, there are so many parallel motifs and verbal associations between Jesus' story of the prodigal son (see Lk 15:11-32) and the rabbinic traditions about Rabbi Eliezer ben Hyrcanus' becoming a scholar (see *Tanḥuma B, Lech Lecha* 10 on Gen 14:1; *'Abot deRabbi Nathan* A6 and B13, *Pirqe Rabbi Eliezer* 1–2; *Genesis Rabbah, Lech Lecha* 42/1 on Gen 14:1) that some relationship must be assumed. Both narratives probably borrowed from a common oral folktale containing the basic structure and the various motifs, which then were developed in different directions. Although we learn little about the historical Eliezer from the rabbinic traditions, we learn several important things about Lk 15:11-32 from the comparison.—D.J.H.

631. [Lk 15:11-32] M. R. AUSTIN, "The Hypocritical Son," *EvangQuart* 57 (4, '85) 307-315.

Luke intended that the parable of the prodigal son (see Lk 15:11-32) be interpreted in relation to the parable of the unjust steward (16:1-9), not the parables of the lost sheep and the lost coin (15:3-10). The "sons of this world" (see 16:8) are exemplified by the hypocritical younger son as well as the self-righteous elder brother of Lk 15:11-32, and by the equally self-seeking servant of Lk 16:1-9. Their motives are base, but they maintain and improve their human relationships.—D.J.H.

Lk 19:45-48, § 30-606.

632. [Lk 22:39–23:56] R. E. BROWN, "The Passion According to Luke," *Worship* 60 (1, '86) 2-9.

This exposition of the Lukan passion narrative [see §§ 19-997; 28-921; 29-965] appears according to the following outline: Mount of Olives—prayer and arrest (22:39-53); Peter's denial and the Sanhedrin interrogation (22:54-71); the trial before Pilate and Herod (23:1-25); and crucifixion, death, and burial (23:26-56).—D.J.H.

Lk 22:55-62, § 30-582.

633. [Lk 23:6-12] M. L. Soards, "Tradition, Composition, and Theology in Luke's Account of Jesus before Herod Antipas," *Biblica* 66 (3, '85) 344-364.

The story of Jesus before Herod Antipas in Lk 23:6-12 appears to have been a Lukan composition containing independent tradition (vv. 9a, 12b, and perhaps 7b and 11c) and Markan material (vv. 9b, 11a, 11b, and perhaps 9a). Luke's primary aim was to emphasize the innocence of Jesus (see Lk 23:15). By including mention of the friendship between Pilate and Herod Antipas, he may also have intended to say that, in whatever Jesus had a part, something good came about.—D.J.H.

John

634. J. Chembakasserry, "Johannine Concept of Believing and its Relevance in India," *Biblebhashyam* 11 (1-2, '85) 61-67.

According to John, religious faith is a movement toward the person of Jesus. The personal, active, and exclusive dimensions of the Johannine concept of faith are paralleled in the Hindu tradition.—D.J.H.

635. J. C. Davis, "The Johannine Concept of Eternal Life as a Present Possession," *RestorQuart* 27 (3, '84) 161-169.

Just as the Father and the Son have life, so those who believe have eternal life (see Jn 3:36; 5:24-26; etc.). Although the present possession is real, it is only the first stage, because at the parousia the saints will rise to life (see Jn 5:29). Believers can forfeit their share in eternal life by becoming unbelievers (see Heb 3:12).—D.J.H.

636. C. Dietzfelbinger, "Paraklet und theologischer Anspruch im Johannesevangelium," *ZeitTheolKirch* 82 (4, '85) 389-408.

Examination of the Paraclete passages in the Fourth Gospel (Jn 14:16-17, 25-26; 15:26-27; 16:8-11, 12-15) reveals a concentration of early Christian experiences of the Holy Spirit in the gift of the word. This concentration arose from the problem of the relation between tradition and proclamation. The Evangelist wished his word about Jesus to be understood as the word of Jesus speaking in his day, and his Gospel as the word of the Paraclete.—D.J.H.

637. A. Edanad, "Johannine Theology of the Church," *Jeevadhara* 15 (86, '85) 136-147.

The Johannine understanding of what a Christian community is and should be is explored according to the following outline: communion and community, the church as the community of love, the Word and the Spirit as the dynamic principles of the Christian community, and authority in the community as the service of love.—D.J.H.

638. H.-J. Klauck, "Gemeinde ohne Amt? Erfahrungen mit der Kirche in den johanneischen Schriften," *BibZeit* 29 (2, '85) 193-220.

Examination of the Fourth Gospel and the Johannine letters in light of the history of the Johannine community in Transjordan and Ephesus reveals the existence of itinerant missionaries (*apostoloi*), teachers, and prophets. Women shared in these functions. The Johannine community expressed its theological self-understanding through the figures of the beloved disciple and the Paraclete. Its relationship to the "great church" can be discerned from the portrayal of Peter and the beloved disciple in the Fourth Gospel, and the conflict between Diotrephes and the elder in 3 John.—D.J.H.

639. F. Manns, "Exégèse rabbinique et exégèse johannique," *RevBib* 92 (4, '85) 525-538.

The hermeneutical principles attributed to Hillel (see *t. Sanh* 7: *ʾAbot deRabbi Nathan* A37) were known and used by Palestinian and Hellenistic Jews in the 1st century B.C. and A.D. The reasoning of several passages in the Fourth Gospel seems to have been based on the *mîddôt* of Hillel (*qal wāḥômer, gĕzērâ šāwâ, binyān ʾāb*, etc.).—D.J.H.

640. L. Nereparampil, "The Spiritual Vision of St. John and the Bhagavadgita," *Biblebhashyam* 11 (1-2, '85) 93-106.

Both the Fourth Gospel and the Bhagavad Gita remind us of the spiritual combat that envelops human existence in this world, present a God-centered vision of the world, assume that human nature is in bondage and needs liberation, invite persons to see salvation as the supreme good, and propose various means of attaining salvation.—D.J.H.

641. M. Pamment, "Focus in the Fourth Gospel," *ExpTimes* 97 (3, '85) 71-75.

Using literary-critical techniques related to narration, the article seeks to elucidate the focus of the Fourth Gospel under three headings: recounting or representation, perspective, and voice. The agreement between the omniscient narrator's perspective and that of Jesus adds enormously to the didactic power of the narrative. What the narrator says about God, humanity, and the world is reliable.—D.J.H.

642. E. Pinto, "John: The Gospel of Life," *BibToday* 23 (6, '85) 397-402.

In the Fourth Gospel, Jesus' saving mission was expressed through the idea of life. Jesus possessed the authority to give life and had life in himself; the living water and the bread of life symbolized his gift of life. Faith was the condition for receiving life.—D.J.H.

643. H. D. Saffrey, "Le témoignage des Pères sur le martyre de S. Jean l'Évangéliste," *RevSciPhilThéol* 69 (2, '85) 265-272.

The tradition of John the Evangelist's martyrdom at Rome under Nero or Domitian by immersion in a bath of boiling oil was probably invented by the Roman church to justify Gospel references to the martyrdom of James and John. A literary tradition going back to Tertullian put this supposed martyrdom alongside those of Peter and Paul, and a late liturgical tradition located it near the Latin Gate in Rome.—D.J.H.

644. O. Tuñí, "'Creure en Jesús' (Jo 12,11). Reflexions sobre l'objecte del *pisteuein* en l'evangeli de Joan," *RevistCatTeol* 9 (2, '84) 331-358.

When the Fourth Gospel spoke of believing in Jesus (see Jn 12:11), it referred to the whole Jesus in all the aspects of his life, passion and death, and exaltation. The object of the Johannine community's faith (and knowledge) was the earthly-glorious Jesus. Its theology of the cross was fully integrated into a holistic approach to Jesus. The confessions in 1 John about Jesus who came *en sarki* are consistent with the Christology of the Fourth Gospel.—D.J.H.

645. R. I. Vasholz, "Is the New Testament Anti-Semitic?" *Presbyterion* 11 (2, '85) 118-123.

John's profuse use of the term "the Jews" has caused Gentiles and Jews in our day to view the Fourth Gospel as a diatribe against the Jewish people. But it is hardly conceivable that John, a Jew, would have written disparagingly of his own people. We should be careful to present the Fourth Gospel so that it does not convey an anti-Semitic meaning that was not originally intended.—D.J.H.

646. M. VELLANICKAL, "St. John and the Advaitic Experience of the Upanishads," *Biblebhashyam* 11 (1-2, '85) 68-74.

The advaitic experience in the Upanishads and the biblical experience of God in the Fourth Gospel differ in that the latter presupposes a duality in which the person stands before God. Nevertheless, there are some features common to both experiences, especially with regard to the dynamics, processes, and results of teaching.—D.J.H.

Jn, §§ 30-474, 776.

647. G. ROCHAIS, "La formation du prologue (Jn 1,1-18) (II)," *SciEsp* 37 (2, '85) 161-187. [See § 29-995.]

The vocabulary, style, literary genre, and content of Jn 1:14, 16 indicate that these verses were added to the original hymn (Jn 1:1, 3-5, 10-12) in the Johannine milieu, perhaps by the glossarist responsible for 1 Jn 1:2. The Johannine community modified a fragment of a Jewish-Hellenistic sapiential hymn (vv. 1, 3-5, 11) to express the mystery of salvation realized in Jesus Christ (vv. 10, 12ab). The Johannine redactor added vv. 2, 6-8, 12c-13, 15, 17-18, by which the hymn became the prologue to the Fourth Gospel.—D.J.H.

648. E. L. MILLER, "P^{66} and P^{75} on John 1:3/4," *TheolZeit* 41 (4, '85) 440-443.

In its version of Jn 1:3-4, P^{66} inclines slightly to the reading that begins the second sentence with *ho gegonen.* Likewise, P^{75} clearly shows an elevated dot before *ho gegonen* and no punctuation after it.—D.J.H.

649. J. W. PRYOR, "Of the Virgin Birth or the Birth of Christians? The Text of John 1:13 Once More," *NovTest* 27 (4, '85) 296-318.

The arguments raised by A. von Harnack, J. Galot, and P. Hofrichter in favor of the originality of the singular reading in Jn 1:13 (*hos . . . egennēthē*) are insufficient to overthrow the plural reading (*hoi . . . egennēthēsan*) on the basis of either external attestation or internal considerations of style and theology. Puzzles remain, particularly over the certainty of Irenaeus and Tertullian in their witness to a singular text, but the problems entailed by accepting the singular far outweigh those of staying with the plural.—D.J.H.

650. R. ROBERT, "Celui qui est de retour dans le sein du Père. Jean, I, 18," *RevThom* 85 (3, '85) 457-463.

Since Jn 1:1-18 describes the Word's descent into the world and the Fourth Gospel teaches about Christ's coming and his going back, the expression *ho ōn eis ton kolpon tou patros* in Jn 1:18 means implicitly "the one who is back in the bosom of the Father."—D.J.H.

Jn 1:35-42, § 30-595.

651. C. Bryan, "Shall We Sing Hallel in the Days of the Messiah? A Glance at John 2:1–3:21," *StLukeJournTheol* 29 (1, '85) 25-36.

John's answer to Ben Zoma's question, "Will one sing Hallel in the days of the messiah?" (see *b. Ber.* 12b) was essentially positive, for he recognized that Judaism and Jewish ceremonial still had a place after Jesus' coming. In the wedding story (Jn 2:1-11), the water of Jewish purification became the good wine given by Jesus. The Temple story (2:13-22) linked the cleansing and renewal of Judaism to an (implicit) explanation of Jesus' death. According to Jn 3:1-21, Nicodemus was a thoughtful Pharisaic Jew who was seriously drawn to Jesus; his serious questions received serious answers. Thus Jn 2:1–3:21 was not an attack on Judaism or on Jewish customs and worship.—D.J.H.

652. [Jn 2:4] A. H. Maynard, "*Ti emoi kai soi,*" *NTStud* 31 (4, '85) 582-586.

The idiom *ti emoi kai soi* in Jn 2:4 ought to be translated, "What have we in common?" No longer "son of Mary," Jesus moved and lived on a divine level until the hour of his glorification, which represented his return to his preincarnate state at one with God.—D.J.H.

Jn 2:13-17, § 30-606.

653. [Jn 3:1-21] F. P. Cotterell, "The Nicodemus Conversation: A Fresh Appraisal," *ExpTimes* 96 (8, '85) 237-242.

After explaining the basic elements of discourse analysis, the article examines the Nicodemus pericope in Jn 3:1-21 as the record of a historical encounter and an actual conversation. It considers the discourse boundary, the plurals of the discourse, the occasion, the conversation, the complex repartee, and the meaning of being born again. Nicodemus emerges as a Pharisee indeed, entirely sure of himself, inclined to patronize and easily disconcerted when his self-love is pierced . . . and pierced in the presence of his own students.—D.J.H.

654. L. T. Witkamp, "The Use of Traditions in John 5.1-18," *JournStudNT* 25 ('85) 19-47.

The widely accepted opinion that Jn 5:2-9, 14b once existed as a self-contained miracle story has little to recommend it, because the narrative contains several indications of John's hand in redacting and fusing sources. The sequence of scenes in Jn 5:1-18 shows how tradition and contemporary experience interpreted and reinforced each other, and led to christological development.—D.J.H.

Jn 6:5, § 30-628.

Jn 9:1-41, § 30-515.

655. [Jn 11:1-44] K. Pearce, "The Lucan Origins of the Raising of Lazarus," *ExpTimes* 96 (12, '85) 359-361.

In his story of the raising of Lazarus (see Jn 11:1-44), John presupposed the Lukan story of the raising of the widow of Nain's son (Lk 7:11-17) and at least four other Lukan texts (19:41-44; 16:19-31; 10:38-42; 7:36-50). With Lukan details and ideas acting as springboards, John portrayed Lazarus as the key symbol of the power and meaning of Christ as the resurrection and the life.—D.J.H.

656. W. B. Hunter, "Contextual and Genre Implications for the Historicity of John 11:41b-42," *JournEvangTheolSoc* 28 (1, '85) 53-70.

Comparison of the context and content of Jn 11:41b-42 with traditions preserved in the other Gospels indicates that Jesus could well have composed this prayer of thanksgiving, and that it was an essential element of the miracle narrative in Jn 11.—D.J.H.

Jn 12:11, § 30-644.

657. R. Pietrantonio, "'El Mesías permanece para siempre' (Juan 12:12-36)," *RevistBíb* 47 (3, '85) 121-142.

It is entirely possible that the story of the accession, anointing, and enthronement of Solomon (see 1 Kings 1–2) served as the model for the idea of a future messianic figure who would enter Jerusalem and rule forever over Israel and Judah. When the crowd spoke of the Christ who would remain forever (see Jn 12:34), it had a clear image that was assumed by the Evangelist and given another interpretation in Jn 12:12-36.—D.J.H.

658. F. F. Segovia, "The Structure, *Tendenz*, and *Sitz im Leben* of John 13:31–14:31," *JournBibLit* 104 (3, '85) 471-493.

Jesus' farewell discourse to the disciples in Jn 13:31–14:31 reflects an anti-Jewish polemic in which the theme of belief is primary. Besides the introduction (13:31-38) and conclusion (14:28-31), the discourse treats Jesus' departure and return (14:1-3), departure (14:4-14), and return (14:15-27). It presupposes the same life-setting as is generally ascribed to the rest of the Fourth Gospel, i.e. a prolonged and bitter confrontation between a Christian community and a parent synagogue. In light of this analysis, the love command in Jn 13:34-35 appears to have been a redactional addition.—D.J.H.

Jn 18:31-34, 37-38, § 30-507.

659. [Jn 19:5] D. Flusser, "What Was the Original Meaning of *Ecce Homo*?" *Immanuel* 19 ('84-'85) 30-40.

When Pilate brought Jesus out in royal apparel and said, "Behold the man" (see Jn 19:5), he intended to "acclaim" mockingly Jesus as king of the Jews, thus participating in an acclamation spoof initiated by his soldiers. The story was originally produced not by John but by his Jewish-Christian source. Pilate's participation in the mock acclamation of Jesus was a crowning touch to the Romans' vile debasement of Jesus, the messianic king of the Jews.—D.J.H.

660. L.-M. Dewailly, "'D'où es tu?' (Jean 19, 9)," *RevBib* 92 (4, '85) 481-496.

The fuller French version of an article published in Swedish in *SvenskExegÅrs* [§ 29-595]. —D.J.H.

Jn 21:1-19, § 30-595.

661. K. L. McKay, "Style and Significance in the Language of John 21:15-17," *NovTest* 27 (4, '85) 319-333.

The change in Jn 21:15-17 from *oidas* to *ginōskeis* was most likely intended to heighten the emotional tone of the passage. John's normal stylistic tendencies suggest that the pattern of variation of forms of *agapaō* and *phileō* in this passage constituted a contextual distinction that was gently significant.—D.J.H.

Acts of the Apostles

662. U. Borse, "Die Wir-Stellen der Apostelgeschichte und Timotheus," *StudNTUmwelt* 10 ('85) 63-92.

Contrary to E. Haenchen, the "we" passages in Acts should not be taken merely as a stylistic device. But rather than identifying the "we" speaker as Luke or Silas, it is best to understand Timothy as the source of the "we" passages. This proposal is generally consistent with what Acts relates about Timothy's presence at various incidents involving Paul, and even explains some puzzling omissions of Timothy's name.—D.J.H.

663. F. F. Bruce, "The Church of Jerusalem in the Acts of the Apostles," *BullJohnRylUniv LibMan* 67 (2, '85) 641-661.

After general comments on Luke's treatment of the Jerusalem church in Acts, the article considers his description of its life in Acts 1–5 and the Hebrew-Hellenist conflict, the impact of Paul's conversion, the shock administered by Peter's acceptance of Cornelius, the challenge of the Gentile mission, Paul's visits to Jerusalem and his arrest, and Rome's replacement of Jerusalem as the center of the Christian mission.—D.J.H.

664r. J. Jervell, *The Unknown Paul* [*NTA* 29, p. 205].

H. Moxnes, "Ny konstruksjon av urkristendommens historie" [A New Construction of the History of Early Christianity], *NorskTeolTids* 86 (2, '85) 91-99.—This review article compares Jervell's work to the collection of American studies in C. H. Talbert (ed.), *Luke-Acts* (1984). Jervell's major contribution is his attempt at turning around traditional views on Luke in European scholarship by placing the Christian Jews and the continuing mission to the Jews at the center of Luke's theology. American scholars have shown the most interest in discussing Jervell's theses, and methodologically their criticism is the most fruitful, emphasizing literary rather than historical models.—H.M.

665. P. B. Mather, "Paul in Acts as 'Servant' and 'Witness,'" *BibRes* 30 ('85) 23-44.

The latter half of Acts narrates the career of Paul the servant (*hypēretēs*) and witness (*martys*). These titles gave Paul his distinctive roles, and held him closely to the traditions of both Pharisaic Judaism and the Christian Way. Just as Luke presented his Christology through correspondence between Lk 9 and 22–23, so he developed Paul's person and ministry through correspondence between Acts 6–9 and 21–26. Paul functioned as a model servant and witness of Christ for the postapostolic church.—D.J.H.

666. A. A. Xavier, "Church according to the Acts of the Apostles," *Jeevadhara* 15 (86, '85) 94-104.

Attention to four parallel events in Lk and Acts—reception of the Holy Spirit, preaching, miracles, and persecution and death—clarifies the nature of the church in Acts. The time of the church is the time of the Spirit abiding in the church to encourage, comfort, and equip it for its divine mission in the world.—D.J.H.

Acts, §§ 30-611–614, 619, 903.

667. [Acts 2:1-42] A. T. LINCOLN, "Theology and History in the Interpretation of Luke's Pentecost," *ExpTimes* 96 (7, '85) 204-209.

Luke seems to have known traditions about an initial powerful experience of the Spirit by Jesus' first followers in Jerusalem that included visionary elements and glossolalia, about Peter's early leadership, and about early Christian preaching involving the Jesus kerygma and OT proof texts. In telling the Pentecost story in Acts 2:1-42, Luke used these traditions to create his own historylike narrative with emphasis on the following theological themes: the Spirit's role in the origin of the church, the Spirit's coming as a divine act, the eschatological significance of the Pentecost narrative, the universality of the church's mission, the inauguration of the church's mission, the fulfillment of promise, and Christology.—D.J.H.

668. P. W. VAN DER HORST, "Hellenistic Parallels to the Acts of the Apostles (2.1-47)," *JournStudNT* 25 ('85) 49-60.

This collection of comparative Hellenistic material to Acts 2:1-47 [see § 28-171] is based on compilations of *Observationes* literature from the 17th and 18th centuries, other secondary literature, the files of the Corpus Hellenisticum Novi Testamenti project in Utrecht, and the author's own research. It seeks to show how much (or little) this basically Jewish document had in common with pagan writings, and to what extent its thought and diction may have been influenced by Hellenistic ideas and modes of expression.—D.J.H.

669. J. M. ROSS, "'Judaea' in Acts 2:9," *ExpTimes* 96 (7, '85) 217.

The puzzling reference to *Ioudaian* in Acts 2:9 may have originally read *Ibērian*, the ancient name of modern Georgia, located between Syria and the Caucasus Mountains. —D.J.H.

670. J. CALLOUD, "Sur le chemin de Damas (2). Quelques lumières sur l'organisation discursive d'un texte. Actes des Apôtres 9,1-19," *SémiotBib* 38 ('85) 40-53.

This installment in the semiotic analysis of Acts 9:1-19 [see § 30-201] focuses on the task of *découpage*, i.e. (1) extracting a particular text from a complete work, and (2) subdividing the analyzed textual surface into sequences. Particular attention is given to the difficulties posed by these operations.—D.J.H.

Acts 10:37, § 30-624.

671. J. C. GIROUD, "Parcours: pour lire les Actes des Apôtres. 9ème série: La sanction introuvable, ou la recherche d'une sanction vraie. (ch. 21-26)," *SémiotBib* 39 ('85) 35-43. [See § 30-204–205.]

This semiotic analysis of Acts 21–26 focuses on four discourses uttered by Paul, with specific attention to the themes of sanction and recognition: Paul's address to the Jews of Jerusalem after his arrest (22:1-21), his appearance before the Sanhedrin (23:1-10), his appearance before the Roman governor Felix (24:10-21), and his defense of his cause before King Agrippa (26:1-32).—D.J.H.

EPISTLES–REVELATION

Paul

672. G. Balestier, E. Cuvillier, and F. Vouga, "Quelques instruments de travail," *FoiVie* 84 (5, '85) 93-100.

Resources available in French for studying Paul's letters are discussed under three headings: general presentations and synthetic works, commentaries, and treatments of particular themes and the history of interpretation.—D.J.H.

673. P. Bonnard, "Conversation biblique avec Jean Delumeau," *FoiVie* 84 (5, '85) 77-81.

In *Le cas Luther* (1983), J. Delumeau argued that Luther viewed God as vindictive and dreadful. Study of Paul's belief in gratuitous justification, which nourished Luther's thought, shows that for Paul, both before and after his conversion to Christianity, God was neither vengeful nor indulgent.—D.J.H.

674r. F. J. Botha et al., *Handleiding by die Nuwe Testament. Band V: Die Pauliniese Briewe* [*NTA* 29, p. 95].

E. A. C. Pretorius, "Skoorvoetende baanbreker vir wetenskaplike teologiese opleiding—Indrukke van die nuwe Handleiding V" [Hesitant Breakthroughs for Scientific Theological Education—Impressions of the New Handbook V], *TheolEvang* 18 (2, '85) 43-46.—Part of a six-volume handbook for NT students, this introduction to Paul's life, letters, and theology makes available the sound findings of NT research without causing undue alarm over controversial issues. The article describes individual contributions to the volume and frames questions arising from them.—D.J.H.

675. V. P. Branick, "Apocalyptic Paul?" *CathBibQuart* 47 (4, '85) 664-675.

Although J. C. Beker in *Paul the Apostle* (1980) and *Paul's Apocalyptic Gospel* (1982) has correctly pointed out the apocalyptic framework of Paul's thought, he has not established Paul's apocalyptic structure of thought as the consistent and indispensable center of his theology. An examination of Paul's images and expressions discloses a striking inconsistency in Paul's use of apocalyptic, an inconsistency characteristic of transitional thinking and pointing forward to future development.—D.J.H.

676. J. L. Breed, "The Church as the 'Body of Christ': A Pauline Analogy," *NESTTheol Rev* 6 (2, '85) 9-32.

The Pauline texts regarding the church as the body of Christ can be divided into three groups according to their contents: The church is a unity, with members having diverse functions (1 Cor 12:4-31; Rom 12:3-8; Eph 2:11-22; Gal 3:26-29; Eph 4:1-16); the diverse members of the church know unity in Christ through the sacraments (1 Cor 6:13-20; 10:14-22; 12:13; Gal 3:26-29); and Jesus is the head of the church, and the church forms his body (Eph 1:22-23; 2:19-22; 5:21-32; Col 1:17-27; 2:16-23). The most important terms for understanding this theme are *sōma, sarx, psychē,* and *pneuma.*—D.J.H.

677. J. Fischer, "Paul in his Jewish Context," *EvangQuart* 57 (3, '85) 211-236.

Examination of Paul's environment, practice, and teaching yields the portrait of a Paul who, while opposing some trends in the Judaism of his time, stood well within the boundaries of Judaism and used the concepts and arguments of his contemporaries to make his points. He was part of prenormative Judaism rather than normative Judaism, though his life-style was normative.—D.J.H.

678. E. GANS, "Christian Morality and the Pauline Revelation," *Semeia* 33 ('85) 97-108.

The lesson of Paul's revelatory experience on the road to Damascus was that his persecution of the moral doctrine espoused by Jesus' surviving disciples was tantamount to the persecution of Jesus' person, and that the latter form of persecution, by placing Jesus at the center, was indistinguishable from worship. The Pauline revelation was the essential moment in transforming Christianity from a sect concerned with awaiting the moral apocalypse into a universal religion of salvation.—D.J.H.

679. D. GEORGI, "Zu neuen Tendenzen gegenwärtiger Paulusforschung," *Der evangelische Erzieher* [Frankfurt/M.] 37 (5, '85) 462-479.

Paul has been illuminated in recent years through greater appreciation of the distance between him and us, the challenges posed by liberation theologies, the study of the NT Apocrypha and the Nag Hammadi documents, and research on the social and religious realities of the ancient Mediterranean region and on the place of Judaism and early Christianity in the Hellenistic world. Paul's pluralistic tendencies in practice and teaching mirrored the cultural and social pluralism of Hellenism (and Judaism) in the 1st century A.D. Even his idea of righteousness and solidarity was influenced by the Greco-Roman concept of world reconciliation (see 2 Cor 5:18-21).—D.J.H.

680. T. J. GORRINGE, "Job and the Pharisees," *Interpretation* 40 (1, '86) 17-28.

The major themes of Job's friends and the emphasis on law-court imagery in the book of Job can be helpfully understood as theology in the best tradition of what later came to be known as Pharisaic theology. Job's dilemma is greatly illuminated by the converted Pharisee Paul.—D.J.H.

681. J. T. GREENE, "Paul's Hermeneutic Versus Its Competitors," *JournRelThought* 42 (1, '85) 7-21.

Paul employed homiletical midrash tightly intertwined with allegorical hermeneutics (see Galatians 4) to discuss and interpret legal matters and then to circumnavigate them. The result was an unmistakable homiletical-pastoral hermeneutics designed for a unique and—as Paul viewed it—limited mission to the Gentiles because of the imminence of the parousia. Paul's understanding was that the written Torah contained a solution to the "proselyte problem." —D.J.H.

682. D. J. HARRINGTON, "Charism and Ministry: The Case of the Apostle Paul," *ChicStud* 24 (3, '85) 245-257.

According to Paul, church ministry is service based on the desire to respond to God's grace; it is not ruling, status seeking, or giving orders. Analysis of Rom 12:6-8 and 1 Cor 12:4-11, 27-31 indicates that all Christians are gifted persons, there is a variety of gifts, the origin of these gifts is the fundamental gift of Christ and his Spirit, and the gifts are to be used for the common good. Paul the apostle was a perfect example of his own teaching about the charisms.—D.J.H.

683. M. D. HOOKER, "Interchange in Christ and Ethics," *JournStudNT* 25 ('85) 3-17.

According to Paul's idea of interchange, Christ became like us in order that we might become like him. The behavior required of those who are in Christ and wish to be like him conforms to the attitude that Christ showed in becoming like us: He was obedient, emptied himself, humbled himself, became poor, and identified himself with the sinful and with outcasts.—D.J.H.

684. R. HOPPE, "Der Mensch auf der Suche nach sich selbst. Zu einigen Ansätzen griechisch-hellenistischer und paulinischer Ethik," *BibKirch* 40 (3, '85) 116-124.

The starting point of ethical teaching in classical and Hellenistic philosophy was the individual human being. Even though Paul freely borrowed terms and ideas from Greek philosophy, his ethical starting point was the eschatological salvation-event of Jesus Christ (see Romans 12–13; 1 Cor 7:25-40). Paul viewed humans from the perspective of God's eschatological dealing with sinful creation (see Rom 8:18-25).—D.J.H.

685. B. LINDARS, "The Sound of the Trumpet: Paul and Eschatology," *BullJohnRylUniv LibMan* 67 (2, '85) 766-782.

Study of four Pauline eschatological passages (1 Thes 4:13–5:11; 1 Cor 15:1-58; 2 Cor 5:1-10; Rom 8:18-39) reveals the consistency of Paul's thought and some signs of change. Paul contributed two major developments to the eschatology that he inherited and that formed the basis of his missionary preaching: the doctrine of justification by faith, and the idea of the future life as a transformation. Paul's positive evaluation of the intermediate state in 2 Cor 5:1-10 showed that he could respond to the delay of the parousia without abandoning the eschatological framework of his message.—D.J.H.

686. J. G. LODGE, "All Things to All: Paul's Pastoral Strategy," *ChicStud* 24 (3, '85) 291-306.

Paul's habit of supporting himself and raising money for his missionary efforts made him notably different from the wandering charismatics of the Palestinian Jesus-movement. He sought to transcend rather than reform social institutions (see 1 Cor 9:20-23) because he saw that love itself (the basis of the patriarchal social hierarchy in the Greco-Roman world) had been transformed in Christ (see 1 Cor 13:1-13).—D.J.H.

687. D. MARGUERAT, "Paul: un génie théologique et ses limites," *FoiVie* 84 (5, '85) 65-76.

The existential break at the origin of Paul's faith was also the event that structured his theological thought (see Rom 7:7-25; 1:18–3:20). The roots of Paul's theology help to explain both his theological genius and the limits of his ethical reflection with regard to the Law and Christian responsibility in the world.—D.J.H.

688. S. B. MARROW, "Paul: Approaches to His Theology," *ChicStud* 24 (3, '85) 259-271.

Paul's conversion during his Damascus experience had to do with the soteriological effects and consequences of God's mighty act in Jesus Christ. In approaching Pauline thought, we must proceed from soteriology to Christology; the christological titles were ways of expressing gratitude for the salvation that is ours in Christ Jesus. Paul's theology (of creation, grace, justification, etc.) also had its starting point in soteriology.—D.J.H.

689. F. J. MATERA, "Preaching Paul," *ChicStud* 24 (3, '85) 323-338.

In dealing with a Pauline text, preachers should explain the background that occasioned the letter as a whole and how the selected text fits into the letter; describe the similarities between Paul's congregation and their own; and apply Paul's answers to contemporary questions, helping people discover that Paul's responses speak to them today.—D.J.H.

690. J. NAGÓRNY, "Miejsce prawa w Nowym Przymierzu w parenezie św. Pawła (Rechtsstelle im Neuen Testament in der Paränese des Hl. Paulus)," *RoczTeolKan* 30 (3, '83) 37-48.

Paul underscored the limited and incomplete nature of the Law for the Christian life. According to him, the Law had to be reinterpreted in the light of Christ, to whom it led. Indeed, Christ himself is the new law of love, and NT morality is thus Christonomic.—J.P.

691. F.-J. ORTKEMPER, "Als Christ leben. Denkanstösse aus der paulinischen Ethik," *BibKirch* 40 (3, '85) 125-132.

In dealing with sexuality and marriage in 1 Corinthians, Paul first criticized false concepts of sexual freedom (6:12-20) and then presented the ideal of Christian marriage (7:1-7). In Rom 12:14, 17-21, he indicated how evil can be overcome by good, thus pointing the way to peace and reconciliation.—D.J.H.

692. J. PATHRAPANKAL, "Pauline Theology of the Church," *Jeevadhara* 15 (86, '85) 148-158.

According to Paul, the church is the community of those who believe in Christ and gather together for worship. The Pauline theology of the church is discussed under four headings: the churches and the church of God, images of the church, Paul's relationship to the churches, and the universal church in Colossians and Ephesians.—D.J.H.

693. D. PATTE, "Reading Paul so as to Hear His Gospel Anew," *ChicStud* 24 (3, '85) 339-356.

After explaining the necessity and main characteristics of a structural reading of Pauline texts, the article describes a four-step reading method involving the relation between author and readers, "odd relations" in the text, the argument and its warrants, and the opposition of actions. Application of the method to 1 Thes 1:1-10 shows the kind of payoff that can be expected from such a reading.—D.J.H.

694. M. QUESNEL, "Paul en conflit avec les chrétiens de son temps," *FoiVie* 84 (5, '85) 57-64.

The Pauline letters presuppose diverse heterodox teachings and various conflictual situations. The element common to all these dissident doctrines was their denial of the cross, or at least a reduction of its importance.—D.J.H.

695. B. REICKE, "Paulus über das Gesetz," *TheolZeit* 41 (3, '85) 237-257.

After observations on the Greek word for "law" (*nomos*) and the meanings of this concept in the OT and pre-Christian Judaism, the article shows that Paul usually used *nomos* to refer either to the OT as a whole or to representative parts of the OT (Decalogue, love command, Pentateuch). Then it discusses Paul's understanding of the Law's efficacy, with particular attention to the prophetic and "elenctic" uses of the Law.—D.J.H.

696. E. C. SALZER, "Aspetti mistici dell'esperienza religiosa di San Paolo," *Teresianum* 34 (1, '83) 3-39; 35 (1, '84) 99-131; 36 (1, '85) 139-167.

The first installment in this exploration of mystical aspects of Paul's religious experience examines texts manifesting his mystical knowledge and explores various dimensions of this knowledge: faith as its basis, love as its interior principle, illumination through the Holy Spirit, and the mystery of salvation as its object. The second installment treats Paul's mystical experience of love with reference to participating in trinitarian love, the love of hope, and the mysticism of the apostolate. The third installment concerns the mystical experience of existential transformation in Christ: union between Christ and believers, being crucified with Christ, being raised with Christ, human weakness and God's power, eternal life in Christ as God's gift, and being created in Christ.—D.J.H.

697r. E. P. SANDERS, *Paul, the Law, and the Jewish People* [*NTA* 28, p. 93].

T. R. SCHREINER, "Paul and Perfect Obedience to the Law: An Evaluation of the View of E. P. Sanders," *WestTheolJourn* 47 (2, '85) 245-278.—Sanders tries to prove that Paul thought it was possible to obey the Law perfectly and that, even if Paul said that no one kept the Law entirely, his thinking was so tortuous and contradictory that no coherent theology of the Law can be inferred. Analysis of the texts used by Sanders (Gal 3:10; Phil 3:6; Rom 3:23; 5:12; 7; Gal 5:3; Rom 1:18–2:29) shows that his position is incorrect. Paul consistently taught that justification cannot be obtained through the Law because no one can keep the Law perfectly.—D.J.H.

698. S. SCHULZ, "Der frühe und der späte Paulus. Überlegungen zur Entwicklung seiner Theologie und Ethik," *TheolZeit* 41 (3, '85) 228-236.

Although scholars have long recognized theological and ethical development in Paul's letters, they have not noticed sufficiently the sharp break between Paul's early phase, represented by 1 Thessalonians, and his late phase, represented by his other major letters (Galatians, 1–2 Corinthians, Philippians, Romans). The profound change from the early Paul to the late Paul began with his great struggles against both Jewish-Christian gnostics and Judaizing nomists.—D.J.H.

699. C. SENFT, "Paul et Jésus," *FoiVie* 84 (5, '85) 49-56.

The doctrine of expiatory sacrifice and pardon was neither the center of Paul's gospel nor his link with Jesus. In his understanding of God's Law and true obedience to it, Paul showed himself to be Jesus' most insightful disciple.—D.J.H.

700. E. STEGEMANN, "Aspekte gegenwärtiger Paulusforschung," *Der evangelische Erzieher* [Frankfurt/M.] 37 (5, '85) 491-502.

After discussing G. Bornkamm's *Paulus* (1969) and G. Eichholz's *Theologie des Paulus im Umriss* (1972), this survey of recent Pauline scholarship [see § 12-947] sketches Jewish reactions to Paul from H. Graetz to S. Ben-Chorin, and examines G. Theissen's *Psychologische Aspekte paulinischer Theologie* (1983). Then it considers the debates about Paul's understanding of justification and his attitude toward Judaism.—D.J.H.

701. W. STEGEMANN, "Zwei sozialgeschichtliche Anfragen an unser Paulusbild," *Der evangelische Erzieher* [Frankfurt/M.] 37 (5, '85) 480-490.

(1) On social-historical grounds and from the evidence in Paul's letters, one must conclude (contrary to Acts) that Paul did not possess Roman citizenship. (2) The settings for his missionary activities were workplaces and private houses, not the lecture halls of the philosophers; Paul did not preach the gospel of Jesus Christ publicly.—D.J.H.

702. H. VON LIPS, "Der Apostolat des Paulus—ein Charisma? Semantische Aspekte zu *charis-charisma* und anderen Wortpaaren im Sprachgebrauch des Paulus," *Biblica* 66 (3, '85) 305-343.

One of the arguments against Paul's understanding his apostolate as a charism is his use of *charis* or *charis dotheisa moi* rather than *charisma* to describe it. But even though *charisma* expressed the result-consequence-concretization of *charis,* there was no fundamental difference in meaning between the two words. Paul understood his apostolate as a charism like other charisms in the community.—D.J.H.

703. F. VOUGA, "Recherches récentes sur le paulinisme," *FoiVie* 84 (5, '85) 83-91.

Recent Pauline scholarship is discussed with reference to four major approaches: theological, rhetorical, sociological, and psychological.—D.J.H.

704. N. WALTER, "Paulus und die urchristliche Jesustradition," *NTStud* 31 (4, '85) 498-522.

Paul's letters show no knowledge of the narrative portions of the Jesus tradition. Nor did Paul quote or allude to any of Jesus' sayings when expounding the central themes of his gospel. Most of the recognizable material from the Jesus tradition in Paul's letters appears in the context of ethical paraenesis. Paul's Law-free gospel open to Gentiles may well have been influenced by the Jesus tradition that circulated among Hellenistic-Jewish Christians. —D.J.H.

705. A. J. M. WEDDERBURN, "Some Observations on Paul's Use of the Phrases 'in Christ' and 'with Christ,'" *JournStudNT* 25 ('85) 83-97.

The phrases "in Christ" and "in the Lord" were characteristic and versatile Pauline phrases, not mere formulas. In many cases (see Rom 8:2; 12:5; 1 Cor 1:2, 4, 5; 15:22; 2 Cor 5:19; Gal 2:4, 17; 3:28; Phil 3:14; 4:7, 13, 19) the Greek preposition *en* conveyed the instrumental, causal sense of the Hebrew preposition *b*. Galatians 3 suggests that Abraham and Christ were representative figures through whom God acted toward the human race: God acted toward us "in" those figures, and we are caught up "with" them in that divine initiative of grace.—D.J.H.

706. R. A. WILD, "Portraits of Paul Created by His Early Christian Admirers," *ChicStud* 24 (3, '85) 273-289.

In his life and letters, Paul was conscious of his public image because his life-style had to present an image of the true way of life. Three pseudepigraphical letters (Colossians, Ephesians, 2 Timothy) depicted Paul in jail as a "prisoner of Christ Jesus" and thus as a model for Christians. The hostility to women displayed by the Paul of the Pastorals was part of a struggle with a heretical form of Christianity much like that advocated in *Acts of Paul and Thecla.*—D.J.H.

Paul, §§ 30-509, 799.

Romans, 1–2 Corinthians

707. R. Jewett, "The Law and the Coexistence of Jews and Gentiles in Romans," *Interpretation* 39 (4, '85) 341-356.

After summarizing the recent discussion about the role of Pauline theology in the rise of anti-Semitism, the article surveys the debates about Paul's view of Israel's future in Romans and the sense in which Christ was the *telos* of the Law (its termination, goal, or both?) according to Rom 10:4. Rom 11:26 ("all Israel will be saved") implied not simply the acceptance of Jesus as Messiah, but concurrently a turning away from zealotism toward tolerant coexistence between Jews and Gentiles.—D.J.H.

708. H. Moxnes, "Paulus og den norske vaeremåten. 'Skam' og 'aere' i Romerbrevet" [Paul and Norwegian Culture. 'Shame' and 'Honor' in Romans], *NorskTeolTids* 86 (3, '85) 129-140.

The article gives a reading of Paul's letter to the Romans from the perspective of a shame/honor culture, thus breaking with the traditional presuppositions of Norwegian culture that emphasize guilt. In the Mediterranean world of the 1st century A.D., the issue of honor and shame was vitally important. In Romans, Paul partly shared the culturally determined values of his milieu (see chap. 13) and partly reinterpreted them so as to distance Christians from their surrounding culture. Paul's discussion of righteousness in Romans stands within a context of honor and shame. It was his most drastic reinterpretation of those values: Now honor was only to be found in Christ. Paul also broke the link between honor and status, urging Christians to honor one another regardless of status (see chaps. 12–14).—H.M.

709. P. Stuhlmacher, "Paul's Understanding of the Law in the Letter to the Romans," *SvenskExegÅrs* 50 ('85) 87-104.

In response to objections from Jewish Christians at Rome against his gospel, Paul wished to introduce a correct theological understanding of the Law and to make Christians into doers of the Law. Paul understood the Law as (1) the criterion for the divine judgment, and (2) a witness to the redemption and justification found in Christ. Although Paul honored the Scriptures and the Mosaic Law, he nevertheless evaluated them in light of the reality of Jesus Christ. He considered the Decalogue to be the heart of the Law.—D.J.H.

710. H. Riesenfeld, "Kristi andes helighet, Rom 1:4" [Christ's Spirit's Holiness, Rom 1:4], *SvenskExegÅrs* 50 ('85) 105-115.

Since the time of the Church Fathers, the words *kata pneuma hagiōsynēs* in Rom 1:4 have been interpreted as indicating the activity of the Holy Spirit leading Jesus to power and glory. Study of *kata* with the accusative shows that *kata pneuma* refers to the subject of the clause (or the logical subject in the immediate context), which in this case is Christ. The term *hagiōsynē* always has an anthropological (or christological) connotation; thus *kata pneuma hagiōsynēs* signifies the human spirit of Christ, distinguished by exceptional holiness and proved by obedience (see Phil 2:7-8). A genitive of quality, especially in Semitisms, is often best rendered with an inversion. For example, the 1981 Swedish translation of Rom 1:4 reads "on account of the holiness of his spirit," which also accords well with other contexts in which holiness is a presupposition for life after death.—B.A.P.

711. H. Räisänen, "Zum Verständnis von Röm 3,1-8," *StudNTUmwelt* 10 ('85) 93-108.

Rom 3:1-8 has many connections with chapters 9–11 and anticipates the salvation-historical problematic treated in them. The real problem behind Rom 3:1-8 lay in Paul's break with Israel's covenant. Jews rejected Christ because they wanted to remain steadfast in the covenant, not because they were covenant breakers. If no one can be saved without coming to faith in Jesus, then logically the covenant as means of salvation is no longer in force. Paul's salvation-historical dilemma (salvation is by faith; God's promise to Israel is irrevocable) was insoluble.—D.J.H.

712. I. J. Canales, "Paul's Accusers in Romans 3:8 and 6:1," *EvangQuart* 57 (3, '85) 237-245.

In defending his doctrine of grace in Romans, Paul was contradicting a Judaizing accusation (3:8) and a Gentile-antinomian misinterpretation (6:1), respectively. He was accused of saying that evil should be done that good may come (3:8) or that grace may abound (6:1). The OT terminology and argumentation in Rom 3:8-31, and the virtual absence of OT terms and symbols in 6:1-11, demonstrate that Paul probably chose to answer two distinct groups on their separate terms.—D.J.H.

713. T. C. de Kruijf, "Is anybody any better off? (Rom 3,9a)," *Bijdragen* 46 (3, '85) 234-244.

There are three arguments against the general opinion that Rom 3:9a should be read as meaning "Are we [Jews] any better off?": (1) The normal sense of the verb *proechometha* is the middle sense ("we hold before ourselves"). (2) Within the immediate context, the logical subject of the verb can only be Paul himself. (3) Since there is no real parallel between Rom 3:1 and 3:9, there is no reason to suppose that Paul was speaking of the advantage of Jews. The Roman Christians most probably heard Paul say the following in Rom 3:9a: "What then? Are we [=am I] hiding [behind some sophisticated argument]? No, not at all."—D.J.H.

714. G. Helewa, "'Fedele à Dio.' Una lettura di Rom 5,1-11," *Teresianum* 36 (1, '85) 25-57.

After comments on the NT understanding of God as faithful (*pistos*), this reading of Rom 5:1-11 [see § 28-1039] considers the relation between Christian hope and God's love. Then it discusses God's faithful love poured into our hearts (vv. 1-5), and the initiative of grace and God's faithful love (vv. 6-11).—D.J.H.

715. [Rom 5:8-10] O. Hofius, "Hilasmos kai Katallagē. Ho staurikos thanatos tou Christou kata ton Apostolo Paulo (*Hilasmos* and *Katallagē*. Christ's Death on the Cross according to St. Paul)," *DeltBibMel* 14 ('85) 24-42.

The interpretation of the notions of expiation and reconciliation in Rom 5:8-10 as appeasement of an angry God of justice who reconciles himself to sinful humanity on account of a substitutionary, bloody sacrifice is a fundamental misunderstanding of Paul. Such an interpretation brings one close to the axiom behind pagan sacrifices: "I (human being) give so that you (God) will give." But the term "righteousness" (*dikaiosynē*) for Paul had a soteriological rather than a retributive or punitive meaning; righteousness is the saving grace and mercy of God, which are inseparable. Paul's view was closer to the OT concept of expiation, based on the axiom "I (human being) give because you (God) have already given." For Paul, expiation and reconciliation were inseparable aspects of God's forgiving and renewing work in the event of the cross, through which not God's stance toward sinful humanity but sinful humanity's stance toward God changed on the basis of the key notion of identity with Christ.—Th.S.

Rom 6:1, § 30-712.

716. J. Stępień, "Przybrane synostwo Boże w Rz 7–8. Z duchowości św. Pawła (La filiation adoptive dans Rm 7–8. Etude sur la spiritualité de saint Paul)," *CollTheol* 55 (2, '85) 19-27.

Our adoptive filiation (see Romans 7–8) is both a gift and a challenge. The challenge lies in the reality of the daily battle between flesh and spirit that each Christian must wage until achieving risen life. Meanwhile even as we await the glorious revelation of the children of God, each of us can grow deeper in this reality by embracing our participation in the suffering of Christ.—J.P.

717. O. Christoffersson, "På jakt efter den rätta bakgrunden till Rom 8:18ff" [Stalking the Real Background to Rom 8:18ff], *SvenskExegÅrs* 50 ('85) 135-143.

Rom 8:18-27 contains a number of difficult words and phrases whose background scholars have been hard put to explain. Most exegetes (rightly) assume a Jewish apocalyptic background, and Adam's fall (see Genesis 3) is usually brought into the picture. A more likely background to Paul's text is the Noah tradition (see Genesis 6–9), particularly as it is presented in *1 Enoch* 6–12. To be sure, not all the motifs in Paul's text can be explained from the Noah tradition, especially the idea of our adoption. The term *huiothesia* is found in Rom 9:4 as well as 8:15, indicating that our text echoes the question of the relationship between Jews and Gentiles in God's plan—a preoccupation of the letter as a whole, as K. Stendahl has argued.—B.A.P.

718. P.-G. Klumbies, "Israels Vorzüge und das Evangelium von der Gottesgerechtigkeit in Römer 9–11," *WortDienst* 18 ('85) 135-157.

Romans 9–11 was Paul's reflection on justification by faith with reference to God's special gifts to Israel. In Rom 9:1-13; 9:30–10:13; and 11:25-32, he emphasized the equal standing of Jews and Gentiles before God. Although Israel's prerogatives were not revoked, they did not lead to salvation. According to Paul, the true Israel exists only under the gospel.—D.J.H.

719. [Rom 9–11] J. Radermakers and J.-P. Sonnet, "Israël et l'Eglise," *NouvRevThéol* 107 (5, '85) 675-697.

Radermakers (pp. 676-689) reflects on Paul's presentation of the mystery of Israel in Romans 9–11, showing that Paul rejected the idea of the church as substituting for the synagogue, spoke of unbelieving Israel's "acceptance" (see Rom 11:15) of the gospel and its integration, and viewed the salvation of all Israel (see 11:26) from the perspective of faith and hope in the infinite mercy of God. Then Sonnet (pp. 689-696) offers theological observations on the relationship between Israel and the church.—D.J.H.

720. F. REFOULÉ, "Note sur Romains IX, 30-33," *RevBib* 92 (2, '85) 161-186.

In two parallel passages (Rom 9:30-33; 10:1-6), Paul presented Christ as the end of the Law insofar as it could be considered a means of salvation. The innovation of Christian faith was to extend to Gentiles the goods of salvation previously restricted to Israel. Israel's mistake was to go on looking for justification through the Law after Christ had come. This interpretation gives coherence to Rom 9:30-33; 10; and 11 as a whole.—D.J.H.

721. M. BARTH, "Theologie—ein Gebet (Röm 11,33-36)," *TheolZeit* 41 (3, '85) 330-348.

After raising theological questions related to Rom 11:33-36, the article considers its style and structure, problems of vocabulary and translation, and history-of-religions background (Greek, Jewish, Christian). Four observations on the nature of theology in the light of Rom 11:33-36 are then offered. [This text of Barth's farewell lecture at the University of Basel is followed by a bibliography of his works (pp. 349-358). The entire issue is a *Festschrift* in Barth's honor.]—D.J.H.

722. V. FÀBREGA, "War Junia(s), der hervorragende Apostel (Rom. 16,7), eine Frau?" *JahrbAntChrist* 27-28 ('84-'85) 47-64.

Junia (see Rom 16:7) was a Latin female name in the Hellenistic world of the Roman empire, though Junias could conceivably have been a shortened form of the masculine name Junianus. It is not certain that Junia(s) was Jewish or had been imprisoned for the gospel. The most obvious interpretation of *episēmoi en tois apostolois* is that Andronicus and Junia(s) were distinguished apostles. The second and third parts of the article investigate how these exegetical problems pertaining to Junia(s) were treated in the Greek and Latin patristic traditions.—D.J.H.

723. [1–2 Cor] R. G. HAMERTON-KELLY, "A Girardian Interpretation of Paul: Rivalry, Mimesis and Victimage in the Corinthian Correspondence," *Semeia* 33 ('85) 65-81.

The illuminative power of R. Girard's hermeneutical theory is confirmed by examination of 1–2 Corinthians. The cause of the factionalism at Corinth was mimetic rivalry. Paul countered it with the exhortation to imitate Christ the victim rather than each other. He presented himself as such an imitator of Christ, especially in his sufferings and trials; and he presented the church as the body of Christ the victim.—D.J.H.

1–2 Corinthians, § 30-915.

724. [1 Cor] A. P. SPILLY, "The Church in Corinth," *ChicStud* 24 (3, '85) 307-321.

The diverse social stratification of the Corinthian church helps to explain that community's problems concerning the eucharistic assembly and eating meat offered to idols. Although Paul sided with the poor on both issues, his replies involved compromises. Rather than seeking to change the community's social stratification, Paul emphasized interdependence and the contribution of each person to the community. He found the deepest solution to the problems posed by diversity at Corinth in Christ crucified.—D.J.H.

725. M. GUERRA, "Los 'epikaloúmenoi' de 1 Cor 1,2, directores y sacerdotes de la comunidad cristiana en Corinto," *ScriptTheol* 17 (1, '85) 11-72.

Those who "call upon (*epikaloumenoi*) the name of our Lord Jesus Christ" in 1 Cor 1:2 were the directors, or members of the directing college, of the Christian community at

Corinth (see Phil 1:1). They carried out a cultic-sacerdotal ministry there. The term *topos* in 1 Cor 1:2 signified "ministerial position." Thus 1 Corinthians was addressed to simple Christians at Corinth and their directors.—D.J.H.

726. B. Frid, "The Enigmatic *alla* in 1 Corinthians 2.9," *NTStud* 31 (4, '85) 603-611.

Beginning with the strong adversative connecting particle *alla* to express the truth as opposed to what had been set forth in the preceding verse, Paul in 1 Cor 2:9 inserted a quotation in the form of a series of relative clauses and never actually completed the sentence with the verb "we know." Instead, he leapt to the statement in v. 10a, using *gar,* not *de,* as the connecting particle.—D.J.H.

727. H. Blanke, "'Dies tut zu meinem Gedächtnis' (1. Kor. 11,23-29). Ein Versuch, das Abendmahl mit Zwingli und Paulus zu verstehen," *Kirchenblatt für die reformierte Schweiz* [Basel] 141 (18, '85) 295.

Zwingli's understanding of Christ's eucharistic presence in the community and his idea of the Eucharist as the memorial of Christ were based squarely on Paul's teaching in 1 Cor 11:23-29 and other texts (see Rom 12:4-5; 1 Cor 10:14-22; Rom 6:1-11).—D.J.H.

728. C. Ukachukwu Manus, "The Subordination of the Women in the Church. 1 Cor 14:33b-36 Reconsidered," *RevAfricThéol* 8 (16, '84) 183-195.

The particle *hē* at the beginning of 1 Cor 14:36 presupposed that the subsequent rhetorical questions would negate the statements in vv. 34-35. The silencing of the women and the order for them to subordinate themselves to their husbands (vv. 34-35) reflected the sexist opinions of male Christians at Corinth. Paul emphatically challenged those opinions in v. 36.—D.J.H.

729. [1 Cor 15:4] T. Dola, "Próby egzegetycznej interpretacji formuły 'trzeciego dnia zmartwychwstał' (Versuche einer exegetischen Deutung der Formel 'er ist am dritten Tage auferstanden')," *StudTheolVars* 22 (1, '84) 5-33.

Some scholars believe that the postresurrection phrase "on the third day" (see 1 Cor 15:4) derived in some way from the death and resurrection of Jesus. Others argue that it derived from an OT text (perhaps Hos 6:2), since it is followed by "according to the Scriptures." The source for the extended phrase, and thus its meaning, are still not determined with certitude. —J.P.

730. [1 Cor 15:44] M. Pamment, "Raised a Spiritual Body: bodily resurrection according to Paul," *NewBlackfr* 66 (783, '85) 372-388.

The phrase *sōma pneumatikon* (see 1 Cor 15:44, 46) refers to the body enlivened by God's spirit, dedicated no longer to self-indulgence but to God. Paul contrasted *sōma psychikon* and *sōma pneumatikon* because the body can be mortal and can be redeemed. He may have assumed a "physicalist" view of personal continuity, i.e. that the original atoms of the natural body link pre- and postmortem existence.—D.J.H.

731. J. Murphy-O'Connor, "Paul and Macedonia: The Connection between 2 Corinthians 2.13 and 2.14," *JournStudNT* 25 ('85) 99-103.

The resonances of the term "Macedonia" in 2 Cor 2:13 switched Paul's thoughts into the channel evidenced in 2:14-17. For Paul, a most important connotation of "Macedonia" was apostolic activity in spreading the gospel (see 1 Thes 1:6-8; Phil 2:14-16). Thus the connection between 2 Cor 2:13 and 2:14 becomes self-evident.—D.J.H.

732. R. Brändle, "Geld und Gnade (zu II Kor 8,9)," *TheolZeit* 41 (3, '85) 264-271.

Behind the Hellenistic-Jewish christological formula in 2 Cor 8:9b (see Phil 2:6-11) stood the mythical idea of the redeemer's descent from the divine kingdom to the poverty of human existence. Joining this formula to his central theological concept of *charis,* Paul used it in his struggle with the "superapostles" and in the context of his collection for the mother community in Jerusalem.—D.J.H.

733. A. Stöger, "Amt und Amtsführung nach 2 Kor 10,1–13,10," *BibLiturg* 58 (3, '85) 145-152.

In 2 Cor 10:1–13:10, Paul asserted that he had been empowered, maintained that he exercised his authority (*exousia*) legitimately, showed how he used his office to build up the community, and described how he carried out his office.—D.J.H.

2 Cor 12:2-4, § 30-929.

734. J. Lambrecht, "Philological and Exegetical Notes on 2 Cor 13,4," *Bijdragen* 46 (3, '85) 261-269.

Notwithstanding the formal parallelism between 2 Cor 13:4ab and 4cd, Paul was not making two separate statements or even comparing himself with Christ. In v. 4a *kai* meaning "indeed" applies to the whole sentence, whereas in v. 4c *kai* emphasizes only *hēmeis* ("we too"). Within 2 Cor 13:1-4 there is a chiastic movement from Paul (vv. 1-2) to Christ (v. 3), and from Christ (v. 4ab) back to Paul (v. 4cd). 2 Cor 13:4 clarifies Paul's firm intention to be strong on his third visit to Corinth (see v. 2) as anticipative resurrection power.—D.J.H.

Galatians–Philemon

735. R. B. Hays, "Recent Books on Galatians," *Quarterly Review* [Nashville, TN] 5 (3, '85) 95-102.

H. D. Betz's *Galatians* (1979) is a massive work of erudition—thorough, vigorous, and idiosyncratic; his interpretation stands in the mainstream of Lutheran piety as mediated through R. Bultmann. F. F. Bruce's *Epistle to the Galatians* (1982) offers a thorough and balanced commentary from an evangelical perspective, though it does not break new ground or frame questions in a new light. Also noteworthy are two expository commentaries (by F. Stagg and C. Cousar) and four specialized studies (by G. Howard, D. Lull, B. H. Brinsmead, and Hays).—D.J.H.

736. J. L. Martyn, "A Law-Observant Mission to Gentiles: The Background of Galatians," *ScotJournTheol* 38 (3, '85) 307-324.

The "teachers" against whom Paul argued in his letter to the Galatians were circumcised Jews who preached circumcision to Gentiles as the act appropriate to the universal good news of God's Law, the observance of which would bring God's Holy Spirit to the Gentiles. They viewed God's Christ in the light of God's Law, and thus as secondary to the Law. In carrying out his exegesis in Gal 3:6-29, Paul reformulated one of the teachers' key scriptural retellings by quoting some of their key OT texts and employing some of their favorite expressions. — D.J.H.

737. L. Panier, "Pour une approche sémiotique de l'épître aux Galates," *FoiVie* 84 (5, '85) 19-32.

After considering the global organization of the discourse at Antioch in Paul's letter to the Galatians, the article divides Gal 2:14b-21 into three sequences: Cephas' contradictions (v. 14b), Law or faith / Law and faith (vv. 15-17), and from the Law to life (vv. 18-21). Then it develops a thematic model for the epistle and discusses four figures: the Law on a directed course, separation and gift, the Law or faith, and the Law in the body or the status of the subject. — D.J.H.

738. B. Standaert, "La rhétorique antique et l'épître aux Galates," *FoiVie* 84 (5, '85) 33-40.

The rhetorical aspects of Paul's letter to the Galatians are examined with reference to its composition (organization of the whole, other conventional subdivisions), deliberative genre (the speaker's authority, the addressees, the object of the discourse), and status. — D.J.H.

739. C. Dieterlé, "Être juste ou vivre (Galates 1,11–2,21)," *FoiVie* 84 (5, '85) 5-18.

Bracketed by two apostrophes to the Galatians (1:6-10; 3:1-5), Gal 1:11–2:21 first reflects on Jerusalem and Antioch: the new history and geography determined by the gospel received through revelation (1:11-23), Jerusalem as place of communion or of censure (2:1-10), and Antioch as place of freedom or of servitude (2:11-15). Then it treats the Law or faith — being righteous or living (2:15-21). A chart contrasting the gospel and what opposes the gospel according to Gal 1:11–2:21 concludes the article. — D.J.H.

740. J. F. M. Smit, "'Hoe kun je de Heidenen verplichten als Joden te leven?' Paulus en de Torah in Galaten 2,11-21 ('How can you force Gentiles to live as Jews?' Paul and the Torah in Galatians 2,11-21)," *Bijdragen* 46 (2, '85) 118-140.

(1) Since the Greek preposition *dia* after a personal pronoun can denote the situation in which one finds oneself, Gal 2:19 should be translated, "I as a Law-respecting Jew died to the Law." (2) Gal 2:11-21 should be taken as a coherent whole within the autobiographical narrative in Gal 1:13–2:21. (3) Paul presented the Cephas incident in Antioch as a test case: Jewish Christians had died to the Law through their faith in Christ, so they could not force Gentiles to live by the Law. Paul was primarily concerned with the unity of the church. — D.J.H.

741. H. Räisänen, "Galatians 2.16 and Paul's Break with Judaism," *NTStud* 31 (4, '85) 543-553.

J. D. G. Dunn's interpretation of Gal 2:16 [see § 28-188] assumes that Paul attacked not the Law as such or as a whole, but only the Law as viewed from a certain perspective, an attitude toward the Law, or some (mis)understanding of it. However, Paul's critique of the Law was much more radical than Dunn allows, and we should not shrink from speaking of

Paul's break with Judaism. The requirement that Jews and Gentiles enter the new covenant to be saved necessarily implied that the old covenant no longer worked.—D.J.H.

742. J. D. G. Dunn, "Works of the Law and the Curse of the Law (Galatians 3.10-14)," *NTStud* 31 (4, '85) 523-542.

The Law served to identify the Jewish people as chosen by the one God and to mark them off from all other nations. Recognition of the social function of the Law as an identity- and boundary-marker, and of the "works of the Law" (i.e. circumcision and food laws) as a summary of the Law's function from a Jewish perspective, goes a long way toward resolving the contradictions and tensions in Paul's treatment of the Law that have loomed so large for E. P. Sanders and H. Räisänen. This thesis allows us to grasp the point and the connection of thought in Gal 3:10-14 better than other current alternatives, and shows that the tensions perceived by Räisänen in the passage result from the blinkeredness of his perspective rather than from Paul's own thought.—D.J.H.

743. M. A. Getty, "Philippians: A Meditation on Community," *BibToday* 23 (6, '85) 372-376.

In his letter to the Philippians, Paul committed personal suffering, conversion, and growth to the miracle of salvation in Christ that is called the church. He emphasized the ideas of fellowship in suffering, and partnership in the gospel and in grace.—D.J.H.

744. [Phil] C. J. Peifer, "Three Letters in One," *BibToday* 23 (6, '85) 363-368.

Philippians is a collection of three letters that Paul wrote to the Christian community at Philippi at different times. Phil 4:10-20 was a thank-you note for the gifts Paul had received from Philippi. Phil 1:1–3:1 and 4:2-9, 21-23 was written from prison to encourage the Philippians in the practice of their faith and to express Paul's deep affection for them. Phil 3:2–4:1 was a polemical denunciation of Jewish Christians who were promoting Mosaic observances. —D.J.H.

745. [Phil 2:6-11] S. B. Marrow, "Obedience and Lordship," *BibToday* 23 (6, '85) 377-382.

If we look at Phil 2:6-11 as consisting of two parts, and recognize its Christology as referring to the earthly existence of Jesus and his exaltation, then the intention of the author becomes clear: The confession of Christ's lordship is validated only by a lived obedience to the way of the cross.—D.J.H.

746. E. Schweizer, "Die Christologie von Phil 2,6-11 und Q," *TheolZeit* 41 (3, '85) 258-263.

Although the Philippians hymn (Phil 2:6-11) and Q originated in different milieus, they display similar structures of christological thought. This similarity becomes even more plausible when one recognizes that Q presupposed a contrast between the abasement of Jesus (in whom the preexistent Wisdom of God spoke and worked) in his death as a prophet, and the expectation of the eschatological triumph of the one already exalted to God who will appear as the Son of Man acting as judge.—D.J.H.

Colossians, § 30-757.

747. S. M. Baugh, "The Poetic Form of Col 1:15-20," *WestTheolJourn* 47 (2, '85) 227-244.

The unaltered Greek text of Col 1:15-20 is a good example of Semitic chiasmus in its basic structure and in its details: A—vv. 15-16, B—v. 17a, C—v. 17b, B′—v. 18a, A′—vv. 18b-20. The center of the poem is the confession that all things continue to exist in Christ.—D.J.H.

748. L. Hartman, "Universal Reconciliation (Col 1,20)," *StudNTUmwelt* 10 ('85) 109-121.

The phrase *eis auton* ("to/unto him") in Col 1:20 most likely referred to the Son. Philonic ideas about the cosmos, the Logos/Wisdom, and God as peacemaker formed the background of the NT text. The revelation of God's Logos indicated a pattern of love that already prevails where God's reign holds sway among human beings and elsewhere in creation. The hope is that this pattern will somehow prevail throughout the universe.—D.J.H.

749. R. Yates, "'The Worship of Angels' (Col 2:18)," *ExpTimes* 97 (1, '85) 12-15.

It is possible to find the background of the Colossian "heresy," and of the terms in Col 2:18, in the wholly Jewish milieu of apocalyptic mysticism. Rather than attacking the view of false teachers in Col 2:18, Paul was simply correcting the enthusiasm of those blessed with visions of angels. The verse should be translated as follows: "Let no one declare you disqualified, delighting in rigors of devotion and angelic worship which he has seen on entering (the heavenly realms), being vainly conceited by his sensual outlook."—D.J.H.

1 Thes 1:1-10, § 30-693.

750. H. Giesen, "Naherwartung des Paulus im 1 Thess 4,13-18?" *StudNTUmwelt* 10 ('85) 123-150.

Contrary to common exegetical opinion, 1 Thes 4:13-18 (see 1 Cor 15:51-54) did not teach an intense imminent expectation of the eschaton. Rather, (along with 1 Thes 5:1-11) it demanded of Christians a continual preparedness that would prevent them from being surprised by the Lord's coming. Paul did not contend that he and part of the Christian community would certainly be alive at the parousia, nor did he rule out that possibility. He never raised the issue of the precise time of the parousia.—D.J.H.

751. T. L. Howard, "The Meaning of 'Sleep' in 1 Thessalonians 5:10—A Reappraisal," *GraceTheolJourn* 6 (2, '85) 337-348.

The suggestion that *katheudōmen* in 1 Thes 5:10 referred to spiritual insensibility rather than physical death [see § 24-918] is not convincing. The lexical, contextual, and literary evidence argues strongly for taking this Greek verb as a metaphor for death.—D.J.H.

752. [2 Thes 2:1-12] F. Spadafora, "L'ostacolo e l'avversario," *Divinitas* 29 (3, '85) 261-274.

In 2 Thes 2:1-12, Paul communicated to the faithful Thessalonians who faced violent persecution by Jews (see 1 Thes 2:14-16) the prophecy of Jesus about the end of Jerusalem (see Mt 24). This prophetic approach to the text is preferable to the eschatological interpretation, which contends that Paul was writing about the end of the world.—D.J.H.

753. M. A. G. HAYKIN, "The Fading Vision? The Spirit and Freedom in the Pastoral Epistles," *EvangQuart* 57 (4, '85) 291-305.

To demonstrate that a vibrant pneumatology exists in the Pastorals, the article considers their treatment of the Spirit of prophecy (see 1 Tim 1:18; 4:1; 4:14), the Spirit's role with regard to ministry (see 1 Tim 4:14; 2 Tim 1:6), and the Spirit's work in salvation (see Tit 3:4-7). The Spirit was viewed as lord over the church, providing freedom from sin and empowerment for ministry, and ensuring that the truth is expounded from generation to generation. There is nothing concerning the Spirit in the Pastorals that Paul could not have written.—D.J.H.

754. A. MODA, "Le lettere pastorali e la biografia di Paolo. Saggio bibliografico," *BibOr* 27 (3, '85) 149-161.

After reviewing the general problem about the nature of the Pastorals, the article examines the implications of various defenses of their total or partial Pauline authorship for Paul's biography. Then it reflects on the historical ramifications of theories that understand the Pastorals as pseudepigraphic.—D.J.H.

755. R. J. RAJA, "The Church in Transition—Ecclesiology of the Pastoral Letters," *Jeevadhara* 15 (86, '85) 105-122.

The Pastorals portray different church officers (deaconesses, widows, elders, bishops, deacons, bishop/elders) without any attempt at harmonization and synthesis. The church appears as the family or household (*oikos*) of God, which is regulated by the Christ event. —D.J.H.

756. J. SCHLOSSER, "La didascalie et ses agents dans les épîtres pastorales," *RevSciRel* 59 (2, '85) 81-94.

After a brief introduction to the Pastoral epistles and a survey of their uses of *didaskō* and related words, the article considers the evidence in them about persons who teach: Paul, Timothy and Titus, and the presbyter-bishops. Then it discusses three aspects of Christian teaching: content, sources (apostolic tradition, Scripture, sayings of Jesus), and purposes. —D.J.H.

757. L. COPE, "On Rethinking the Philemon-Colossians Connection," *BibRes* 30 ('85) 45-50.

The grammar and inherent logic of Paul's letter to Philemon, as well as the external evidence, indicate that Onesimus' master was Archippus rather than Philemon. By having the request for Onesimus come with the general letter to the Colossians, by having Colossians also read in Laodicea, and by having the church leader present when the request was made to Archippus, Paul gathered all the influence that he could bring to bear on the slave-owner.—D.J.H.

Hebrews

758. R. H. CULPEPPER, "The High Priesthood and Sacrifice of Christ in the Epistle to the Hebrews," *TheolEduc* 32 ('85) 46-62.

According to Hebrews, Christ the eternal high priest once for all made the perfect sacrifice for sin. Thereafter he was exalted to God's right hand to present his offering in a heavenly temple and continue a ministry of intercession on our behalf. Through his high-priestly work, Christ secured eternal redemption, established a new and eternal covenant, and opened a new way of access to God for all who follow him.—D.J.H.

759. J. Dukes, "The Humanity of Jesus in Hebrews," *TheolEduc* 32 ('85) 38-45.

While the author of Hebrews made a strong case for Jesus' superiority as the divine Son of God, he also emphasized the fact that Jesus was human and had accomplished salvation for humanity from his position as a human (see Heb 1:1-4; 2:9-18; 4:15; 5:7-10; 10:5-20). —D.J.H.

760. R. E. Glaze, "Introduction to Hebrews," *TheolEduc* 32 ('85) 20-37.

Hebrews was written to a congregation of Jewish Christians at Rome in the late 60s, who were tempted to seek security from imperial persecution in Judaism because of its status as a legal religion. The basic theme of Hebrews is the superiority of Jesus, in whom God supremely reveals himself and calls the redeemed to enter fully into the destiny of their calling.—D.J.H.

761. J. Harvill, "Focus on Jesus: The Letter to the Hebrews," *Spirituality Today* [Chicago] 37 (4, '85) 336-347.

The major titles applied to Jesus in Hebrews are High Priest, Son, Messiah-Christ, (the) Jesus (of history), and Lord. Other titles relate to Jesus' person and status or define his work and function.—D.J.H.

762. S. N. Olson, "Wandering but Not Lost," *WordWorld* 5 (4, '85) 426-433.

Hebrews is dominated by two great themes: the wandering people of God, and Christ the enthroned Son and great high priest. Its author reached in two directions for images and ideas: OT ritual and law, and speculative philosophy. Exegetical-homiletical commentaries on Heb 4:9-16; 5:1-10; 7:23-28; and 9:24-28 conclude the article.—D.J.H.

763. D. W. Perkins, "A Call to Pilgrimage: The Challenge of Hebrews," *TheolEduc* 32 ('85) 69-81.

The primary purpose of Hebrews was to issue a call to pilgrimage, a call for the church to be a people on the move. The pilgrimage theme is discussed with reference to the unique form and structure of Hebrews, the primacy of exhortation in Hebrews, and the message of the exhortations. The elements of the pilgrimage were separation, a heavenly destiny, a resolve to reach that destiny, dissatisfaction with past experience, and hardship.—D.J.H.

764. D. M. Roark, "The New Covenant," *TheolEduc* 32 ('85) 63-68.

After considering the place of Abraham and Melchizedek in the old covenant, the article surveys the references to the new covenant in Hebrews 7–13, and explores some theological issues related to the new covenant.—D.J.H.

765. [Heb 6:4-6] W. S. Sailer, "Hebrews Six: An Irony or a Continuing Embarrassment?" *EvangJourn* 3 (2, '85) 79-88.

The evidence for interpreting Heb 6:4-6 and 10:29 as examples of verbal irony is far too weak to overturn the entire history of exegesis regarding these passages. Thus Heb 6:4-6 and 10:29 remain an embarrassment to the dogma of the preservation of the saints.—D.J.H.

Heb 10:29, § 30-765.

Catholic Epistles

766. M. J. Evans, "The Law in James," *VoxEvang* 13 ('83) 29-40.

The "law" in the letter of James (see 1:25; 2:8-13; 4:11-12) was basically the delineation of behavior expected or required from Christians. The law did not bring salvation, nor was obedience to the law a condition of salvation. Rather, it was an accompaniment of and response to salvation. James was neither a legalist nor an antinomian.—D.J.H.

767. E. Valgiglio, "Postille alla Lettera di Giacomo," *Orpheus* [Catania] 6 (1, '85) 109-117.

The meaning and translation of the following words and phrases in the letter of James are discussed: *haplōs* (1:5), *eita hē epithymia . . . apokyei thanaton* (1:15), *metagomen* (3:3), and *epeita kai* (4:14).—D.J.H.

768. M. O'R. Boyle, "The Stoic Paradox of James 2.10," *NTStud* 31 (4, '85) 611-617.

In their dismissal of a Stoic source for Jas 2:10, exegetes have overlooked Seneca's use of the Stoic paradox "He who has one vice has all" (see *De beneficiis* 4.27.1; 5.15.1). A Jewish derivation of Jas 2:10 does not nullify its expression of this Stoic paradox.—D.J.H.

769. M. Rese, "Das Gebot der Bruderliebe in den Johannesbriefen," *TheolZeit* 41 (1, '85) 44-58.

In the Johannine letters, the injunction to brotherly love concerned interactions with fellow believers only (so E. Käsemann) and not universal relations with all fellow humans or "neighbors" (so R. Bultmann). In 1 Jn 2:7-11, brotherly love was encouraged in order to overcome internal group dissension. 1 Jn 3:10-18, 23 distinguished the children of God (the author and his group) from the children of the devil (nonloving fellow believers and the world) as life from death; here brotherly love became a sign of life and an offer of material support to needy fellow believers. In 1 Jn 4:7-21, the scope of Jn 3:16 ("God so loved the world") was reduced to God's love for "us" (the author's circle). 2 John demanded severance of contact with and hospitality (i.e. no gesture of love) toward those with a different teaching about Christ. 3 John, in turn, described an occasion at which the program advocated in 2 John was actualized. In the Johannine community this restricted concept of love was generated within a narrow inner circle, which drew a dualistic contrast between believers and world. As a result its mission to the world was undermined, and its theology, lacking an appreciation of God as creator, was transformed into the esoterica of a private, marginalized conventicle.—J.H.E.

1–3 John, §§ 30-637–638, 776.

1 John, § 30-644.

770. [1 Jn 5:21] E. Stegemann, "'Kindlein, hütet euch vor den Götterbildern!' Erwägungen zum Schluss des 1. Johannesbriefes," *TheolZeit* 41 (3, '85) 284-294.

The concluding warning in 1 Jn 5:21 ("little children, keep yourselves from idols") presupposed the problem of apostasy from the Christian faith, not heresy within the church. Its context was the public test of Christian faith before Roman imperial officials. This warning was an appropriate conclusion not only to 1 Jn 5:13-20, but also to the epistle as a whole.—D.J.H.

771. J. N. Suggit, "I John 5:21: *Teknia, phylaxate heauta apo tōn eidōlōn,*" *JournTheol Stud* 36 (2, '85) 386-390.

1 John ended with the warning "Keep yourselves away from ghosts," i.e. from the imaginations of docetics and those who denied the reality of the human life and risen body of Jesus Christ. The definite article *tōn* helped to identify the meaning of *eidōlōn,* which might otherwise have been taken to refer to graven images and the like. This interpretation of 1 Jn 5:21 is consistent with the rest of the letter (see 5:19-20; 1:1-4) and with the meanings of *teknia* and *phylaxate.*—D.J.H.

772. D. E. Hiebert, "Selected Studies from Jude. Part 3: An Exposition of Jude 17-23," *BiblSac* 142 (568, '85) 355-366. [See § 30-295.]

Jude called on his beloved readers to have an awareness of apostasy as foretold by the apostles (vv. 17-19), to foster their own spiritual maturity for security amid apostasy (vv. 20-21), and to act savingly toward those who had been contaminated by the apostates (vv. 22-23).—D.J.H.

Revelation

773r. E. Corsini, *L'Apocalypse maintenant* [*NTA* 29, p. 213].

J.-P. Michaud, "Sur l'*Apocalypse de Jean,* un ouvrage important," *SciEsp* 37 (2, '85) 231-246.—Corsini has given a coherent and unified reading of Revelation, solved some problems, and produced occasional exegetical surprises. He has interpreted Revelation essentially as a Christology concerned with the past and present rather than with the future. Though his thesis presents certain difficulties, they are probably not insurmountable. R. Arrighi's French translation of the Italian original is excellent.—D.J.H.

774. J. A. Grassi, "The Liturgy of Revelation," *BibToday* 24 (1, '86) 30-37.

After describing the socioreligious and liturgical settings of Revelation, the article discusses six characteristics of the word of God as it appears in Revelation: God's word is apocalyptic, is always accompanied by silence and prayer, unites the speaker and the spoken, constantly emphasizes God's presence and energy in the universe, is endowed with discernment, and has the essential quality of utmost urgency.—D.J.H.

775. B. Olsson, "Allenast med beläten och figurer. Om Luthers försök att förstå Johannes uppenbarelse" [Only with Images and Metaphors. On Luther's Attempt to Understand the Revelation of John], *SvenskExegÅrs* 50 ('85) 60-86.

Luther's two prefaces to the book of Revelation (in the German Bibles of 1522 and 1530, respectively) reveal a great deal about the reformer's interpretative method. In 1522 he said frankly that he saw nothing apostolic or prophetic in Revelation, nothing of the Spirit, because the book did not proclaim Christ. But by 1530 he had changed his mind, and set forth an attempt to interpret Revelation as a prophecy of the struggles of the true church leading up to the "last times" of his own day. Against the background of the Turkish siege of Vienna and turmoil in both church and society, Luther presented Revelation as a book of consolation to the faithful, a comforting word to the contemporary reader, consciously relating it to the struggles of his own life and the situation of his own time. Luther saw Revelation as a prophecy about the essence and conditions of the church in all times, with the twofold purpose of promise and warning. He also discovered two ideas of importance to his work as a reformer: "Christ alone," and "Antichrist in the midst of the church."—B.A.P.

776. V. S. Poythress, "Johannine Authorship and the Use of Intersentence Conjunctions in the Book of Revelation," *WestTheolJourn* 47 (2, '85) 329-336.

Analysis of the intersentence conjunctions in Revelation 1–3 tends to confirm unity of authorship with the Fourth Gospel and the Johannine epistles [see §§ 29-583–584]. The intersentence conjunctions in the visionary narrative (Rev 4:1–22:17; 1:9-17a) follow a consistent pattern in which *kai* dominates.—D.J.H.

777. J. L. Boyer, "Are the Seven Letters of Revelation 2–3 Prophetic?" *GraceTheolJourn* 6 (2, '85) 267-273.

Without denying the historical and typical interpretations of Revelation 2–3, it is possible to understand the seven churches prophetically as representing all the periods in the progressive historical development of the church.—D.J.H.

778. L. W. Hurtado, "Revelation 4–5 in the Light of Jewish Apocalyptic Analogies," *JournStudNT* 25 ('85) 105-124.

C. C. Rowland's assertions that the vision in Revelation 4 showed no Christian influence and was incidental to the rest of the book [see § 25-713] are to be rejected. The unique features of Revelation 4, especially the description of the twenty-four elders, indicate that the passage was significantly conditioned by the writer's Christian faith and experience. Revelation 4–5 gave to its readers the heavenly realities, the sovereignty of God, the pure worship of his majesty, the relationship of the elect to God's throne, and the triumph of the Lamb, which govern the remaining scenes in the book.—D.J.H.

779. [Rev 16:16] H. K. LaRondelle, "The Biblical Concept of Armageddon," *Journ EvangTheolSoc* 28 (1, '85) 21-31.

"Armageddon" in Rev 16:16 denotes the destruction of "Babylon," and is effected by God's holy wrath in retaliation for apocalyptic Babylon's unholy war against the saints of God and Jesus Christ. It stands in line with Yahweh's victory over Egypt and the fall of historical Babylon.—D.J.H.

780. G. K. Beale, "The Origin of the Title 'King of Kings and Lord of Lords' in Revelation 17.14," *NTStud* 31 (4, '85) 618-620.

The christological title "Lord of lords and King of kings" in Rev 17:14 had its origin in the divine title used in the Septuagint of Dan 4:37. The author of Revelation may have viewed God's sovereign humbling of the king of Babylon in Daniel 4 as a typological prophecy of

Christ's sovereign defeat of the endtime foe closely associated with eschatological Babylon. —D.J.H.

781. M. GOURGUES, "The Thousand-Year Reign (Rev 20:1-6): Terrestrial or Celestial?" *CathBibQuart* 47 (4, '85) 676-681.

After reporting what had happened on earth in Rev 20:1-3 (the chaining of the dragon for a thousand years), the author of Revelation related in 20:4-6 what was happening in heaven (the thousand-year reign). On earth the reign of the beast was followed by a period of calm (20:1-3), while in heaven those who had proved victorious already received through resurrection the full participation in salvation. The others had to wait for the judgment, after which they would know either the second death (20:6, 14) or the resurrection. Everything described since Revelation 12 finds its conclusion in chapter 20.—D.J.H.

BIBLICAL THEOLOGY

782. J. STĘPIEŃ, "Biblistyka dzisiaj. W 40 lat po ogłoszeniu encykliki *Divino afflante Spiritu* (Bibeltheologie heute. 40 Jahre nach der Enzyklika *Divino afflante Spiritu*)," *StudTheolVars* 22 (1, '84) 155-165.

Two major developments over the forty years since the promulgation of *Divino afflante Spiritu* concern biblical hermeneutics and new directions in biblical theology. In hermeneutics, the exegete must add personal faith to the other tools (e.g. history and archaeology) of the process. In biblical theology, Jesus is the center of salvation history. The Jesus of history is identical to the Christ of faith, yet the more we learn of Jesus the more he remains a mystery. Perhaps most importantly, current research suggests that the Son's suffering and death somehow touched the Father also.—J.P.

Christology

783. M. R. AUSTIN, "Salvation and the Divinity of Jesus," *ExpTimes* 96 (9, '85) 271-275.

If we are to speak of Jesus as divine according to NT evidence, we must define divinity in terms of Jesus' doing the Father's work of salvation. Jesus was "of God" (divine) because he was the embodiment of God's salvation.—D.J.H.

784. P. M. CASEY, "Aramaic Idiom and Son of Man Sayings," *ExpTimes* 96 (8, '85) 233-236.

M. Black [see § 28-1106r] has not adequately defended his contention that *barnāšā* was a title in the Aramaic of Jesus' time, nor has he replied to the crucial arguments for believing that all examples of *barnāšā* used by the speaker to refer to himself are generic sentences or general statements. This enables Black to discuss the Son of Man sayings in the Gospels in a plausible way, because his interpretations belong to our culture and do not contradict the intentions of the Evangelists. But his interpretations do not fit properly into the language and culture of the Jesus of history.—D.J.H.

785. G. MARCHESI, "Gesù il Cristo: Messia della croce," *CivCatt* 136 (3249, '85) 222-235.

The NT confession of Jesus as Messiah is discussed with reference to the cross, Jesus' messianic actions, and the newness of his messiahship. The messianic secret was neither

Mark's invention nor a christological interpretation; it arose from Jesus' understanding of himself and from the way in which his messiahship was made manifest.—D.J.H.

786. C. Mearns, "The Son of Man Trajectory and Eschatological Development," *ExpTimes* 97 (1, '85) 8-12.

There is a similar pattern in Mk and Q for deploying the Son of Man sayings: the present-earthly Son of Man who exercises judgment now, the suffering Son of Man, and the fully apocalyptic Son of Man who is the soon-returning, glorious Jesus Christ. This pattern of stages through which the Son of Man sayings passed in Mk and Q was dependent on successive phases in mainline Christians' assessment of the eschatological situation. Although the present-earthly Son of Man sayings have the strongest claim to having been uttered by the historical Jesus, even here the first generation of Christians would have had strong motives for building considerably on the original Galilean-Aramaic indirect self-usage of Jesus.—D.J.H.

787. S. H. T. Page, "The Suffering Servant between the Testaments," *NTStud* 31 (4, '85) 481-497.

This survey of the OT Apocrypha and Pseudepigrapha, the Qumran texts, Greek and Aramaic versions of the OT, the NT, and rabbinic writings investigates whether and to what extent the messianic interpretation of the Suffering Servant was anticipated in late Judaism. Given the diversity of interpretations of the OT Servant Songs in the intertestamental period and the possibility that some segments of Judaism were well disposed toward a messianic interpretation, it is completely credible that someone possessed with a messianic consciousness could have interpreted his own career, and especially his death, in light of the Servant Songs. As far as we know no one before Jesus did so, but the raw materials for such a development were already present in late Judaism.—D.J.H.

788. B. E. Simmons, "A New Look at an Old Christology," *TheolEduc* 32 ('85) 93-107.

The Son of Man Christology in the Gospels and the Second Adam Christology in Paul's letters (see 1 Cor 15:45-49; Rom 5:12-21; Phil 2:5-11) are connected not only by language (*ben 'ādām*) but also by the portrayal of Jesus as the representative human person and the exalted one.—D.J.H.

Church and Ministry

789. C. H. Felder, "The Bible, Black Women and Ministry," *JournInterdenomTheolCent* 12 (1-2, '84-'85) 9-21.

The Bible provides images and themes for the uplifting, liberation, and divinely inspired leadership of black women. After general observations regarding the roles of women in the Bible, the article considers Gospel themes for black women in ministry, attempts to sort out Paul's attitude toward women in ministry, and concludes with a NT caution and challenge. —D.J.H.

790. R. Fraser, "Office of Deacon," *Presbyterion* 11 (1, '85) 13-19.

The office of deacon originated in the resolution of the problem described in Acts 6:1-6. This office is spiritual, noncultic, nonjudicial, and ministerial.—D.J.H.

791. H. A. KENT, "The New Covenant and the Church," *GraceTheolJourn* 6 (2, '85) 289-298.

Only one new covenant is in view in the NT, though different groups may derive varying benefits from it. The essence of the new covenant is spiritual regeneration, enjoyed now by Christian believers and prophesied for national Israel at Christ's second coming.—D.J.H.

792. G. W. KNIGHT, "Two Offices (Elders/Bishops and Deacons) and Two Orders of Elders (Preaching/Teaching Elders and Ruling Elders): A New Testament Study," *Presbyterion* 11 (1, '85) 1-12.

The NT referred to elders or bishops on the one hand and deacons on the other, thereby grouping church officers into two categories. Within the office of elder there were two functions: ruling and teaching-preaching. The teaching-preaching elders constituted a special class.—D.J.H.

793. A. LINDEMANN, "Christliche Gemeinden und das Römische Reich im ersten und zweiten Jahrhundert," *WortDienst* 18 ('85) 105-133.

In the first two centuries A.D. (and beyond), neither Christian communities nor individual Christians possessed the legal or actual capability to influence political or social developments. The political existence of Christians in the Roman empire during this period can be expressed by three words: (nonviolent) resistance, resignation, and hope.—D.J.H.

794. D. W. MILLER, "The Uniqueness of New Testament Church Eldership," *GraceTheol Journ* 6 (2, '85) 315-327.

There is no direct link between the office of elder in the NT church and the elders of any Hellenistic civil or religious organization. Nor was the pattern of NT church leadership set by OT, Sanhedrin, or synagogue elders. The uniqueness of NT church eldership is consistent with the uniqueness of the church as the body of Christ.—D.J.H.

795. G. M. SOARES-PRABHU, "Radical Beginnings: The Jesus Community as the Archetype of the Church," *Jeevadhara* 15 (88, '85) 307-325.

The Jesus movement was one response to the pluriform (economic, cultural, religious) crisis that troubled Jewish society in its time. The success of the Jesus movement was due to its extraordinary radicalism with respect to freedom, universalism, sharing, service, and equality.—D.J.H.

796. J. W. THOMPSON, "Ministry in the New Testament," *RestorQuart* 27 (3, '84) 143-156.

Despite the diversity within the NT, there is a consistency in the biblical vision of ministry from which we can derive a coherent view of ministry today. Ministry consists in telling a story that will alter the hearers' perception of reality, living a life that bears the marks of Christ (see Gal 6:17), communicating a new vision of truth, and engaging in the interpretation of Scripture and theological reflection.—D.J.H.

797. T. WIESER, "Community—Its Unity, Diversity and Universality," *Semeia* 33 ('85) 83-95.

According to R. Girard, human communities before and outside the Christian revelation have developed out of an act of violence that unites all against one. Jesus, however, heralded a new community and a new humanity. The article investigates community formation according to the NT under four headings: the gospel as an antidote to established communities; Acts—the alternative community; unity, diversity, and divisions (1 Corinthians); and unity and universality (Jn 17). Some implications for the present situation of the churches are drawn.—D.J.H.

798. J. R. Young, "Shepherds, Lead!" *GraceTheolJourn* 6 (2, '85) 329-335.

Three Greek words dominate any discussion of the pastoral role in the NT: *presbyteros, episkopos,* and *poimēn.* Shepherds should feed and lead in such a way that no member of the flock can disregard the shepherd.—D.J.H.

Various Themes

799. G. Baumbach, "Die Bedeutung der Taufe für die Zulassung zum Abendmahl in neutestamentlicher Sicht," *Die Zeichen der Zeit* [Berlin] 39 (4, '85) 86-90.

According to Paul, the community realized through baptism is formed anew in the shared meal of the Eucharist. His anti-enthusiastic approach to baptism as the sign of initiation, promise, and duty led him to emphasize its ecclesiological over its soteriological aspect. The Lord's Supper recalls and renews the transformation of social relations begun in baptism, and baptism finds its fulfillment in the Lord's Supper.—D.J.H.

800. L. Blauvelt, "Does the Bible Teach Lordship Salvation?" *BiblSac* 143 (569, '86) 37-45.

According to the Bible, salvation is always by faith alone. People can do nothing to merit God's gift of salvation, including making Jesus Christ the Lord of their lives.—D.J.H.

801. D. L. Bock, "Evangelicals and the Use of the Old Testament in the New. Part 2," *BiblSac* 142 (568, '85) 306-319. [See § 30-329.]

In comparing various evangelical approaches to the use of the OT in the NT, four tension points emerge concerning dual authorship, language referent, the progress of revelation, and differing texts. A satisfactory approach can be developed within the following framework: (1) The divine and human intentions are connected in their basic meaning. (2) The language of an OT passage and its NT fulfillment can be related in terms of referents in several ways. (3) One should always be aware of what was originally revealed to the human author and what God disclosed later. (4) NT alterations of OT texts reflect accurate biblical-theological considerations.—D.J.H.

802. F. Bourassa, "À propos de la rédemption," *SciEsp* 36 (2, '84) 179-206; 37 (2, '85) 189-229.

The first installment discusses the biblical foundations of the phrase "the memorial of our redemption" under five headings: invitation to recognition and to charity, in Christ and the church, the language of faith, interpretation, and three fundamental truths. Then it considers the theme of redemption: the biblical language of redemption, the work of Jesus, and the price of our redemption. The second installment focuses on the expiation of sins accomplished through Christ. It examines the OT evidence, the expiatory work of Christ according to the NT, the nature and process of expiation, and the expiation effected through the blood of Christ. Also included is a thirteen-page note on the Suffering Servant in Second Isaiah and the theology of expiation. [To be continued]—D.J.H.

803. L. Brož, "The Faith of Ours Which Is Not Ours," *CommViat* 28 (1-2, '85) 33-46.

The Evangelists used the Greek word *pistis* because it was unburdened by religious connotations, and so could best express their new idea of faith as confidence and forward motion toward Christ. According to Paul, *pistis* was essentially reliance on God's faithfulness and response to it. We do not have "our" faith as long as it is not God's and Christ's faith. —D.J.H.

804. T. M. Dąbek, "Biblijna rzeczywistość ciała po zmartwychwstaniu (La réalité du corps ressuscité selon l'Ecriture)," *AnalCracov* 16 ('84) 395-407.

Rather than analyzing the biblical texts according to "chronological" layers, the article studies OT passages, interpretations placed by the Evangelists on Jesus' lips, and Paul's responses to objections raised by critics of a real, bodily resurrection in order to demonstrate the biblical insistence on the human body's actual return to life after death for punishment or for glory like the glory of Christ.—J.P.

805. J. R. Donahue, "Discipleship and the Life of Grace," *SWJournTheol* 28 (2, '86) 73-78.

Mark reduced discipleship to its bare essentials: hearing the word of God, responding in faith and conversion, loving God and neighbor, and following in faith on the way of the cross. Matthew stressed that Jesus the Messiah and Son of God left a community that was to be faithful to his teachings and translate them into practice. Luke showed how discipleship may lead to imitation of Jesus' merciful engagement with human suffering and the social ills that afflict humanity. John emphasized personal faith and love expressed in attachment to Jesus and concern for other Christians. Within this pluralism there was a deep unity in the confession of Jesus as God's Son and Lord of our lives, and in the attempt to be faithful witnesses to his life and teaching.—D.J.H.

806. W. Feneberg, "Das Neue Testament—Sprache der Liebe. Zum Problem des Antijudaismus," *ZeitKathTheol* 107 (3-4, '85) 333-340.

Even though the NT can be read as anti-Jewish, it always speaks the language of love. The insults and threats in the NT were uttered within the confines of Judaism. Jesus faithfully observed the Torah, and no NT writing denies the continuing election of Israel. As study of Mk 3:1-6 and 14:16 illustrates, the NT should be read in light of the Hebrew Bible and the Talmud.—D.J.H.

807. H. Fürst, "Utopien im Neuen Testament," *Franziskanische Studien* [Münster] 67 (1-2, '85) 3-18.

From a NT perspective, "utopia" is real and attainable because God has promised it. Utopian teachings appear in the Sermon on the Mount/Plain (e.g. Mt 5:33-37; Lk 6:20-23, 27-30), texts about the end-time (e.g. Rev 21:1-21; 1 Thes 4:16-17; 1 Cor 15:23-26, 51-55; Mt 13:26-27; Lk 12:35-37; 17:7-9), and texts containing elements of present eschatology (e.g. Mk 1:15; Lk 11:19-20; 1 Thes 5:9-10; Rom 6:3-4, 6; Col 2:12; 3:1-4; Eph 2:5-6; Jn 5:24-25, 28-29). Since Christian faith sees the new creation as already begun in Jesus' resurrection, it cannot be satisfied with the utopia of the eschatological future. Nevertheless, it must preserve the tension between the "already now" and "not yet" aspects of Jesus' eschatological preaching.—D.J.H.

808. A. L. Garcia, "Spiritual Gifts and the Work of the Kingdom," *ConcTheolQuart* 49 (2-3, '85) 149-160.

This study of the "spiritual gifts" considers how the OT viewed the charisms, how Jesus understood the work of the Holy Spirit, how Paul explained the spiritual gifts and their purpose, and how this doctrine can be applied to pastoral tasks.—D.J.H.

809. P. Giglioni, "La croce e la missione ad gentes," *EuntDoc* 38 (2, '85) 153-178.

The article first discusses the OT connection between suffering and mission with reference to the Suffering Servant and Jonah. Then it examines how suffering characterized the missions of John the Baptist and Jesus, how the cross and the crucified one were the source of mission, how the mission of Jesus' disciples entailed carrying the cross, and how Paul related cross and mission. The cross is not only the source of the Christian mission but also its dynamic force.—D.J.H.

810. P. Grech, "Criteri di ortodossia ed eresia nel N.T.," *Augustinianum* 25 (3, '85) 583-596.

The NT contains some elements *in nuce* that 2nd-century Christian writers used to distinguish orthodoxy from heresy. After surveying Jewish evidence regarding excommunication, the article inquires how theological errors were combated in Paul's letters (Galatians, 1 Corinthians, Colossians), the Pastorals, and the Johannine writings.—D.J.H.

811. T. Horvath, "Who Presided at the Eucharist? A Comment on BEM," *JournEcum Stud* 22 (3, '85) 604-607.

It is not correct to say that the NT provides no explicit evidence about who presided at the Eucharist. Both Jesus (see, e.g. Mk 6:41 parr.; 8:6 parr.; 14:22 parr.; Lk 24:30) and Paul (see Acts 20:7-15; 27:35; 1 Cor 10:16) presided at the "breaking of bread."—D.J.H.

812. E.-M. Jodl, "Frauen um Jesus—und wie es anders kam: Paulus," *Kirchenblatt für die reformierte Schweiz* [Basel] 141 (20, '85) 328-329.

Far from merely standing in the background, women played prominent roles in Jesus' ministry and in the primitive church, especially in proclaiming Christ's resurrection. But Paul subordinated women to men according to Jewish teachings and customs.—D.J.H.

813. M. W. Karlberg, "Legitimate Discontinuities between the Testaments," *JournEvang TheolSoc* 28 (1, '85) 9-20.

It is vital to the gospel that in any discussion of legitimate discontinuities between the OT and the NT we adhere to the biblical distinction between law (works) and gospel (grace). It is critically important that dispensationalism and covenant theology recognize and expound more clearly the subservient, probationary function of the Law of Moses as regulative of Israel's enjoyment of the land under the temporary conditions of that particular historical administration of the covenant of redemption.—D.J.H.

814. W. Kasper, "The unity and multiplicity of aspects in the eucharist," *IntCathRev/Communio* 12 (2, '85) 115-138.

The English version of an article published in German in *IntKathZeit/Communio* [§ 30-340]. — D.J.H.

815. W. Kirchschläger, "Erlösung als endzeitliche Befreiung. Ein Denkanstoss aus neutestamentlichen Schriften," *BibLiturg* 58 (3 '85) 135-144.

With reference chiefly to Lukan and Pauline texts, the article discusses the meaning of redemption as "being loosed," entanglement in sin and guilt, redemption through Jesus Christ, and the freedom of filiation. The redemption begun in earthly life will be experienced in fullness only after death when we are with Christ in glory. — D.J.H.

816. O. Knoch, "Grundregeln christlichen Betens nach dem Neuen Testament," *Theol PraktQuart* 133 (4, '85) 296-303.

The following NT teachings on prayer are particularly significant for Christians today: praying to God as the Father of Jesus, the Lord's Prayer as the disciple's prayer, praying in the name of Jesus, the power of faith, persistent rather than importunate prayer, the gift of the Spirit as the fruit of prayer, the groaning of the Spirit in Christians, praying in the Spirit, praying at all times, and praying to the Father in spirit and truth. — D.J.H.

817. J. D. Levenson, "Is There a Counterpart in the Hebrew Bible to New Testament Antisemitism?" *JournEcumStud* 22 (2, '85) 242-260.

The NT idea of the supersession of Judaism by Christianity has parallels in the Jewish treatment of the dispossessed Canaanites and Edomites in the OT. The OT caricature of Canaanite and other pagan religions is an apt analogue to NT anti-Semitism. The demonization of Judaism by Paul, and of the Jews and Judaism in the Fourth Gospel, corresponds somewhat to the handling of the Amalekites in the Hebrew Bible and rabbinic midrash. The gross misrepresentation and stereotyping of non-Israelite ancient Near Eastern religion in much ostensibly critical OT scholarship is comparable to the misrepresentation of Judaism in much NT scholarship. — D.J.H.

818. M. Limbeck, "Um Gottes willen — für den Menschen: Neutestamentliche Kriterien für eine christliche Ethik," *BibKirch* 40 (3, '85) 107-115.

Attention to Jesus' actions and teachings in the Synoptic Gospels reveals the importance of the following themes for Christian ethics: God's concern for human beings and their salvation, God's desire for mercy (see Mt 12:1-8), and love of God and neighbor as the basis of the whole Law (see Mt 22:34-40). — D.J.H.

819. I. H. Marshall, "The hope of a new age: the kingdom of God in the New Testament," *Themelios* 11 (1, '85) 5-15.

Jesus retained the traditional understanding of the kingdom of God as God's future realm initiated by his powerful action, but transformed it by declaring that it had already arrived and was appearing in a way different from what had traditionally been expected. Jesus' idea of the kingdom was closely associated with his understanding of God, the Spirit, himself, and Israel. The church is called to participate in the realization of the kingdom here and now. — D.J.H.

820r. J. Nissen, *Poverty and Mission* [*NTA* 29, p. 104].

F. Frei, "Armut und Reichtum für die ersten christlichen Generationen," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Luzern] 41 (4, '85) 299-308.—Nissen has made a valuable contribution to mission-theological work, clarified the biblical foundations of present-day questions, and supplied an extensive bibliography. The article summarizes his book under four headings: social problems in the Synoptic Gospels and Acts, poverty and riches in light of the NT Epistles, hermeneutical and theological problems regarding poverty and riches, and missionary activity in relation to poverty.—D.J.H.

821. F.-A. Pastor, "El lenguaje bíblico sobre Dios," *EstEcl* 60 (234, '85) 273-303.

The article first examines the diachronic evolution of biblical language about God according to the following outline: ancient henotheism (from the patriarchs to Moses, from the conquest to the monarchy), theoretical monotheism (the theology of the prophets, apocalyptic-sapiential theology), and Christian theism (from gospel to kerygma, kerygma and history). Then it discusses the dialectical polarity between the revealed God and the hidden God.—D.J.H.

822. P. Perkins, "God in the New Testament: Preliminary Soundings," *TheolToday* 42 (3, '85) 332-341.

The diversity of NT traditions that represent God is illustrated with reference to Jesus traditions, Lk-Acts, Paul's letters, and the Johannine writings. Especially noteworthy are Jesus' appeals to observed experience as a way of talking about God, Luke's emphasis on the providential activity of God as savior, Paul's concern with the God of a people including Jews and Gentiles on the basis of faith, and the Johannine link between knowledge of God and love within the believing community.—D.J.H.

823. D. G. Peterson, "Further Reflections on Worship in the New Testament," *RefTheol Rev* 44 (2, '85) 34-41.

Developing conclusions reached in a recent study of Christian worship according to Hebrews [§ 29-655], this article discusses NT teachings about worship as a life orientation, worship and ministry, and worship and congregational life.—D.J.H.

824. B. Pornaro, "Cristiani e potere statale nella Chiesa primitiva," *SacDoc* 30 (3-4, '85) 334-380.

This investigation of early Christian attitudes toward the power of the state focuses on Paul and Roman authority according to Acts, Christians and civil authority according to Paul's letters (see 1 Cor 6:1-6; Rom 13:1-7), Christians and civil authority according to the Pastorals and the Catholic epistles (see 1 Tim 2:1-2; Tit 3:1-2; 1 Pet 2:13-17), and the deception of power according to Revelation (see 1:4-5; 13; 17–18).—D.J.H.

825. D. W. Porter, "'Spreading the Word': Aspects of the Biblical Basis of Mission," *Christian Brethren Review* [Exeter, UK] 36 ('85) 11-20.

The biblical foundation for mission is not primarily located in proof texts, but is to be found in the totality of biblical revelation. Mission expresses the person of God, reflects the practice of God, fulfills the purpose of God, derives its pattern from God, and characterizes the people of God.—D.J.H.

826r. J. Reumann, *The Supper of the Lord* [*NTA* 30, p. 115].

G. W. Lathrop, "The Supper of the Lord," *Worship* 59 (6, '85) 533-537.—Reumann has performed a valuable service for study of the Eucharist by cataloguing relevant results of biblical scholarship and reporting on important ecumenical documents. But these two sources do not exhaust the proposals to the churches for a deepened eucharistic faith and practice. In treating the biblical material, Reumann has not given sufficient attention to Jewish influences on early eucharistic prayers, recent scholarship on the *tôdâ* meal and sacrifice, or the early link between Sunday and the Eucharist.—D.J.H.

827. W. Scheidacker, "Ist das Herrenmahl ein Mahl (nur) für Getaufte?" *Die Zeichen der Zeit* [Berlin] 39 (4, '85) 90-95.

There is neither direct nor indirect evidence in the NT that baptism is a requirement for sharing the Lord's Supper. Jesus invited persons to meals during his public ministry and to his Last Supper without laying down conditions for admission. The earliest reference to baptism as a prerequisite for sharing the Lord's Supper is *Didache* 9:5.—D.J.H.

828. K. Smith, "The Stewardship of Money," *Crux* 20 (1, '84) 16-21.

The Bible insists that we be responsible stewards for the wise use and disposition of money. It contains warnings about wrong attitudes toward wealth, as well as positive and practical teachings on the topic.—D.J.H.

829. J. N. Suggit, "Man—The Creature of God. His Glory and His Humiliation," *Scriptura* 14 ('85) 1-14.

The Bible stresses both the finiteness and the glory of human beings in their relationship to God. In Jesus, all the paradoxes of our humanity are expressed and resolved.—D.J.H.

830. J. O. Tuñí, "¿Que significa seguir a Jesús hoy?" *RazFe* 212 (1043, '85) 25-39.

Jesus' invitations to follow him in the Gospels must be read as directed to all possible readers and with a view to full participation in his ultimate destiny. Though not precisely the same as imitation, following Jesus touches on the dynamic character of Christian life, the radicality of faith, the cross, and Christian life in the world.—D.J.H.

831. S. Voorwinde, "Beyond 1984: The Bible and Utopia," *VoxRef* 44 ('85) 11-22.

According to the Bible, utopia is a good place that was and will be but is not. Humanity was banished from the tree of life in paradise and will not eat of that tree until the arrival of the new Jerusalem. Through the tree of Jesus' cross, the door is opened to paradise and to an eternal utopia.—D.J.H.

832. G. W. Wiley, "A Study of 'Mystery' in the New Testament," *GraceTheolJourn* 6 (2, '85) 349-360.

The term "mystery" in ancient Greek and Semitic sources refers to a secret revealed only to certain individuals. In the NT the mystery centers around the lordship of Christ, who is the life of the church. God reveals the mystery, and faithful believers perceive it. Although the mystery is opposed by Satan, it will be fully known to all in the end.—D.J.H.

833. J. C. BRUNT, "More on the *Topos* as a New Testament Form," *JournBibLit* 104 (3, '85) 495-500.

At least two additional criticisms of D. G. Bradley's work on the *topos* form, beyond those offered by T. Y. Mullins [see § 25-1075], should be made: (1) The term *topos* is confusing because of the disparity between its ancient and modern usage. (2) Appeal to the *topos* form to show that advice is not directed to a specific situation is invalid.—D.J.H.

834. A. DEL AGUA PÉREZ, "El papel de la 'escuela midrásica' en la configuración del Nuevo Testamento," *EstEcl* 60 (234, '85) 333-349.

Taking as its point of departure the concept of "social role," the article discusses the applicability of the sociological model of social role to the groups that participated in the earliest stages of the formation of the NT, the interpretation of Scripture as a function assumed within the NT, and the "school" as the life-setting of the primitive church in which the NT took shape (with reference to the school of Matthew, the targumic-midrashic school of John, the school of Luke, and Paul's procedures).—D.J.H.

835. J. FOSSUM, "Gen. 1,26 and 2,7 in Judaism, Samaritanism, and Gnosticism," *JournStudJud* 16 (2, '85) 202-239.

It was deduced from Gen 1:26 ("let us make man . . .") that God had angels as cocreators, and from Gen 2:7 that the angels created the man's body while God supplied the spirit. The article gathers the evidence for these exegetical traditions and their modifications in Philonic, rabbinic, Samaritan, extraneous, and gnostic writings.—D.J.H.

836. B. GERHARDSSON, "Den historiska frågan om kristendomens uppkomst. En undersökningsmodell" [The Historical Question of the Origin of Christianity. A Research Model], *SvenskExegÅrs* 50 ('85) 116-134.

Christianity can be classified historically as a new tradition that arose within a mother tradition (ancient Judaism) and was eventually loosed from it under the influence of other traditions in the environment. But what is tradition? One must distinguish between "inner" tradition and "outer" tradition. The former can be seen as a "life spark": active, changing, and formative. The latter consists of verbal, practical, institutional, and material elements, of which the verbal is clearly the most definitive. Judaism's inner tradition is the Torah-centered faith in the one true God and all that that entails (expressed in the Shema). Its outer tradition is the Torah as word, halakah, Torah-centered social structures, and their paraphernalia. The inner tradition of Christianity is a Christ-centered relation to God. Its outer tradition comprises words of and about Jesus, a functioning Christ-centered praxis, institutional organization (Peter, the Twelve, etc.), and at the beginning very little in the way of paraphernalia (buildings, books, ritual articles). Applying this research model, it might be possible to analyze fruitfully the various aspects of the complicated historical process we call "Christian origins."—B.A.P.

837. K. HOHEISEL, "Das frühe Christentum und die Seelenwanderung," *JahrbAntChrist* 27-28 ('84-'85) 24-46.

After discussing belief in reincarnation in the Greco-Roman world with particular reference to the views and influence of Pythagoras and Plato, the article surveys possible evidence for this doctrine in the Hebrew Bible, Jewish writings, and the NT. Then it examines analogous evidence among the first Christian writers, Clement of Alexandria and Origen, gnostics and Neoplatonists, and later writers. The NT and earliest Christian literature were unanimous in rejecting the doctrine of reincarnation.—D.J.H.

838. W. G. KÜMMEL, "Das Urchristentum, II. Arbeiten zu Spezialproblemen, b. Zur Sozialgeschichte und Soziologie der Urkirche," *TheolRund* 50 (4, '85) 327-363.

This installment in a series of research reports on special problems connected with primitive Christianity [see § 30-94] describes and evaluates twenty-five books and articles in German and English on various aspects of social history and sociological interpretation. —D.J.H.

839. S. SABUGAL, "La paternidad de Dios en la literatura extraneotestamentaria," *Salmanticensis* 32 (2, '85) 141-151.

The idea of divine paternity was common in pagan religions of antiquity. According to the OT, Yahweh was the father of Israel, of the messianic king, and of the righteous Israelite. Among Palestinian Jews of the intertestamental period, the designation of God as "Father" was unusual and the invocation of God as "Abba" was totally unknown.—D.J.H.

840r. E. P. SANDERS ET AL. (EDS.), *Jewish and Christian Self-Definition*, vols. 1-3 [*NTA* 25, p. 107; 26, p. 105; 27, pp. 352-353].

E. A. CLARK AND D. J. HALPERIN, *RelStudRev* 11 (2, '85) 129-136.—According to Clark (pp. 129-133), these three volumes support the impression that discourse on ancient religion has shifted from a theological to a historical, social-scientific mode. She discerns the following central themes in the various articles: in-group conflict and conflict resolution, positive relations with the larger culture and the role of institutions in the quest for self-definition, and the complex process of early Christian self-definition. Halperin (pp. 133-136) suggests that the problem posed by the title does not lend itself to study by a committee. He singles out the articles by B. S. Jackson, R. Kimelman, and E. E. Urbach as deserving special praise.—D.J.H.

841. Å. V. STRÖM, "Om apokalyptik," *SvenskExegÅrs* 50 ('85) 144-153.

Papers published in D. Hellholm (ed.), *Apocalypticism in the Mediterranean World and the Near East* (1983) are discussed under four headings: the nature of apocalypticism, apocalyptic and the OT, apocalyptic and the NT, and apocalyptic in other areas.—D.J.H.

Archaeology

842. D. P. BARAG, "Some Notes on a Silver Coin of Johanan the High Priest," *BibArch* 48 (3, '85) 166-168.

The English version of an article published in Modern Hebrew in *Qadmoniot* [§ 29-1143]. —D.J.H.

843. G. BARKAY, "Ḥpyrwt ktp-hynwm byrwšlym (Excavations on the Slope of the Hinnom Valley, Jerusalem)," *Qadmoniot* 17 (4, '84) 94-108.

Campaigns in 1975, 1979, and 1980 on the western slope of the Hinnom Valley near the

Scottish Church of St. Andrew in Jerusalem revealed a series of tombs, some reused in several periods, dating from the 7th century B.C. to the Ottoman period. Of interest for the NT period were the remains of cremated Romans in jars found under a Byzantine synagogue. Three rock-cut tombs contained 3rd-century A.D. jewelry. One tomb was used from First Temple to Roman times, as indicated by coins and ornaments. North of the rock-cut tombs, at a deeper level, was a group of dug graves dating from the end of the Second Temple period to the beginning of the 2nd century A.D. Roman coins and glass vials from the 1st century A.D. were discovered nearby. Other finds showed that these graves were also used during the Hasmonean period.—A.J.S.

844. J. W. Betlyon, "Numismatics and Archaeology," *BibArch* 48 (3, '85) 162-165.

In the ancient Near East, coins not only facilitated commerce but also expressed political, religious, and military ideas. The article discusses the preparation of ancient coins for analysis, problems encountered by numismatists, and two examples of ancient coins.—D.J.H.

845. Y. Dagan, M. Fischer, and Y. Tsafrir, "An Inscribed Lintel from Bet Guvrin," *IsrExplJourn* 35 (1, '85) 28-34, plate 8.

The architectural design and artistic character of the recently discovered fragment of a decorated lintel from Beth Gubrin (Eleutheropolis) date it to the first half of the 4th century A.D. The Greek inscription on the lintel can be translated as follows: "In the time of Flavius Kyntianos, the most illustrious *comes* and *dux,* the inn was built from its foundations."—D.J.H.

846. P. Figueras, "Jewish Ossuaries and Secondary Burial: Their Significance for Early Christianity," *Immanuel* 19 ('84-'85) 41-57.

The practice of ossilegium (removing and gathering the bones of a previous interment, placing them in a receptacle in an ordered way, and subsequent reinterment) has been established by both rabbinic texts and archaeological evidence as a historical fact in most religious circles in Jerusalem and elsewhere in Israel during the late Second Temple period. The artistic motifs decorating the ossuaries (plants, architectonic elements, geometric forms, vases, etc.) bore some relation to the happy afterlife that people wished for their dead. —D.J.H.

847. M. A. Friedman, "Hpw‘l ’tḥzq bktwbwt bty-knst b’rṣ-yśr’l (The verb *’tḥzq* in Palestinian Synagogue Inscriptions)," *Tarbiz* [Jerusalem] 53 (4, '84) 605-606.

The basic meaning of the verb *’tḥzq* in Palestinian synagogal inscriptions is "he exerted himself."—D.J.H.

848. C. H. Gordon, "The Lance of Qatros," *AulaOr* 2 (2, '84) 280-282.

The small, round object bearing the inscription *dbr qtrs* ("of the son of Qatros") found in the "burnt house" near the Temple Mount in Jerusalem [see §§ 15-1010; 28-725] may have served as an amulet. This possibility is suggested by the association of Qatros, or the house of Qatros, with the "spear" in *b. Pesaḥ.* 57a (interpreting *qwlmws* as "lance") and by six Aramaic incantation bowls from talmudic Babylonia.—D.J.H.

849. R. Hachlili, "A Jewish Funerary Wall-Painting of the First Century A.D.," *PalExplQuart* 117 (2, '85) 112-127.

A wall painting decorating three walls of the first room in a two-room monumental rock-cut tomb excavated at Jericho is the only one thus far found in a Jewish tomb of the Second Temple period. The article describes the painting (of which traces remain) wall by wall, and discusses style and technique. Then it examines the painting's motifs (vine branches with birds, wreath, masonry) with reference to contemporary parallels inside and outside Israel (e.g. Palmyra and Nabatea). These motifs should not be interpreted as having any symbolic funerary significance, because they appear in both funerary and nonfunerary contexts. The painting was probably executed shortly after the workmen had finished hewing out the tomb, i.e. in the early 1st century A.D.; the tomb was in use ca. A.D. 10-70. It is unlikely that this tomb painting represents a unique occurrence.—E.G.B.

850. A. KLONER, "Glwsqmh mpw'rt myrwšlym w'lyh 'yṭwr šl ḥzytwt mwnwmnṭym (A Splendid Ossuary from Jerusalem Bearing a Monumental Façade Motif)," *Qadmoniot* 17 (4, '84) 121-123.

Mount Scopus in Jerusalem contains about eighty burial caves. In 1974 an ossuary with monumental facades on all four sides was found there. Made of hard limestone, it measures 84 by 43.5 by 47 centimeters. The article describes the facades and illustrates them with photographs. Probably the artist copied an actual facade from a contemporary tomb or building.—A.J.S.

851. M. MAGEN, "Hḥpyrwt bš'r škm bšnym, 1979–1984 (Excavations at the Damascus Gate, 1979–1984)," *Qadmoniot* 17 (4, '84) 117-120.

At the lowest level excavated underneath the present Damascus Gate in Jerusalem, a Roman square was found dating from the middle of the 2nd century A.D., when Aelia Capitolina was built. Its paving stones included salvaged Herodian blocks. No remains survive from a probable early gate. This gate was modified in Byzantine times, blocked off in Arab times, reused as the foundation for a Crusader building, and again reused by the builders of the present gate, erected in the 16th century.—A.J.S.

852. Y. MAGEN, "Yrwšlym kmrkz šl t'śyyt kly-'bn btqwpt hwrdws (Jerusalem as the Center for Stone-Ware Production in Herodian Times)," *Qadmoniot* 17 (4, '84) 124-127.

The production of stoneware in and around Jerusalem during the 1st century B.C. is attested by archaeology, the NT, and the Mishnah. White or black limestone was quarried outside the city. One center for production was in Hizmeh (biblical Azmaveth), located about five miles north-northwest of Jerusalem near the quarries and inhabited by people connected with the Temple, in which many stone vessels were used. Stoneware was made either on a lathe or by hand; Judean stoneware had its own distinctive style.—A.J.S.

853. F. MANNS, "En marge des dernières fouilles de Capharnaüm: un problème de halàka juive," *BibOr* 27 (3, '85) 171-177.

Glass plates and serving dishes have been found in recent excavations at Capernaum [see § 30-370]. Review of the rabbinic literary evidence regarding the prohibition of glass dishes reveals that it is difficult to ascertain the origin of this decree, its date, and the extent of its acceptance. Jesus does not seem to have accepted it (see Mk 7:14-23).—D.J.H.

854. J. C. Moyer and V. H. Matthews, "The Use and Abuse of Archaeology in Current Bible Handbooks," *BibArch* 48 (3, '85) 149-159.

After evaluating nine Bible handbooks in English, the article examines how each one treats the OT flood story and the fall of Jericho. Bible handbooks give disappointingly little archaeological information, usually invoking archaeology only to "prove" the accuracy of the Bible. *Abingdon Bible Handbook* (1975) and *Eerdmans' Handbook of the Bible* (rev. ed., 1983) are the two best traditional handbooks. *The Bible Almanac* (1980), though not a typical handbook, also can be recommended.—D.J.H.

855. J. C. Moyer and V. H. Matthews, "The Use and Abuse of Archaeology in Current One-Volume Bible Dictionaries," *BibArch* 48 (4, '85) 222-237.

The article first summarizes the strengths and weaknesses of fourteen one-volume Bible dictionaries, pointing out their use or abuse of archaeological data in general. Then it focuses on their treatments of the OT exodus and conquest periods. Two of the dictionaries are far superior to all others in dealing with archaeology: P. J. Achtemeier (ed.), *Harper's Bible Dictionary* (1985); and J. D. Douglas (ed.), *New Bible Dictionary* (1982).—D.J.H.

856. J. Patrich, "Inscriptions araméennes juives dans les grottes d'el-ʿAleiliyât, Wadi Suweinit (Naḥal Michmas)," *RevBib* 92 (2, '85) 265-273, plates 7-8.

Four Aramaic inscriptions carved by Jewish refugees during the First Revolt (A.D. 66-73) were discovered in a cave that had been transformed into a cistern at el-ʿAleiliyât [see § 29-750]: two abecedaries; an inscription reading "Joezer has been taken; the guards have entered"; the invocation "Peace, peace. Amen"; and the word *ʾglgyl,* which could be a proper name.—D.J.H.

857. L. T. Pearcy, "Galen's Pergamum," *Archaeology* [Boston, MA] 38 (6, '85) 33-39.

The archaeologically minded visitor to the site of ancient Pergamum soon discovers that Galen's career, his opinions of his native city, and the careers of his family and associates make up perhaps the best guide to the ruins once one leaves the upper city and the Attalid monuments on the acropolis. The remains of the lower city illuminate Galen's life and writings, and Galen in turn puts life into the stories.—D.J.H.

858. B. Pixner, "Searching for the New Testament Site of Bethsaida," *BibArch* 48 (4, '85) 207-216.

The three major contenders for the site of ancient Bethsaida are the Bedouin village of Messadiye, the little ruin-field of Aradj, and the site of et-Tell. Examination of surface artifactual evidence, literary references, and the geomorphology of the area indicates that, during Jesus' time, the fishing village of Aradj was known as Bethsaida in Galilee and the site of et-Tell became Bethsaida-Julias.—D.J.H.

859. B. Pixner, "Tabgha on Lake Gennesareth. The Eremos of Jesus," *Christian News from Israel* [Jerusalem] special issue ('85) 18-26; "The Miracle Church at Tabgha on the Sea of Galilee," *BibArch* 48 (4, '85) 196-206.

The word *erēmos* in the Gospels referred to the secluded place near the Seven Springs (Heptapegon in Greek, et-Tabgha in Arabic) only two kilometers from Capernaum, to which Jesus liked to retire and where he fed the five thousand (see Mk 6:30-46; Mt 14:13-21). The article describes the churches built on this site in the 4th, 5th, and 20th centuries.—D.J.H.

860. C. Ratté, T. N. Howe, and C. Foss, "An Early Imperial Pseudodipteral Temple at Sardis," *AmJournArch* 90 (1, '86) 45-68, plates 3-4.

The "early imperial temple" at Sardis, discovered and excavated during the 1981 and 1982 seasons, is discussed here under six headings: excavation, architecture, date, reconstruction, architectural and historical importance, and possible identification. Only one corner of the external colonnade was uncovered, preserved to stylobate level with parts of two bases and one column *in situ.* In scale and plan, this small part of the building corresponds to the front corner of a Roman pseudodipteral temple with a prostyle porch in front of the cella. Construction, ornamental style, and local history indicate that the temple was built after the great earthquake of A.D. 17 in the second or third quarter of the 1st century. Coins date its destruction to the middle of the 2nd century. The city name *Adramytēon,* inscribed on a pediment block, is the basis for tentatively identifying the structure as a provincial temple of the imperial cult. The emperor worshiped at it may have been Claudius, Nero, or Vespasian, or possibly "the emperors" generally. Along with other pseudodipteral early imperial temples in Asia Minor, the Sardis temple represented a conservative tradition of design during a time of innovation. Most of these temples were dedicated or rededicated to the imperial cult. After its destruction by unknown causes, the early imperial temple was abandoned.—E.G.B.

861. R. Riesner, "Neues von den Synagogen Kafarnaums," *BibKirch* 40 (3, '85) 133-135.

This report on recent excavations at Capernaum [see § 29-751] gives particular attention to evidence about the city's history and the dating of the synagogue remains.—D.J.H.

862. R. Sivan and G. Solar, "Tglywt bmṣwdt yrwšlym bšnym, 1980–1984 (Discoveries in the Jerusalem Citadel, 1980–1984)," *Qadmoniot* 17 (4, '84) 111-117.

The Jerusalem citadel was constructed in three stages. During the second half of the 2nd century B.C., the middle tower, the original tower under the tower of David, and the wall between them were built. During the time of Alexander Jannaeus, the wall designated W110 (outside the previous wall), the southern tower, and a wall near the southern tower were built, and the middle tower was strengthened. During the time of Herod, the tower of David and a wall between the middle and southern towers were built, and the original wall was strengthened.—A.J.S.

863. D. Urman, "Ktwbwt yhwdywt mtqwpt hmšnh whtlmwd b'yzwr qṣryn šbgwln (Jewish Inscriptions of the Mishna and Talmud Period from Kaẓrin in the Golan)," *Tarbiz* [Jerusalem] 53 (4, '84) 513-545, plates 2-15.

Nineteen Jewish inscriptions in Greek, Aramaic, and Hebrew have been discovered at seven locations within a five-kilometer radius of the modern city of Kaẓrin in the Golan area. They most likely came from ancient Jewish synagogues in the period of the Mishnah and the Talmud. Two refer to the well-known talmudic figures Rabbi Eliezer ha-Qappar and Rabbi Abbun. Since the six inscriptions from Dabbura have already been published [see § 17-723], this article provides photographs and transcriptions of the remaining thirteen inscriptions, along with commentaries and discussions of historical questions.—D.J.H.

864. J. Zias and E. Sekeles, "The Crucified Man from Giv'at ha-Mivtar: A Reappraisal," *IsrExplJourn* 35 (1, '85) 22-27, plates 5-7.

N. Haas's report on the crucified man from Giv'at ha-Mivtar [§ 15-1026] contains some inconsistencies and erroneous interpretations. The lack of traumatic injury to the forearm and metacarpals of the hands suggests that the arms of the condemned man were tied to the cross rather than nailed to it. His lower limbs straddled the upright, with each foot nailed laterally to the cross. [Summaries of this article appear in *BibArch* 48 (3, '85) 190-191 and *BibArchRev* 11 (6, '85) 20-21.]—D.J.H.

Dead Sea Scrolls

865. T. ELGVIN, "Tempelrullen fra Qumran" [The Temple Scroll from Qumran], *Tids TeolKirk* 56 (1, '85) 1-21.

Temple Scroll from Qumran (11QTemple), first fully published in 1977, makes an important contribution to our knowledge of the Essene sect. Incorporating differing perspectives on several issues, this introduction to the scroll includes a general description and history of it, as well as discussions of its content and structure, formal literary features, probable date, and whether or not it was an inner-Qumran document.—J.S.H.

866. M. KRIEG, "MÔʿĒD NĀQĀM—ein Kultdrama aus Qumran. Beobachtungen an der Kriegsrolle," *TheolZeit* 41 (1, '85) 3-30.

Columns 15–19 of the Qumran *War Scroll* contain the formula of a cultic drama in three acts (15:4–16:13a; 16:13b–18:5a; 18:5b–19:13; with 15:1-3 as prologue). Through ritual performance of the final war preceding the occupation of the true holy land, the participants symbolized and experienced the final salvation of the true Israel and its victories over its enemies. The outline of actions derived from column 1 of 1QM, the ritual structure from Num 10:1-10, and the terms of the four discourses from Deuteronomy 31–32. In the genesis of *War Scroll,* columns 1, 2–14, and 15–19 corresponded to three successive phases in the community's history (before its formation, its historical experience and imminent expectation, and the metaphorical transformation and solely cultic realization of its once-historical hope). During the last phase of communal life, the expectations unfulfilled in historical experience (cols. 2–14) were symbolized and realized in cultic dramatization (cols. 15–19). —J.H.E.

867. W. O. MCCREADY, "A second Torah at Qumran?" *StudRel/SciRel* 14 (1, '85) 5-15.

In the Dead Sea scrolls, the term "Torah" functioned on two levels. On one level it referred to the recognized corpus of authoritative texts described as the "Torah" or "Torah of Moses." On another level it referred to the writings of the Qumran community. The Mosaic Torah was understood to be the basis of Hebrew religion in the past and its first principle in the present and future. The Qumran Torah was viewed as the source for what was being revealed in the present and the completion of the Mosaic Torah; it was open-ended and eschatological in orientation. B. Z. Wacholder's hypothesis that *Temple Scroll* gained Torah status at Qumran is basically correct.—D.J.H.

868. J. MURPHY-O'CONNOR, "The *Damascus Document* Revisted," *RevBib* 92 (2, '85) 223-246.

In light of P. R. Davies' *Damascus Covenant* (1983) and other recent publications, it is necessary to reconsider Essene history [see § 19-1125] with regard to the origin of the Essene movement in Babylon, the return to Palestine, the Essene attitude toward the Temple, and the identity of the Teacher of Righteousness. "I have had to nuance my view of the Essene attitude toward the Temple, but the most significant developments concern the self-understanding of the Teacher of Righteousness and the different reactions it provoked within the Essene movement."—D.J.H.

869. G. H. WILSON, "The Qumran Psalms Scroll Reconsidered: Analysis of the Debate," *CathBibQuart* 47 (4, '85) 624-642.

Whereas J. A. Sanders defended the Qumran *Psalms Scroll* (11QPs^a) as an early form of the Hebrew Psalter before the fixation of its content and arrangement in the canonical text, other scholars (S. Talmon, M. H. Goshen-Gottstein, P. W. Skehan) regarded the Qumran *Psalms Scroll* as a late, nonauthoritative arrangement of canonical and apocryphal psalms collected after the fixation of the canonical Psalter. There are three separate issues involved in this debate: canonicity, authority, and priority. Several explanations of the relationship of 11QPs^a to the canonical Psalter are possible: 11QPs^a could have been a dependent library edition, or an intermediate form prior to fixation of the Psalter, or a competing textual tradition.—D.J.H.

Jewish Backgrounds

870. H. BASSER, "The Development of the Pharisaic Idea of Law as a Sacred Cosmos," *JournStudJud* 16 (1, '85) 104-116.

According to the Pharisees, the main business of Judaism was the study and practice of the Torah. Their indestructible monument—the molding of letters into legal bricks—when joined to the natural religious tendencies of worship and human charity, made Judaism as viable as a religion could be. Understanding the Torah as the key to the religious universe, the Pharisees delighted in constructing a consistent, organic universe where the motivating principles behind one law were actively present in every similarly constructed law.—D.J.H.

871. J. M. BASSLER, "Philo on Joseph. The Basic Coherence of *De Iosepho* and *De Somniis* II," *JournStudJud* 16 (2, '85) 240-255.

Behind the obvious differences between Philo's *De Iosepho* and his *De somniis* 2, there is a high degree of congruence between the two portraits of Joseph. The perspectives (whole life versus single episode) and the modes of presentation (literal with political allegory versus allegory of the soul) differ. The congruence of the two presentations is bestowed by Philo's exegetical consistency, whether on the literal or allegorical level, in dealing with the story of Joseph's dreams.—D.J.H.

872. A. I. BAUMGARTEN, "The Torah as a public document in Judaism," *StudRel/SciRel* 14 (1, '85) 17-24.

The idea of the Torah as the common property of all Jews was affirmed by Philo and Josephus, Juvenal and Seneca, and the rabbis. Jews differed from their neighbors in believing that their Scriptures were public. The Pharisees used shared belief in the Torah as the national heritage of all Jews to argue for making Pharisaic tradition part of the patrimony of all. —D.J.H.

873. D. R. G. BEATTIE, "The Targum of Ruth—A Sectarian Composition?" *JournJewStud* 36 (2, '85) 222-229.

The suggestion made by A. Schlesinger and developed by E. Levine, that *Targum of Ruth* owed its origin to the Sadducees, is based on very weak arguments. There is no secure foundation for the view that *Targum of Ruth* was sectarian in origin. Its opposition to rabbinic principles (see 1:17) indicates that it was prerabbinic.—D.J.H.

874. J. N. Birdsall, "The Continuing Enigma of Josephus' Testimony about Jesus," *BullJohnRylUnivLibMan* 67 (2, '85) 609-622.

There are three opinions about Josephus' testimony about Jesus in *Ant.* 18:63-64: It is authentic as it stands; the received text is a Christian reworking of the original; or it is spurious, the work of an interpolater who sought to transform Josephus into a witness to Jesus and his ministry. Examination of the text, with the aid of the concordance to Josephus' writings, indicates that the passage was the work of a forger who knew Josephus' favorite phrases but used them in uncustomary ways.—D.J.H.

875. B. M. Bokser, "Wonder-Working and the Rabbinic Tradition. The Case of Ḥanina ben Dosa," *JournStudJud* 16 (1, '85) 42-92.

The rabbinic traditions describing Hanina ben Dosa's encounter with a deadly snake or lizard (see *m. Ber.* 5:1 parr.) tell us primarily about the rabbinic authorities who retold and recast the story. The Palestinian rabbis focused on the pious person's close relationship to God and the divine protection in store for those who fear the Lord. The Babylonian authorities stressed the holy man's active responsibility for others in intervening on behalf of the community, vanquishing danger, and teaching a religious lesson.—D.J.H.

876. D. Boyarin, "Rhetoric and Interpretation: The Case of the Nimshal," *Prooftexts* [Baltimore, MD] 5 (3, '85) 269-276.

The *nimšal* (i.e. the explanation or solution, usually beginning with the conjunction *kāk*) was not only an essential part of the rabbinic *māšāl*, but also its primary signifying moment. This relationship between *māšāl* and *nimšal* is illustrated with reference to two *mĕšālîm* from *Mekilta deRabbi Ishmael* on Exod 14:19-20. [The same issue (pp. 276-280) contains a response by D. Stern.]—D.J.H.

877. J.-D. Butin and J. Schwartz, "Post Philonis Legationem," *RevHistPhilRel* 65 (2, '85) 127-129.

An unpublished papyrus at the Bibliothèque Nationale Universitaire de Strasbourg permits a better understanding of the situation in Egypt in A.D. 41, by clarifying the circumstances of Claudius' letter to the Alexandrians and by fixing the date (1 May A.D. 41) of the trial of the anti-Semitic leaders Isidore and Lampo.—D.J.H.

878. W. D. Davies, "Reflections about the Use of the Old Testament in the New in Its Historical Context," *JewQuartRev* 74 (2, '83) 105-136.

The idea of a "canon" of Scripture in Judaism and Christianity had no adequate or satisfactory parallel in the Greco-Roman world. Knowledge of varied and complex interpretations of the Hebrew Bible in 1st-century Judaism is necessary for understanding the engagement of Jesus and the early church with the OT.—D.J.H.

879. M. Desjardins, "Law in 2 Baruch and 4 Ezra," *StudRel/SciRel* 14 (1, '85) 25-37.

2 Baruch and *4 Ezra* regarded the Law as a whole that had been divinely provided; they viewed adherence to it as the guarantee of eternal life and rejection of it as leading to eternal suffering. Since *2 Baruch* was decidedly more optimistic about the possibility of keeping the Law faithfully in this world, it focused on the salvation awaiting the Israelites and the punishment in store for the Gentiles. According to *4 Ezra*, keeping the Law could only be done with great difficulty, especially on account of the evil inclination forcing humans to live ungodly lives. Consequently, it emphasized the suffering that faced Israel in the present and the future. Only according to *2 Baruch* did faithfulness to the Law help to decide one's fate in the present world.—D.J.H.

880. D. Dimant, "Mwnḥ pwlḥny bmzmwry šlmh l'zr trgwm hšb'ym (A Cultic Term in the Psalms of Solomon in the Light of the Septuagint)," *Textus* [Jerusalem] 9 ('81) 28-42 [Hebrew].

In the Septuagint, the expression *ta hagia* described a holy area in the Tabernacle and the Temple as well as sacred objects in the Temple. Its polemical uses in *Psalms of Solomon* 1:7; 2:3; 8:11 referred to the desecration of the Temple and its sanctified objects by the people of Jerusalem, perhaps by the same priests whom the Qumran covenanters criticized.—D.J.H.

881. F. Foresti, "La riconciliazione del peccatore e la scomunica nel giudaismo dell'epoca neotestamentaria," *Teresianum* 35 (2, '84) 397-401.

The article summarizes the evidence in intertestamental Jewish writings, the NT, and rabbinic literature first about the reconciliation of sinners and then about excommunication. —D.J.H.

882. R. Gershenzon and E. Slomovic, "A Second-Century Jewish-Gnostic Debate: Rabbi Jose ben Halafta and the Matrona," *JournStudJud* 16 (1, '85) 1-41.

Though divested of complex mythological garb, the eighteen midrashic encounters between the anonymous Matrona and Rabbi Yose ben Halafta reflect debates between gnostics and Jews in the 2nd century A.D. The Matrona's questions concerned the multiplicity of divine powers; the idea of the Jewish God as a demiurge who is ignorant, evil, jealous, and arbitrary, and whose creation reflects these qualities; the concomitant notion that the bearers of this God's revelation are equally imperfect; and the conclusion that the individual's salvation is to be achieved through gnosis. Rabbi Yose's responses included the major theological assertions with which Judaism confronted its sectarian antagonists: God is absolute, transcendent, beneficent, and just; God's creation is perfect and designed for the benefit of humanity; God chose the patriarchs and Israel for his revelation; and God's Law is true and offers the means to salvation.—D.J.H.

883. M. J. Glatt, "Midrash: The Defender of God," *Judaism* 35 (1, '86) 87-97.

This examination of several biblical passages that were puzzling to midrashic teachers from the perspective of equity explains how they tried to resolve the issue: the death of Moses (Deut 32:49-50), the creation of the sun and the moon (Gen 1:16), the slain taskmaster (Exod 2:11-12), Cain's crime (Gen 4:1-16), the punishment of the innocent with the guilty, and Israel's enslavement in Egypt.—D.J.H.

884. A. Goldberg, "Form-Analysis of Midrashic Literature as a Method of Description," *JournJewStud* 36 (2, '85) 159-174.

The sequence relation of constituents rather than the content defines the form of the rabbinic homily. The form-analytical method demonstrates how a scriptural text was discussed, and shows that the form of the rabbinic homily served the purpose of realizing metalinguistic discourse regarding Scripture. An appendix gives a form-analytical description of a *ḥătîmâ*. — D.J.H.

885. M. Goodman, "A Bad Joke in Josephus," *JournJewStud* 36 (2, '85) 195-199.

According to Josephus' *War* 2:295, some Jewish malcontents in A.D. 66 carried around a basket and asked for small change for the Roman procurator Florus as if he were a destitute beggar. These jokers came from the aggrieved Judean upper class; their action proved to be the crucial catalyst that led to the outbreak of the Great Revolt. — D.J.H.

886. P. Grelot, "Un mention inaperçue de 'Abba' dans le *Testament Araméen de Lévi*," *Semitica* [Paris] 33 ('83) 101-108.

The occurrence of the Aramaic form *'b'* as a synonym for *'by* ("my father") in column *a*, line 23, of the Aramaic *Testament of Levi* from the Cairo Geniza [see § 25-329] should be added to the dossier of evidence for the use of *abba* in the NT period. — D.J.H.

887r. H. Guevara, *La resistencia judía contra Roma en la epoca de Jesús* [*NTA* 26, p. 221].

D. Lorenzetti and V. Berkenbrock, "A resistência judia contra Roma na época de Jesus," *RevistEclBras* 45 (179, '85) 577-594. — The article summarizes Guevara's analysis of Jewish resistance against Rome in Palestine between 4 B.C. and A.D. 41 under three major headings: Flavius Josephus, secondary sources, and the historical situation of Judea from 4 B.C. to A.D. 41. It also draws some consequences for NT study from Guevara's historical investigation. There was no exact technical term to designate rebels against Rome during this period. Judea in Jesus' time was forced to live peacefully under Roman domination. — D.J.H.

888. R. R. Hann, "Christos Kyrios in PsSol 17.32: 'The Lord's Anointed' Reconsidered," *NTStud* 31 (4, '85) 620-627.

According to most Greek manuscripts, *Psalms of Solomon* 17:32 contained the reading *christos kyrios* (see Lk 2:11). The Hebrew *Vorlage* of *christos kyrios* was not *měsiăḥ yhwh* (as some modern scholars have suggested), but rather *māsiăḥ 'ādôn* ("the lord messiah"). The phrase reflects the Hellenistic and Jewish practice of using compound titles for royal figures. — D.J.H.

889. R. Hayward, "Some Notes on Scribes and Priests in the Targum of the Prophets," *JournJewStud* 36 (2, '85) 210-221.

The translation of Hebrew *nby'* ("prophet") by Aramaic *spr'* ("scribe") in *Targum Jonathan of the Prophets* referred to scribes as such and was not, as P. Churgin suggested, an oblique description of false or professional prophets. The targum understood scribes as Torah scholars and linked them with priests in the handling of the Law. It pictured scribes as uttering praise and being consulted about God's will for the future. These characteristics of the scribe are directly reflected in documents of the 1st century A.D. and earlier. — D.J.H.

890. E. Hilgert, "The Dual Image of Joseph in Hebrew and Early Jewish Literature," *BibRes* 30 ('85) 5-21.

The dual and contradictory image of Joseph afforded by the OT provided a background for subsequent portrayals of Joseph in his uprightness and perversity, yet as one who would ultimately be saved. Philo's double presentation of Joseph stands as an example of one way in which the ambiguity of Joseph could emerge and be integrated into a "grand allegory." Whereas in the Hebrew *Testament of Naphtali* Joseph was cast in an unequivocally negative role, the Greek *Testament of Naphtali* portrayed him as a puzzling figure.—D.J.H.

891. R. A. HORSLEY, "Menahem in Jerusalem. A Brief Messianic Episode among the Sicarii—Not 'Zealot Messianism,'" *NovTest* 27 (4, '85) 334-348.

Once we discern the clear difference between the Zealots proper and the Sicarii, Menahem can no longer be seen as the head of a whole organized resistance movement that splintered and faltered after his assassination. Nor can Menahem be used as the evidentiary basis for Zealot messianism. The messianic excitement focused on Menahem in A.D. 66 turned out to be more a messianic episode among the Sicarii than a messianic movement with broader historical implications.—D.J.H.

892r. H. JACOBSON, *The* Exagoge *of Ezekiel* [*NTA* 28, pp. 330-331].

D. WINSTON, "New Light on an Old Drama," *Judaism* 35 (1, '86) 109-113.—Jacobson's monograph represents the first comprehensive commentary on *Exagōgē* by a scholar equally at home in classical and Jewish literature. His erudition is judicious and penetrating; the prospective reader will be treated to a veritable intellectual feast. However, his handling of Moses' dream appears to be overcautious and unnecessarily diminishes its potential significance.—D.J.H.

893. S. T. LACHS, "Rabbinic Sources for New Testament Studies—Use and Misuse," *JewQuartRev* 74 (2, '83) 159-173.

The errors committed by Christian NT scholars when using rabbinic sources fall into the following categories: simple misreading of the Hebrew and/or Aramaic originals, lack of recognition that a word or root has more than one meaning, poor historical perception, lack of familiarity with the Jewish sources, and treatment of the Hebrew Bible as a monolith coupled with ignorance of relevant rabbinic material. Jewish scholars working on the NT tend to lack familiarity with NT textual study and to involve themselves in polemics or apologetics. What is needed is a joint effort involving Greek textual specialists and rabbinic scholars who together can present the NT in a truly critical and historical fashion.—D.J.H.

894. R. M. MACKOWSKI, "Some 'New' Place Names in Herodian Jerusalem," *BibZeit* 29 (2, '85) 262-266.

The article explains the etymologies of the following place-names in Herodian Jerusalem: Gehenna, Ophel, Siloam, Amygdalon, Bethesda, Bethso, Tyropoean Valley, Strouthian Pool, and Gate of Kiphonos. It also suggests that the name Essene derived from the word Zion.—D.J.H.

895. D. W. MANOR, "A Brief History of Levirate Marriage as It Relates to the Bible," *RestorQuart* 27 (3, '84) 129-142.

The purpose of Hebrew levirate marriage was to provide a male descendant and to prevent loss of the family estate (see Deut 25:5-10). The references to this custom reflect an evolution in attitude from strict compliance (see Gen 38:6-11), through the complicated situation narrated in the book of Ruth, to tannaitic attempts at avoiding the levirate relationship in favor of *ḥălîṣâ*.—D.J.H.

896. J. Mansfeld, "Heraclitus, Empedocles, and Others in a Middle Platonist Cento in Philo of Alexandria," *VigChrist* 39 (2, '85) 131-156.

Analysis of Philo's treatment of the vicissitudes and condition of the human soul in *Quaestiones et solutiones in Genesim* 1:70-76 and related passages from his other treatises indicates that he used a cento containing echoes of the teachings of Plato, Heraclitus, and Empedocles. It is possible that this cento was already an element of Alexandrian-Jewish exegesis before Philo. A discussion of the idea of "persecution by the elements" in Philo's writings concludes the article.—D.J.H.

897. S. Mędala, "Gen 4:7 in the Targums and Rabbinic Literature," *AnalCracov* 16 ('84) 381-387.

The Targums treat sin in Gen 4:7 from a moral rather than an ontological perspective. They interpret the text as teaching about human responsibility for sin (v. 7a), sin as subject to remission at the last judgment (v. 7b), and good and bad conduct as depending on human control of the evil inclination (v. 7c).—D.J.H.

898. N. Mendecki, "Historia narodu wybranego po powstaniu Bar Kochby: redakcja Miszny (Die Geschichte des auserwählten Volkes nach dem Bar-Kochba-Aufstand: Die Redaktion der Mischna)," *CollTheol* 55 (2, '85) 49-58.

Rabbi Aqiba laid the foundations for the Mishnah at Yavneh. Subsequent contributions from such figures as Simon ben Gamaliel II, Rabbi Meir, and Nathan the Babylonian culminated in the work of Judah the Prince, who settled the Sanhedrin in Sepphoris and compiled the Mishnah, ca. A.D. 200, under political conditions sufficiently favorable to allow completion of the project.—J.P.

899. M. Mor, "The Bar-Kokhba Revolt and Non-Jewish Participants," *JournJewStud* 36 (2, '85) 200-209.

The extent of non-Jewish participation in the Bar Kokhba revolt cannot be accurately determined, but its reality seems assured through the testimony of Cassius Dio as transmitted by Xiphilinus. Non-Jews of the lower classes in the Hellenistic cities of Israel hoped that by destroying Roman rule in the area they would displace the aristocratic class (which depended on the Romans) and improve their social and economic status. Therefore they allied themselves to the Jewish rebels.—D.J.H.

900. J. Neusner, "The Bavli in Particular. Defining a Document in the Canon of Judaism in Relationship to the Old Testament," *JournStudOT* 33 ('85) 109-126.

The framers of the Babylonian Talmud formed a synthesis of the Mishnah and Scripture. They not only made more ample use of Scripture than the framers of the Palestinian Talmud did, but they also resorted to Scripture for the redaction and organization of large-scale discourse. The Babylonian Talmud became Israel's fullest Torah because its framers accomplished the nearly perfect union of Scripture and Mishnah.—D.J.H.

901. J. Neusner, "Religious Authority in Judaism. Modern and Classical Modes," *Interpretation* 39 (4, '85) 373-387.

For Judaism in its classical literature, three things go together: revelation, canon, and authority. God revealed the Torah to Moses at Mount Sinai. Authority rests on God's will and word to Moses. We obey because we listen to what God commands us to do. Since God gave the Torah to Moses, it follows that God's will reaches us in the Torah, and we obey the Torah because it is what God tells us to do. Religious authority derives from the will and word of God in the Torah that God gave to Moses. If we want to know what is authoritative, we must refer to the canon of holy books enjoying the status of Torah. The canon contains and constitutes the Torah. Authorities who master or claim to know the Torah then exercise authority.—D.J.H.

902. J. NEUSNER, "Stable Symbols in a Shifting Society: The Delusion of the Monolithic Gentile in Documents of Late Fourth-Century Judaism," *HistRel* 25 (2, '85) 163-175.

The mode of symbolizing the outsider, perceived as a nation and great power equivalent to Israel, remained stable during Israel's transformation from being a state before A.D. 70 to having lost its political identity by the 7th century A.D. The rabbinic exegetes of the 4th and 5th centuries were unwilling to concede that Christians differed from pagans. They treated all pagans as essentially faceless, and Christianity not at all except as part of that same blank wall of hostility to God and to Israel. Many centuries had to pass before Jews would take seriously and on its own terms the claim of Christianity to constitute a kind of Judaism, not a paganism.—D.J.H.

903. E. NODET, "Jésus et Jean-Baptiste selon Josèphe," *RevBib* 92 (3, '85) 321-348, (4, '85) 497-524.

(1) The authenticity of Josephus' report about John the Baptist (see *Ant.* 18:116-119) has never been seriously contested. It presents John as independent of the Christians and honored by the Jews. The received text of Josephus' report about the Christians and Jesus (see *Ant.* 18:63-64) should also be considered authentic, since the usual objections to its authenticity can be easily refuted. It displays interesting connections with Tacitus' statements in *Annales* 15.44 and the tradition in Acts 13:16b-41. (2) Comparative examination of the redactional contexts of Josephus' reports about John the Baptist and Jesus in *Ant.* 18:1-379 and *War* 2:117-203 reveals a polemical intent to which Lk-Acts presented a Christian response. Particular attention is given to events involving Quirinius and Archelaus, Pilate, and Herod Antipas.—D.J.H.

904. J. PARTYKA, "Psalmy Salomona (przekładu z języka greckiego) (Salomon-Psalmen [Übersetzung aus dem griechischen])," *StudTheolVars* 22 (2, '84) 159-180.

New Polish translations of the Greek texts of the eighteen *Psalms of Solomon* and of Psalm 151 are provided.—D.J.H.

905. A. PAUL, "Bulletin du judaïsme ancien," *RechSciRel* 73 (3, '85) 427-461.

This bulletin [see § 27-1221] describes and evaluates thirty-four recently published books (in various languages) on ancient Judaism under three headings: historical framework and social context (eight titles), rabbinic teaching and tradition (seventeen), and miscellaneous (nine).—D.J.H.

906. A. PIETERSMA, "Septuagint Research: A Plea for a Return to Basic Issues," *VetTest* 35 (3, '85) 296-311.

The fundamental and methodologically primary aim of Septuagint research should be the recovery of the Old Greek text. The first part in this survey of current issues in Septuagint textual criticism focuses on the search for the *Urtext*. The second part shifts attention to the text-historical side, especially the so-called *kaige* recension.—D.J.H.

907. S. B. Reid, "The Structure of the Ten Week Apocalypse and the Book of Dream Visions," *JournStudJud* 16 (2, '85) 189-201.

The Animal Apocalypse in *1 Enoch* 85–90 contains an introduction (85:1-3a), an extended historicized fable (85:3b–89:12), a description of Jewish history (89:13-67), an apocalyptic timetable (89:68–90:19), a report of judgment (90:20-38), and a colophon (90:39-42). It is an expansion of the threefold structure of the Ten Week Apocalypse in *1 Enoch* 93:1-10; 91:12-17. The historicized fable, description of Jewish history, and apocalyptic timetable are parallel to the account of revelation in the Ten Week Apocalypse. As in the Ten Week Apocalypse, there is also a report of judgment.—D.J.H.

908. E. P. Sanders, "Judaism and the Grand 'Christian' Abstractions: Love, Mercy, and Grace," *Interpretation* 39 (4, '85) 357-372.

This investigation of three major groups in 1st-century Judaism—priests, Pharisees, and common people—examines first the negative view of each group and then the positive view, noting the bias of the ancient sources (*Psalms of Solomon*, Dead Sea scrolls, NT, rabbinic writings, Josephus' works) at each point. A search for fair generalizations about the three groups leads to the conclusion that Judaism in the time of Jesus and Paul was a noble religion based on belief in God's mercy and grace, and inculcating in its members virtuous action and consideration toward others.—D.J.H.

909. A. F. Segal, "Covenant in rabbinic writings," *StudRel/SciRel* 14 (1, '85) 53-62.

The importance of the idea of the covenant in rabbinic Judaism is confirmed by Jewish liturgical texts and rituals: circumcision, the daily service, the Sabbath service, the Shema and the tefillin, and the Shema and the Ten Commandments. The daily prayers and observances of Jews in the 1st century A.D. were a dramatic enactment of covenantal swearing expressed in the most obvious and literal way. The reason why there are only hints of Jewish covenantal obligations in the Mishnah is that they were already present in the liturgy of the people.—D.J.H.

910. D. Sperber, "Some Rabbinic Themes in Magical Papyri," *JournStudJud* 16 (1, '85) 93-103.

Two motifs in a "Jewish" portion of the great Paris magical papyrus—the 140 tongues revealed by God (4.3056-58), and the seal of Solomon on Jeremiah's tongue (4.3039-41)—reflect the use of rabbinic midrashic material. The reference in a long Coptic charm to Thrakai(m) who assumed Gabriel's role is illuminated by rabbinic texts.—D.J.H.

911. G. Vermes, "Methodology in the Study of Jewish Literature in the Graeco-Roman Period," *JournJewStud* 36 (2, '85) 145-158.

After outlining the changes that have occurred between 1880 and 1980 affecting research on the Apocrypha and Pseudepigrapha, the article describes with reference to concrete examples (Sirach, *1 Enoch, Testaments of the Twelve Patriarchs*) how the growth of information has influenced our understanding of Jewish literature in the Greco-Roman period. It concludes with general remarks on methodology in the light of a century of discoveries, trials, and errors.—D.J.H.

912. R. N. Gaines, "Philodemus on the Three Activities of Rhetorical Invention," *Rhetorica* [Berkeley, CA] 3 (3, '85) 155-163.

Philodemus of Gadara, the most important source of Epicurean rhetorical thought in the 1st century B.C., attributed to rhetorical invention (see his *Peri rhētorikēs,* book 4, I 204 XXIIa 16–212 XXXa 19) three activities: intellection (which he assigned to rhetoric proper), along with discovery and judgment (which he generally allotted to other disciplines). Although Philodemus was unique in limiting rhetoric to intellection, he also made rhetoric essential to the production of persuasive discourse in every field.—D.J.H.

913. W. Klassen, "The king as 'living law' with particular reference to Musonius Rufus," *StudRel/SciRel* 14 (1, '85) 63-71.

Musonius Rufus taught that a good king is a philosopher and that the philosopher is a kingly person. In the Hellenistic age, some viewed the ideal of the *empsychos logos* ("living law") as physically embodied in their rulers, whereas others believed that everyone could realize this ideal by incorporating right and wrong in one's own life. Although Musonius Rufus and the NT writers moved in totally different worlds, they all assumed that the potential for becoming a "king" lay with everyone.—D.J.H.

914. S. R. F. Price, "Gods and Emperors: The Greek Language of the Roman Imperial Cult," *JournHellStud* 104 ('84) 79-95.

The first section of this article examines the usage of *theos* by the Greeks under Roman rule, both in general and in relation to the Roman emperor. *Theos* is a very different term from *divus,* and its predication of the emperor must be understood in a Greek context; nor did the Greeks regard *theou huios* in the same way as the Romans regarded *divi filius.* The second section analyzes the range of traditional Greek religious terms to which *theos* belonged: the religious language used to describe the emperor and his cult, and the religious language addressed to the emperor (oaths, praise, and prayers). The final section reflects on the significance of this language for our understanding of Greek religion. The predication of *theos* placed the emperor within the traditional Greek religious system. He was located in an ambivalent position, higher than mortals but not fully equal to the gods. The cult he received was described as *isotheoi timai,* and the *eusebeia* that the cult displayed was compatible with honors not fully divine. The emperor was seen both as needing divine support and as godlike. The ambivalence of the imperial cult cannot be explained on the basis of anthropomorphism. Because the Greek gods were powers, not persons, the emperor could be incorporated into the traditional system.—E.G.B.

915. H. D. Saffrey, "Aphrodite à Corinthe. Réflexions sur une idée reçue," *RevBib* 92 (3, '85) 359-374.

In antiquity Corinth was not dedicated to the goddess Aphrodite, nor was Aphrodite's temple a place of sacred prostitution. Even though the prostitutes of Corinth were famous in the Greek world, they do not seem to have been consecrated to Aphrodite or to have constituted the personnel of her temple. Strabo's statement about ancient Corinth (before 146 B.C.) does not establish the practice of sacred prostitution at Aphrodite's temple.—D.J.H.

916. C. SALLES, “Le genre littéraire de la lettre dans l’Antiquité,” *FoiVie* 84 (5, ’85) 41-47.

The literary genre of the letter was a Latin creation. It embraced chronicles of public and private life (Cicero), dissertations on a theme (Pliny the Younger), and philosophical meditations inspired by daily life (Seneca).—D.J.H.

917. Y. SHOCHAT, “The Change in the Roman Religion at the Time of the Emperor Trajan,” *Latomus* [Brussels] 44 (2, ’85) 317-336.

Pliny the Younger’s *Panegyricus* in honor of Trajan is an important source for understanding the far-reaching changes that took place in Roman religion during Trajan’s reign. What had been essentially a religion of ritual became a religion whose fundamental principle was moral conduct. The will of the gods was now conceived as being dependent on the behavior of the emperor. Those who had pointed the way for the ascendancy of morality in Roman religion included Vergil, Horace, Seneca, and Tacitus. Dio Chrysostom had advanced the idea of divine protection for the emperor if he conducted himself morally and for the benefit of his subjects.—D.J.H.

918. J. VANDER LEEST, “Lucian in Egypt,” *GkRomByzStud* 26 (1, ’85) 75-82.

Lampo and Lucian (see *Apology* 12) could not have held the office of *hypomnēmatographos*, nor could they have been *archistatores*. If H. Box’s emendation of Philo’s *In Flaccum* 16:131 is accepted, the possibility that these two men held the post of *eisagōgeus* in Egypt about 150 years apart is enhanced.—D.J.H.

The Early Church

919. M. DE JONGE, “Hippolytus’ ‘Benedictions of Isaac, Jacob and Moses’ and the Testaments of the Twelve Patriarchs,” *Bijdragen* 46 (3, ’85) 245-260.

The parallels and near parallels between *Testaments of the Twelve Patriarchs* and Hippolytus’ *Benedictions of Isaac, Jacob, and Moses* can best be explained by the common use of Jewish and Christian traditions current in early Christianity. Study of Hippolytus’ intense preoccupation with the OT helps us to understand why a work giving the parting words of Jacob’s sons could have authority in (at least certain circles of) the early church.—D.J.H.

920. M. DE JONGE, “The Pre-Mosaic Servants of God in the Testaments of the Twelve Patriarchs and in the Writings of Justin and Irenaeus,” *VigChrist* 39 (2, ’85) 157-170.

Comparison of texts from *Testaments of the Twelve Patriarchs* about the purpose of the patriarchs’ exhortations, and about the resurrection of the patriarchs, with pertinent texts from Justin Martyr’s *Dialogue with Trypho* and Irenaeus’ *Adversus haereses* 4.13-16 shows that *Testaments* could have functioned very meaningfully in Christian circles of the second half of the 2nd century A.D. and later. Addressing the descendants of the twelve sons of Jacob, *Testaments* proclaimed that Israel would share in God’s final salvation, and urged Israel to obey what is eternally valid in God’s commandments and to believe in Jesus Christ.—D.J.H.

921. M. DE JONGE, “The Testaments of the Twelve Patriarchs: Christian and Jewish. A hundred years after Friedrich Schnapp,” *NedTheolTijd* 39 (4, ’85) 265-275.

The strongest argument in favor of taking *Testaments of the Twelve Patriarchs* as the

Christian redaction of an existing Jewish text remains the great diversity and complexity of passages dealing with the future. The stages in the redactional process can no longer be distinguished. We cannot determine what the Christian scribes changed or added, nor are we in a position to say anything with certainty about possible developments in Jewish circles. —D.J.H.

922. D. Hoffman, "The Authority of Scripture and Apostolic Doctrine in Ignatius of Antioch," *JournEvangTheolSoc* 28 (1, '85) 71-79.

It is possible to find allusions in Ignatius' letters to many NT truths, but the lack of recognition of a certain NT canon and the indirect character of his citations make an evaluation of his views on biblical authority very difficult. He did have a high regard for apostolic doctrine, however. Since apostolic doctrine mirrored the NT texts in many cases, his views of its nature indirectly testify to his beliefs about the truthfulness and authority of Scripture as a whole.—D.J.H.

923. W. Rordorf, "Tradition et composition dans les Actes de Thècle. Etat de la question," *TheolZeit* 41 (3, '85) 272-283.

After establishing that *Acts of Thecla* was part of *Acts of Paul* and summarizing the content of *Acts of Thecla,* the article surveys scholarship on this work with particular attention to the question whether it was pure fiction or contained some historical kernel. Then the major positions advanced by D. R. MacDonald in *The Legend and the Apostle* (1983) are discussed: the presence of oral legends in *Acts of Thecla,* their origin among women in Asia Minor, and the Pastorals as a response to such legends about Paul.—D.J.H.

924. K. Urbaniak and L. Domaszewicz, "Saidzka wersja Ewangelii Dziecięctwa (Wstęp, przekład z języka koptyjskiego i komentarz) (Die Seider Fassung des Kindheitsevangeliums [Einleitung, Übersetzung aus dem koptischen und Kommentar])," *StudTheolVars* 22 (2, '84) 215-224.

The article presents new Polish translations of the Sahidic Coptic texts concerning (1) the birth of Mary and (2) Mary's life until the birth of Jesus, which were published in E. Revillout's *Apocryphes Coptes du Nouveau Testament* (1876), nos. 117-118. An introduction and notes are included.—D.J.H.

925. W. Witakowski, "Nauka Apostoła Addaja (Wstęp, przekład z języka syryjskiego i komentarz) (Die Lehre des Apostels Addaj [Einleitung, Übersetzung aus dem syrischen und Kommentar])," *StudTheolVars* 22 (2, '84) 181-213.

After a four-page introduction to *Teaching of Addai,* the article provides a new Polish translation of the Syriac text with brief notes below.—D.J.H.

Gnosticism

926. D. J. Good, "Sophia in Valentinianism," *SecondCent* 4 (4, '84) 193-201.

Irenaeus' accounts about Valentinus and Secundus (see *Adv. haer.* 1.11.1-2) and about Marcus (*Adv. haer.* 1.14.5-7), fragments 5 and 8 of Valentinus' writings, and *Excerpta ex Theodoto* do not connect the outbreak of passion in the pleroma with Sophia as specifically as most modern scholarly explanations would have us believe. The orientation of the ancient accounts was to acknowledge the defect that constitutes material creation.—D.J.H.

927. G. HANRATTY, "The Early Gnostics," *IrTheolQuart* 51 (3, '85) 208-224.

After sketching the influence of gnostic ideas and attitudes on Western culture through the ages, the article discusses the sources available to historians of early gnosticism and the controversies regarding gnosticism's origin and essence. It concludes that the gnostic movement emerged and developed in the many-sided religious culture of the areas into which Christianity was introduced in the first half of the 2nd century A.D. Then it begins an account of the experiences, attitudes, and ideas that formed the mentality of the early gnostics and inspired their distinctive speculations, by discussing early gnostic approaches to knowledge and salvation. [To be continued]—D.J.H.

928. C. A. KELLER, "Gnostik als religionswissenschaftliches Problem," *TheolZeit* 41 (1, '85) 59-73.

Within the corpus of Nag Hammadi gnostic writings taken as a whole, amid a diversity of literary forms, themes, and outlooks, certain basic interests are evident, e.g. transcendence of the world, unity with the Father, peace and recognition made possible by the redeemer, mistrust of language, a high valuation of paradox and silence, rejection of conventional modes of knowledge, and features facilitating an altered state of consciousness and personal transformation. The presence of such elements in other religious systems such as Buddhism and Islam prompts a cross-cultural comparison best made on the level of total religious systems that include as interrelated components (1) a social system; (2) a system of actions, rites, and festivals; (3) a system of convictions and teachings; (4) a symbol system of myths, monuments, and works of art; and (5) a system of interiority involving psychic practices, hopes, affections, and modes of consciousness. In Christianity, Buddhism, and Islam, the element of interiority (as exemplified in gnostic Christianity) is a vital aspect of the total system. Gnosticism, therefore, is best comprehended not as an independent religion but as an element within and inseparable from the social system of Hellenistic Christianity, representing a quest for radical interiority on the part of its adherents, an *Urform* of genuine Christian mysticism.—J.H.E.

929. H.-J. KLAUCK, "Die Himmelfahrt des Paulus (2 Kor 12,2-4) in der koptischen Paulusapokalypse aus Nag Hammadi (NHC V/2)," *StudNTUmwelt* 10 ('85) 151-190.

After outlining the morphology of accounts of heavenly ascents and examining Paul's description of his own experience in 2 Cor 12:2-4, this article treats the Coptic *Apocalypse of Paul* from Nag Hammadi. In addition to offering a new German translation of that work, it discusses the literary genre, content, literary-critical problems, relations with the NT, syncretistic and gnostic motifs, and Paul's return to earth.—D.J.H.

930. M. W. MEYER, "Making Mary Male: The Categories 'Male' and 'Female' in the Gospel of Thomas," *NTStud* 31 (4, '85) 554-570.

Four themes related to sexual imagery in *Gospel of Thomas* (family, wedding chamber, children, wholeness) indicated that the properly spiritual person transcends sexuality, and renounces the enslaving life and divisive categories of sexuality as part of renouncing this world of darkness and accepting the world of freedom and light. The statement that Mary will be saved when she becomes a male (see *Gospel of Thomas* 114) is quite compatible with the world-denying, liberating perspective of the document. What was true for Mary as a woman is equally true for all who participate in what "femaleness" symbolizes (i.e. passion, earthliness, mortality).—D.J.H.

931. W. Myszor, "Melchizedek w tekstach gnostyków (Melchisedek in den Texten der Gnostiker)," *StudTheolVars* 22 (1, '84) 203-204.

Often appearing secondarily in gnostic texts, Melchizedek is the main subject of a treatise in Nag Hammadi Codex XI,*1*. According to H.-M. Schenke, Sethian gnostics composed this treatise drawing on both OT and NT traditions. The Melchizedek-Jesus relationship resulted from an attempt to "de-Christianize" an originally Christian text. On the other hand, B. A. Pearson argues that the gnostics derived the figure of Melchizedek solely from the OT. Both scholars propose promising avenues for future research.—J.P.

932. J. F. Priest, "The Dog in the Manger: In Quest of a Fable," *Classical Journal* [Tallahassee, FL] 81 (1, '85) 49-58.

According to *Gospel of Thomas* 102, Jesus compared the Pharisees to "a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat." The earliest attested appearances of this proverb/fable in 2nd-century A.D. authors (Lucian, Strato) support the generally proposed date for *Gospel of Thomas*, and remind us of the cultural interpenetrations of the late Hellenistic world.—D.J.H.

933. D. M. Scholer, "Bibliographia Gnostica: Supplementum XIV," *NovTest* 27 (4, '85) 349-378.

This fourteenth supplement [see § 29-817] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains information about books, articles, and reviews published in 1984, as well as earlier items not previously included. The four major headings are gnosticism in general; gnostic texts (pre–Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—D.J.H.

Gnosticism, § 30-882.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. D. ALLISON, *The Bible Study Resource Guide, Revised* (Nashville, TN: Thomas Nelson, 1984, paper $6.95) 232 pp. Bibliographies. Indexed. LCN: 82-18800. ISBN: 0-8407-5814-6.

This guide to resources for studying the Bible contains chapters on translations; annotated and study Bibles; topical Bibles; buying a Bible; concordances; commentaries; dictionaries, encyclopedias, and handbooks; atlases; surveys and introductions; language study aids; miscellaneous resources; and basic biblical-study methods. The second edition incorporates revised publication data, seventy-four additions to the annotated bibliographies, and information about Spanish editions of major Bible commentaries. Allison is a book editor at Francis Asbury Press in Grand Rapids, MI.

Annali di storia dell'esegesi 1/1984. Atti del 1^{0} seminario di ricerca su "Storia dell'esegesi giudaica e cristiana antica." Idice di San Lazzaro (Bologna) 27-29 ottobre 1983 (Bologna: Dehoniane, 1984, paper 18,000 L) 312 pp. Indexed.

The thirteen articles in this volume are by M. Simonetti on patristic exegesis of Isaiah in the 4th and 5th centuries; M. A. Rossi on Cyril of Alexandria's commentary on the Psalms; G. M. Vian on Athanasian exegesis of the Psalms; M. G. Mara on the historical-exegetical significance of commentaries on the Pauline corpus from the 4th and 5th centuries; M. Pesce on the function and place of Scripture in Paul's apostolic activity; F. Cocchini on Origen as interpreter of Paul's language in his commentary on Romans; E. Prinzivalli on Origen and Methodius on 1 Thes 4:15-17 and 1 Cor 15:51-52; C. Gianotto on the figure of Melchizedek in Jewish, Christian, and gnostic traditions from the 2nd century B.C. to the 3rd century A.D.; L. Rosso Ubigli on the fate of Enoch in ancient Jewish writings; E. Lupieri on the interpretation of John the Baptist by gnostic, Jewish Christian, and "orthodox" writers; P. C. Bori and G. C. Gaeta on Moses' Ethiopian wife and his prophetic primacy (see Numbers 12); C. Colafemmina on the prophetesses Deborah and Hulda in Jewish and Christian exegesis; and E. Norelli on two testimonies attributed to Ezra. Bori and Pesce have supplied a four-page foreword.

T. BAARDA, *Early Transmission of Words of Jesus. Thomas, Tatian and the Text of the New Testament*, ed. J. Helderman and S. J. Noorda (Amsterdam: VU Boekhandel/Uitgeverij, 1983, paper 69.65 gld.) 333 pp. Indexed. ISBN: 90-6256-173-X.

The fourteen articles in this collection have been either translated from Dutch into English or reproduced in their original English form. They concern the Gospel text in the biography of Rabbula [§ 5-345]; *Gospel of Thomas* and Tatian (1960); a Syriac fragment of Mar Ephrem's commentary on the Diatessaron [§ 7-41]; the search for the Diatessaron text [§ 7-313]; Dionysius bar Salibi and the text of Lk 1:35 [§ 8-975]; Gadarenes, Gerasenes, Gergesenes, and the "Diatessaron" traditions (1969); the resurrection narrative in Tatian's Diatessaron according to three Syrian patristic witnesses (1970); the text and transmission of Lk 12:13-14 from Marcion to Augustine (1975); an archaic element in the Arabic Diatessaron of Jn 15:2 [§ 20-144]; the meaning and origin of *Gospel of Thomas* 42 (1975); the author of the Arabic Diatessaron (1978); another treatise of Aphrahat in Ethiopic translation (1981); *2 Clement* 12 and the sayings of Jesus (1982); and Mar Ephrem's commentary on Diatessaron 17:10.

G. BORNKAMM, *Studien zum Neuen Testament* (Munich: Kaiser, 1985, DM 38) 334 pp. Indexed. ISBN: 3-459-01612-4.

The thirteen articles in this collection concern history and faith in the NT [§ 7-57]; changes in OT and NT understandings of the Law; the idea of reward in the NT (1946); the Paraclete in the Fourth Gospel (1949); E. Käsemann's interpretation of the Fourth Gospel [§ 13-237r]; the revelation of God's wrath according to Romans 1–3 (1935); baptism and new life according to Paul (1939); sin, Law, and death according to Romans 7 (1950); Romans as Paul's testament; the more excellent way according to 1 Corinthians 13 (1937); the prehistory of 2 Corinthians (1961); the Lord's Supper and the church according to Paul (1956); and *homologia* in Hebrews (1942).

R. E. Brown, *Biblical Exegesis and Church Doctrine* (New York—Mahwah, NJ: Paulist, 1985, $8.95) 171 pp. Indexed. LCN: 85-62046. ISBN: 0-8091-0368-0 (cloth), 0-8091-2750-4 (paper).

After explaining the importance of the historical element in contemporary scriptural study and how it can illuminate the traditional doctrinal attitudes of the Roman Catholic church, Brown shows how both liberals and ultraconservatives have misunderstood the doctrinal import of biblical exegesis. Then he illustrates the particular contributions of scriptural investigation to a Catholic understanding of Mary, the Holy Spirit, the local church, and preaching. Observations on the Shroud of Turin and R. Laurentin's exegesis of the infancy narratives conclude the volume. Brown is Auburn distinguished professor of biblical studies at Union Theological Seminary in New York.

M. Carrez and F. Morel, *Dictionnaire grec-français du Nouveau Testament* (3rd, rev. ed.; Geneva: Labor et Fides, 1985, soft cover; Pierrefitte: Société Biblique Française) 270 pp. ISBN: 2-8309-0039-1 (L et F), 2-85300-712-X (SBF).

The first edition of this Greek-French dictionary of the NT was described in *NTA* 17, p. 114. J.-C. Margot has written a one-page preface for the new edition.

A. Chouraqui (trans. and ed.), *Un pacte neuf. Le Nouveau Testament* (Turnhout: Brepols, 1984, 613 Bel. fr.) 599 pp., 3 maps. Indexed. ISBN: 2-503-83500-7.

This volume contains Chouraqui's French translation of the entire NT, along with his introductions to each book and brief notes. His basic aim is to remain faithful to the Greek texts while bringing out their Semitic substratum. The translations and some of the comments have been excerpted from volumes 8 and 9 of *L'Univers de la Bible* (10 vols., 1982-85). An earlier edition of Chouraqui's translations of the NT from Hebrews to Revelation was described in *NTA* 22, p. 335.

The Concordance to the Peshitta Version of the Aramaic New Testament (New Knoxville, OH: The Way International, 1985, $19.95) xxii and 494 pp. Indexed. LCN: 85-051248. ISBN: 0-910068-61-5.

The body of this concordance to the Peshitta version of the NT is arranged alphabetically by Syriac root, with associated words located after the root and indented. Each entry contains the Syriac word, an English translation, and a list of NT occurrences in either a double-columned or a string format. Notes have been inserted to avoid confusion about the location of a given word or to cross-reference related words or idioms. The 66-page alphabetical index takes the vowels into account, provides a transcription, and indicates by number and page/column where the Syriac word is treated.

C. E. B. Cranfield, *The Bible and Christian Life. A Collection of Essays* (Edinburgh: T. & T. Clark, 1985, paper £6.95) vii and 248 pp. Bibliography. ISBN: 0-567-29125-1.

The eighteen essays in this collection concern the preacher and his authority (1975), 1 Thessalonians [§ 24-550], Paul on Christian-Jewish relations (1982), the Christian's political responsibility according to the NT [§ 7-292], *diakonia* in the NT (1966), new church constitutions and *diakonia* (1967), creation's promised liberation according to Rom 8:19-21 (1974), NT eschatology [§ 27-1122], human and divine action in the biblical concept of worship [§ 3-433], Heb 13:20-21 [§ 12-992], the message of James [§§ 10-257, 629], the interpretation of 1 Pet 3:19 and 4:6 [§ 3-421], the interpretation of Job (1942-43), the significance of *dia pantos* in Rom 11:10 (1964), *metron pisteōs* in Rom 12:3 [§ 7-214], changes of person and number in Paul's epistles (1982), the church and divorce and the remarriage of divorced persons in the light of Mk 10:1-12 (1978), and unity and love in the light of Jn 17. A bibliography of Cranfield's books and articles published between 1941 and 1985 concludes the volume.

K. A. DEURLOO ET AL. (EDS.), *Amsterdamse Cahiers voor exegese en bijbelse theologie,* Cahier 5 (Kampen: Kok, 1984, paper 29.90 gld.) 208 pp., map. Bibliography. Indexed. ISBN: 90-242-0646-4.

The one article about the NT in this fascicle [see *NTA* 29, p. 81] is by D. Monshouwer on the "elect exiles" in 1 Pet 1:1. Also included are articles by R. Zuurmond on the history of the interpretation of Sodom's sin (see Gen 19:5), and P. C. Beentjes on Elijah's vocation to restore the tribes of Jacob (see Sir 48:10). The other OT studies are by F. H. Breukelman, Deurloo, K. A. D. Smelik, J. van Dorp, A. G. van Daalen, S. de Jong, and M. Bolle. F. J. Hoogewoud has prepared a bibliography of M. A. Beek's publications between 1974 and 1984.

A. S. DUTHIE, *Bible Translations: and how to choose between them* (Exeter, UK: Paternoster, 1985, paper £3.50) 127 pp., 2 figs. Bibliography. Indexed. ISBN: 0-85364-400-4.

Based on a series of articles published in the *Harvester* during 1982 and 1983, this introduction to English translations of the Bible is organized under four major headings: Who is to translate what, how to translate accurately, how to present the translation, and assessing Bible translations. Duthie is senior lecturer in linguistics at the University of Legon in Ghana.

R. S. ECCLES, *Erwin Ramsdell Goodenough. A Personal Pilgrimage,* SBL Centennial Publications, Biblical Scholarship in North America 11 (Chico, CA: Scholars Press, 1985, cloth $22.95) x and 189 pp., plate. Bibliography. Indexed. LCN: 85-10918. ISBN: 0-89130-907-1 (cloth), 0-89130-908-X (paper).

After giving a summary of Professor Goodenough's life (1893-1965), Eccles discusses his first research on Justin Martyr and Philo, his early studies on Philo as political philosopher and politician, and his later interpretation of Philo's gospel of mysticism. The remaining chapters treat Goodenough's *Jewish Symbols in the Greco-Roman Period* (13 vols., 1953-65), his scientific study of religion, personal religious quest, and unfinished journey. A. T. Kraabel has supplied a bibliography of Goodenough's writings.

J. FONTAINE AND C. PIETRI (EDS.), *Le monde latin antique et la Bible,* Bible de tous les temps 2 (Paris: Beauchesne, 1985, paper 315 F) 672 pp., 13 plates. Bibliography. Indexed. ISBN: 2-7010-1089-6.

These twenty-five articles on the ancient Latin world and the Bible appear under four headings: the arrival of the book in the West (J.-C. Fredouille, J. Gribomont, C. Estin, P. Petitmengin, R. Braun, Gribomont); the Bible and the life of communities (V. Saxer, C. Pietri, F. Monfrin, S. Deléani-Nigoul, Y.-M. Duval, J. Gaudemet); the biblical inspiration of styles of Christian life (Deléani-Nigoul, Saxer, G. Nauroy, J. Biarne, M. Reydellet, B. Judic); and the Bible in intellectual and literary life (Fredouille, P. Monat, J. Doignon, P. Jay, C. Kannengiesser, M. Van Uytfanghe, J.-L. Charlet).

E. D. FREED, *The New Testament. A Critical Introduction* (Belmont, CA: Wadsworth Publishing Co., 1986) xiii and 449 pp., 25 photographs. Bibliography. Indexed. LCN: 85-10626. ISBN: 0-534-05388-2.

After discussing the historical settings of the NT, this introduction to the NT writings first considers Jesus and the Gospels: origins and relationships of the first three Gospels, the Gospel writers as authors, the critical study of Jesus and the Synoptic Gospels, Mk, Mt, Lk, Jesus' parables and miracles, and Jn. Then it treats Acts and Paul's letters—the undisputed letters (1 Thessalonians, 1–2 Corinthians, Galatians, Romans, Philippians, Philemon) and the disputed letters (Colossians, Ephesians, 2 Thessalonians). The third part examines NT writings from times of oppression and controversy (Hebrews, Revelation, 1 Peter, 1–3 John, James, Jude, 2 Peter, 1–2 Timothy, Titus). Throughout the volume, Freed, professor of NT at Gettysburg College in Pennsylvania, illustrates approaches and techniques used to evaluate the NT evidence objectively and critically.

K. FROEHLICH (TRANS. AND ED.), *Biblical Interpretation in the Early Church,* Sources of Early Christian Thought (Philadelphia: Fortress, 1985, paper $6.95) viii and 135 pp. Bibliography. LCN: 84-47922. ISBN: 0-8006-1414-3.

After a 29-page introduction to Jewish and early Christian hermeneutics, with a survey of patristic biblical interpretation, this volume presents (in English) selections from *Sifra,* Ptolemy's *Letter to Flora,* Irenaeus' *Adversus haereses,* Origen's *On First Principles,* Papyrus Michigan Inv. 3718, Diodore of Tarsus' commentary on the Psalms, Theodore of Mopsuestia's commentary on Gal 4:22-31, and Tyconius' *Book of Rules.* Froehlich is professor of ecclesiastical history at Princeton Theological Seminary.

L. GARMUS (ED.), *Leitura da Bíblia a partir das condições reais da vida,* Estudos Bíblicos 7 (Petrópolis, Brazil: Editora Vozes, 1985, paper) 85 pp. Bibliography.

Of the four articles in this biblical-pastoral supplement to *RevistEclBras* 45 (179, '85), the one that concerns the NT is by P. Richard on the material basis of spirituality according to Rom 8:1-17 and 1 Cor 15:35-58. The other articles are by C. Boff on how ancient Israel became a people, N. K. Gottwald on the sociological method of studying ancient Israel, and E. Tamez on Hagar as the woman who complicated salvation history.

Glaube und Eschatologie. Festschrift für Werner Georg Kümmel zum 80. Geburtstag, ed. E. Grässer and O. Merk (Tübingen: Mohr-Siebeck, 1985, DM 148) vi and 356 pp., plate. ISBN: 3-16-144929-0.

These twenty articles prepared to honor Professor Kümmel on his 80th birthday are by C. K. Barrett on faith and eschatology in Acts 3, J. Dupont on "I will rebuild the booth of David that is fallen" (Acts 15:16=Amos 9:11), E. Grässer on Kümmel's understanding of Jesus' eschatology, F. Hahn on the understanding of faith in Jn, M. Hengel on James the Lord's brother as the first "pope," T. Holtz on theology and Christology according to Paul, H. Hübner on what Paul meant by "works of the Law," H. C. Kee on the relationships of Pauline eschatology with apocalyptic and Stoic thought, E. Lohse on Jesus' call for the rich to repent (Mk 10:25 parr.), L. De Lorenzi on hope as "our boast" (Rom 5:2c), O. Merk on R. Bultmann's interpretation of 1 Thessalonians, C. F. D. Moule on the function of the Synoptic Gospels, F. Mussner on the "kingdom of the world" as the eschatological theme of Revelation, J. Roloff on the understanding of the church in the Pastorals, R. Schnackenburg on Lukan eschatology in the light of statements in Acts, W. Schrage on 2 Pet 3:8b, E. Schweizer on the significance of eschatology for faith according to Jesus, P. Stuhlmacher on Paul and Luther, A. Vögtle on Rev 21:1 and the cosmic dimensions of NT eschatology, and N. Walter on "Hellenistic eschatology" in the NT. Also included are a photograph of the honoree and a greeting by the editors.

M. GLAZIER (ED.), *Where We Are: American Catholics in the 1980s. A Celebration for Philip Scharper* (Wilmington, DE: Michael Glazier, 1985, paper $7.95) 215 pp., plate. Bibliography. LCN: 85-45549. ISBN: 0-89453-471-8.

Of these thirteen articles in memory of the late cofounder of Orbis Books, the one most pertinent to the biblical field is by D. Senior and C. Stuhlmueller on the current state of American Catholicism in the area of biblical studies. The other contributors are R. M. Brown, G. Baum, J. Deedy, S. Callahan, M. K. Hellwig, J. Eagleson, R. P. Imbelli, M. A. Neal, K. Hughes, M. B. Pennington, T. M. Hesburgh, and D. Berrigan.

J. H. GREENLEE, *Scribes, Scrolls, and Scripture. A Student's Guide to New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1985, paper $6.95) ix and 102 pp., 4 plates, 8 figs. Indexed. LCN: 85-16000. ISBN: 0-8028-0082-3.

Greenlee, author of *Introduction to New Testament Textual Criticism* (1964), first explains what ancient books looked like and how ancient manuscripts were written. He then discusses the ancient records of the Greek NT, the transmission of the NT through the centuries, the early printed editions of the NT, and the increasing demand for a better text. Finally he shows how the correct textual reading of the NT is established and how textual variants are evaluated, concluding that "we can be certain that God has preserved his Word down through the centuries."

A. E. HARVEY (ED.), *Alternative Approaches to New Testament Study* (London: SPCK, 1985, paper £4.95) x and 144 pp. Indexed. ISBN: 0-281-04168-7.

The seven essays in this collection offer examples of alternative approaches to the traditional methods of NT interpretation: M. Goulder on the regnant paradigm for Gospel study ("a house built on sand"), J. Drury on the structural analysis of Mk 1:1-15, J. Riches and A. Millar on conceptual change in the Synoptic tradition, J. D. M. Derrett on taking up the cross and turning the cheek, Harvey on social aspects of Judaizing and apostasy, F. G. Downing on the first Christians' attempts to communicate, and L. Houlden on trying to be a NT theologian. Harvey has supplied a two-page preface. The book is distributed in the USA by Fortress Press of Philadelphia.

E. C. HOBBS (ED.), *Bultmann, Retrospect and Prospect: The Centenary Symposium at Wellesley,* Harvard Theological Studies 35 (Philadelphia: Fortress, 1985, paper $11.95) xii and 113 pp., plate. LCN: 85-47734. ISBN: 0-8006-7075-2.

After Hobbs's introduction to the Bultmann centenary held at Wellesley College in Massachusetts in 1984, this volume presents three articles on "Bultmann and the past": A. B. Lemke on her father's papers, H. Jonas on Bultmann as remembered by a philosopher, and J. M. Robinson on the historicity of Bultmann's existence. Then under "Bultmann and the future," there are studies by S. M. Ogden on Bultmann and the future of revisionary Christology, H. Koester on Bultmann's contribution to the study of early Christianity from the perspective of the history of religions, and D. Georgi on Bultmann's *Theology of the New Testament*. The final section concerns L. P. Smith, who taught for many years at Wellesley and translated Bultmann's *Jesus*.

An Inclusive-Language Lectionary. Readings for Year C (Atlanta: John Knox, 1985, paper; New York: Pilgrim Press; Philadelphia: Westminster) 270 pp. Indexed. LCN: 85-12100. ISBN: 0-8298-0730-6 (Pilgrim).

The first two volumes in this project, sponsored by the National Council of Churches of Christ in the USA, were described in *NTA* 28, p. 195; 29, pp. 198-199. The introduction explains the nature of a lectionary, discusses the need for inclusive language, and describes the committee's approach to the gender-specific language of the Revised Standard Version. The passages for Year C in the lectionary cycle, along with explanatory footnotes, form the major portion of the volume. In this series the word "Lord" appears in brackets after the terms "Sovereign" and "God" as an alternate reading. The appendix states the rationale for the translations and gives technical information about the changes made.

R. K. JOHNSTON (ED.), *The Use of the Bible in Theology/Evangelical Options* (Atlanta: John Knox, 1985, paper $11.95) xiii and 257 pp., 2 figs. Bibliography. Indexed. LCN: 84-48513. ISBN: 0-8042-0530-2.

The eleven essays in this collection are by Johnston on unity and diversity in evangelical theology, C. H. Pinnock on using the Bible in doing theology, J. I. Packer on the quest of canonical interpretation, R. P. Spittler on Scripture and the theological enterprise, D. G. Bloesch on a christological hermeneutic, J. H. Yoder on the use of the Bible in theology,

D. W. Dayton on the use of Scripture in the Wesleyan tradition, R. E. Webber on an evangelical and catholic methodology, W. A. Dyrness on how the Bible functions in the Christian life, D. F. Wells on the nature and function of theology, and G. Fackre on the use of Scripture in his work in systematics. Johnston is dean and associate professor of theology and culture at North Park Theological Seminary in Chicago.

W. KIRCHSCHLÄGER (ED.), *Zweites Vatikanisches Konzil, Dogmatische Konstitution über die göttliche Offenbarung: "Dei verbum." Vollständiger Text, Einführung und Kurzkommentar* (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1985, paper öS 108 or DM 16.20 or 13.70 Sw. fr.) 59 pp. Bibliography. ISBN: 3-85396-074-X.

This volume presents on facing pages the German version of the Second Vatican Council's Dogmatic Constitution on Divine Revelation and Kirchschläger's exposition of the text. The six chapters of the document concern revelation, the transmission of divine revelation, the divine inspiration and interpretation of Sacred Scripture, the OT, the NT, and Sacred Scripture in the church's life. Also included is a three-page introduction and an appendix. Kirchschläger, professor of NT exegesis on the theological faculty at Luzern, is the author of *Jesu exorzistisches Wirken aus der Sicht des Lukas* (1981).

M.-J. LAGRANGE, *Père Lagrange: Personal Reflections and Memoirs,* trans. H. Wansbrough (New York—Mahwah, NJ: Paulist, 1985, paper $9.95) v and 249 pp. LCN: 84-62153. ISBN: 0-8091-2678-8.

The translation of a French original, this volume first provides Lagrange's 1926 account of the establishment of the École Biblique in Jerusalem and its early history (1889-1913) under three headings: the foundation and development of the school, from Leo XIII to Pius X, and the unrest of the Modernist crisis. Then it presents autobiographical accounts written by Lagrange between 1930 and 1936 on his formative years (1855-73), a fresh start, and entrance into the Dominicans and early formation (1879-88). P. Benoit has supplied a seven-page foreword.

P.-É. LANGEVIN, *Bibliographie biblique III, 1930-1983* (Quebec: Les Presses de l'Université Laval, 1985, $125) liii and 1901 pp. Indexed. ISBN: 2-7637-7060-6.

The first two volumes in this bibliographic project were described in *NTA* 17, p. 401; 23, pp. 217-218. The third volume brings up to date (1976-83) the coverage of the 120 periodicals in the preceding volumes, adds 43 more periodicals from 1930 (or initial date of publication after 1930) to the present, treats 450 monographs and collections, and notes other works. The entries are divided into five general categories (introduction to the Bible, the OT, the NT, Jesus Christ, biblical themes) and presented under more than 2,000 precise headings. An index of authors for this volume, and lists of rubrics and headings for all three volumes, are included. Langevin is professor of NT at Laval University.

P. LEVI, *The English Bible, 1534-1859* [1974] (Worthing, UK: Churchman Publishing, 1985, paper £3.95) 222 pp. Bibliography. ISBN: 1-85093-015-5.

After a 33-page introduction to the history of the Bible in English, this volume provides brief introductions to and selections from fourteen English translations: Tyndale (1534), Coverdale (1535), Matthew's Bible (1537), John Fisher (1545), Cranmer's Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), Douai-Rheims (1582 and 1609-10), the Authorized Version (1611), Hugh Broughton (1662), John Carryl (1700), Edward Harwood (1768), Benjamin Franklin (1779), and William Barnes (1859). The appendix presents some versions of Psalm 123. Levi is professor of poetry at Oxford University. The book was originally published in hardback form in 1974.

D. LÜHRMANN, *Auslegung des Neuen Testaments,* Zürcher Grundrisse zur Bibel (Zurich: Theologischer Verlag, 1984, 28 Sw. fr. or DM 32) 121 pp. Bibliographies. ISBN: 3-290-11554-2.

This introduction to NT exegesis first discusses the canon, the NT texts, and the nature of exegesis. Then under the heading "historical theology," it considers the quests for the original text (textual criticism), the original sources (literary criticism), and the connection with the contemporary world (history of religions), as well as the results and open questions of historical theology. Under "theological exegesis," it treats the demand of God's word (dialectical theology), the quests for the community as the bearer of tradition (form criticism) and for the theology of the Evangelists (redaction criticism), and the results and open questions of theological exegesis. The final section sketches the relation of exegesis to linguistics, psychology, and sociology.

R. LUNDIN, A. C. THISELTON, AND C. WALHOUT, *The Responsibility of Hermeneutics* (Grand Rapids: Eerdmans, 1985, paper $8.95; Exeter, UK: Paternoster) xi and 129 pp. Indexed. LCN: 85-16132. ISBN: 0-8028-0029-7 (Eerdmans), 0-85364-408-X (Paternoster).

This cooperative venture gives particular attention not only to the truth of interpretation but also to the effects that interpretation and interpretative strategies have on the ways in which human beings shape their goals and actions. In his essay on our hermeneutical inheritance, Lundin traces the intellectual roots of hermeneutical thinking as they have influenced American attitudes toward textual interpretation. Then under the heading "texts and actions," Walhout delineates an action model for hermeneutics. Finally Thiselton analyzes the practical implications of an action model for interpreting the parables of Jesus. The three authors carried out their research during 1982-83 as fellows of the Calvin Center for Christian Scholarship at Calvin College in Grand Rapids, MI.

D. K. MCKIM, *What Christians Believe about the Bible* (Nashville, TN: Thomas Nelson, 1985, paper $7.95) 192 pp. Indexed. LCN: 85-18846. ISBN: 0-8407-5968-1.

McKim, coauthor with J. B. Rogers of *The Authority and Interpretation of the Bible* (1979), first explains the understanding of Scripture in Roman Catholic (classical and contemporary) and Protestant (Lutheran, Reformed, and Anabaptist) traditions. The remaining chapters cover important theological positions on Scripture, labeling each position with a caption ("Scripture as . . ."): liberal theology (experience), fundamentalist theology (proposition), scholastic theology (doctrine), neoorthodoxy (witness), neoevangelical theology (message), existential theology (living encounter), process theology (unfolding action), story theology (medium for metaphors), liberation theology (foundation for freedom), and feminist theology (mother of models). Each chapter discusses the background of the position, its leading proponents, and its views of Scripture.

W. E. MILLS, *New Testament Greek. An Introductory Grammar* (New York—Toronto: Edwin Mellen Press, 1985, cloth $49.95, paper $12.95) ix and 191 pp. Bibliography. Indexed. LCN: 85-11540. ISBN: 0-88946-200-3 (cloth), 0-88946-201-1 (paper).

Based on the author's teaching experience at Mercer University in Macon, GA, this introduction to NT Greek seeks to blend an emphasis on syntax with vocabulary and paradigms so as to enable students to handle the text of 1 John. After chapters on writing and pronouncing Greek, it covers the grammar of NT Greek in thirty-one lessons: present indicative active, *eō* contract verbs, second-declension nouns, present indicative passive, etc. Each lesson contains vocabulary, grammatical explanations, paradigms, and exercises.

K. MUELLER-VOLLMER (ED.), *The Hermeneutics Reader. Texts of the German Tradition from the Enlightenment to the Present* (New York: Continuum, 1985, $27.50) xi and 380 pp. Bibliography. Indexed. LCN: 85-461. ISBN: 0-8264-0208-9.

After Mueller-Vollmer's 53-page outline of hermeneutical theory since the Enlightenment, this volume makes available in English major texts from the modern German hermeneutical tradition by J. M. Chladenius, F. D. E. Schleiermacher, W. von Humboldt, J. G. Droysen, P. A. Boeckh, W. Dilthey, E. Husserl, R. Ingarden, M. Heidegger, R. Bultmann, H.-G. Gadamer, J. Habermas, and K.-O. Apel. Bultmann's essays concern the possibility of presuppositionless exegesis and the problem of demythologizing. A fifteen-page bibliography concludes the volume.

R. A. MULLER, *Dictionary of Latin and Greek Theological Terms. Drawn Principally from Protestant Scholastic Theology* (Grand Rapids: Baker, 1985, $14.95) 340 pp. Bibliography. Indexed. LCN: 85-70795. ISBN: 0-8010-6185-7.

In compiling his dictionary of Latin and Greek theological terms, Muller, associate professor of historical theology at Fuller Theological Seminary in Pasadena, CA, has had two goals in view: to present accurately the vocabulary of Protestant orthodoxy, and to meet the needs of students as they encounter works in which this vocabulary appears. For most Greek (e.g. *diakrisis pneumatōn*) and Latin (e.g. *imago Dei*) terms, he gives translations or definitions and explains how the expressions are understood in Reformed and Lutheran theology (with particular attention to 16th- and 17-century Protestant orthodoxy). An English/Latin-Greek index is included.

Die neue Lutherbibel. Beiträge zum revidierten Text 1984, ed. S. Meurer, Die Bibel in der Welt 21 (Stuttgart: Deutsche Bibelgesellschaft, 1985, paper DM 15) 184 pp., 4 plates. ISBN: 3-438-06221-6.

After Meurer's four-page foreword, this volume presents thirteen articles on the 1984 revision of Luther's translation of the Bible into German. They are arranged in five categories: the 1984 revision of the NT (E. Lippold, C. Zippert, D. Gutzen), the revised Luther Bible in the church's practice (H. Kornemann, R. Schüll, W. Scheidacker), the revised Luther Bible in the ecumenical context (R. Schnackenburg, J. Lange, Meurer), questions on the 1984 revision of the NT (W. Gundert, L. Schmidt), and the 450-year history of the Luther Bible (H. Reinitzer, B. Köster). Five appendixes are included.

L. M. POLAND, *Literary Criticism and Biblical Hermeneutics: A Critique of Formalist Approaches,* AAR Academy Series 48 (Chico, CA: Scholars Press, 1985, cloth $15.25) vii and 220 pp. Bibliography. LCN: 85-2477. ISBN: 0-89130-825-3 (cloth), 0-89130-836-9 (paper).

Prepared as a doctoral dissertation under the direction of A. C. Yu and accepted by the University of Chicago in 1981, this volume argues that the critical assumptions of modern formalist literary criticism are in many respects at odds with, or at least insufficient for, the full task of biblical interpretation. After a detailed examination of R. Bultmann's hermeneutical program, it considers the strategies proposed by the New Criticism, evaluates attempts at integrating literary criticism within the larger framework of biblical interpretation (in the works of J. D. Crossan, H. W. Frei, and D. O. Via), and proposes a rethinking of biblical hermeneutics in the light of P. Ricoeur's theories.

Praesentia Christi. Festschrift Johannes Betz zum 70. Geburtstag dargebracht von Kollegen, Freunden, Schülern, ed. L. Lies (Düsseldorf: Patmos, 1984, DM 68) 551 pp., plate. Bibliography. Indexed. ISBN: 3-491-71069-3.

These thirty-seven articles honoring the late Professor Betz deal with the presence of Christ: philosophical, biblical, and systematic foundations (five); the sacraments (fourteen); nonsacramental modes of Christ's presence (nine); and history of theology (nine). The NT studies are by P.-W. Scheele on "Who are you, Lord?" (Acts 9:5), J. M. Nützel on the way from hearing to believing as the way to Easter faith according to Luke, R. Schnackenburg on the abiding presence of Jesus Christ according to John, and O. Hagemeyer on "Do this in my memory" (1 Cor 11:24-25; Lk 22:19). A photograph of the honoree, greetings from three bishops, a *tabula gratulatoria,* and a bibliography of Betz's writings (compiled by J. Thomassen) are included.

L. O. Richards, *Expository Dictionary of Bible Words*, Regency Reference Library (Grand Rapids: Zondervan, 1985, $19.95) xv and 720 pp. Indexed. LCN: 85-3330. ISBN: 0-310-39000-1.

Richards, who has taught at Wheaton Graduate School in Wheaton, IL, seeks to help students of the Bible understand what biblical terms mean as they are used in the Bible. For nearly 1,500 words (e.g. authority, forgive, hope), he discusses the pertinent Hebrew and Greek terms and shows how these biblical words shape faith and brighten lives. Indexes of Hebrew words, Greek words, subjects, and scriptural references conclude the volume.

W. Riley, *The Bible Study Group: An Owner's Manual* (Notre Dame, IN: Ave Maria Press, 1985, paper $7.95) 150 pp. Illustrated. LCN: 85-70362. ISBN: 0-87793-286-7.

Written for those contemplating beginning a Bible study group, this book first deals with the mechanics of such a group: the leader, the type of group, the reading program, the group and its members, and aims and practical considerations. Then after briefly discussing modern English translations of the Bible, it provides material for twenty-two study sessions (thirteen on the Fourth Gospel) that open the Scriptures to the group according to a definite plan.

Riv ned gjerdene! Festskrift til Jacob Jervell på 60-årsdagen 21. mai 1985, ed. R. Berg, I. Lønning, and H. Moxnes (Oslo: Land og Kirke—Gyldendal Norsk Forlag, 1985, paper) 166 pp., plate. Bibliographies. ISBN: 82-05-16316-2.

Of these eleven articles prepared in honor of Professor Jervell on his 60th birthday, the three most pertinent to NT studies are by H. Moxnes on humankind in God's image and outsiders, N. A. Dahl on unity and diversity in the NT and the churches, and T. K. Seim on a woman's approach to biblical texts. Also included are a drawing of the honoree, a *tabula gratulatoria*, a personal appreciation of Jervell by R. Berg, two poems, and Jervell's reflection on Rev 21:1-7.

J. A. T. Robinson, *Twelve More New Testament Studies* (London: SCM, 1984, paper £7.95) viii and 184 pp. Indexed. ISBN: 334-01693-2.

The twelve articles in this collection concern Hosea and the virgin birth (1948), the parable of the wicked husbandmen [§ 20-88], Jesus' use of Scripture (1982), the Lord's Prayer, the relation of the Prologue to the Fourth Gospel [§ 7-828], the significance of the footwashing in Jn 13:1-7 (1962), the Shroud of Turin and the NT (1978), the smallness of the seed of the church (1984), a test of the Johannine claim that "his witness is true" (1984), the use of the Fourth Gospel for Christology today (1973), the self-consciousness of Jesus as the last taboo, and the Fourth Gospel and the church's doctrine of the Trinity. Bishop Robinson was dean of Trinity College, Cambridge, before his death in 1983. The book is available in the USA from Fortress Press of Philadelphia.

C. Rowland, *Christian Origins. From Messianic Movement to Christian Religion* (Minneapolis, MN: Augsburg, 1985, paper $19.95) xx and 428 pp. Bibliography. Indexed. LCN: 85-070241. ISBN: 0-8066-2183-7.

Rowland, dean of Jesus College at Cambridge University and author of *The Open Heaven* (1982), explores four major issues: the nature, practices, and beliefs of pre-A.D. 70 Judaism; the character of the early Christian movement and its distinctive approach to the Jewish traditions; the reasons for the separation between the two principal Jewish movements that became rabbinic Judaism and the early Christian church; and the ways in which early Christianity accommodated its distinctive beliefs to a world whose outlook was almost completely incongruous with it. A fifteen-page appendix describes the major Jewish and Christian sources. Rowland concludes that a fundamental feature of early Christian literature, especially the Pauline corpus, was its attempt at resolving the eschatological tension between the vision of the new creation and the life of the old creation.

C. Savart and J.-N. Aletti (eds.), *Le monde contemporain et la Bible,* Bible de tous les temps 8 (Paris: Beauchesne, 1985, paper 270 F) 540 pp., 11 plates. Bibliographies. Indexed. ISBN: 2-7010-1094-2.

Under the general heading "Bible and Christian life," the first part of this volume presents articles on the Bible among French Catholics to the 19th century (by C. Savart, E. Germain, M.-H. Froeschlé-Chopard, and Savart), in other Christian circles (A. Encrevé, P. Colonge, C. d'Haussy, M. A. Noll), in Western culture (J.-P. Lacassagne, D. Barbaux-Fouilloux, D. Pistone, Lacassagne), and during the past half-century (J. Trinquet, J. J. Michalczyk, L. Legrand and N. Ouradéi, E. O'Connor). The second part contains articles on the history of biblical exegesis in the 19th and 20th centuries by P. Gibert, C. Theobald, H. Cazelles, and W. G. Kümmel.

J. Strong, *The New Strong's Concordance of the Bible, Popular Edition* (Nashville, TN: Thomas Nelson, 1985, $10.95) vi and 749 pp. LCN: 85-344. ISBN: 0-8407-4951-1.

Based on *The New Strong's Exhaustive Concordance of the Bible* [*NTA* 29, pp. 319-320], this edition retains all the important entries from the original, while eliminating 163 words of minor significance (e.g. about, both, given, is, saw, them, up) and condensing 40 entries (e.g. earth, heaven, midst, words).

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 59: *Sacerdoce—Sadducéens* (Paris: Letouzey & Ané, 1985, paper 264 F) cols. 1245-1556. Bibliographies.

After the completion of the article on priesthood [see *NTA* 29, p. 320] by J. Auneau and P.-M. Beaude (cols. 1245-1342), this fascicle presents articles on the sacred (and holiness) by H. Cazelles, C.-B. Costecalde, and P. Grelot (cols. 1342-1483), sacrifice by L. Sabourin (cols. 1483-1545), and the Sadducees by M. Simon (cols. 1545-56).

Testimonium Christi. Scritti in onore di Jacques Dupont (Brescia: Paideia, 1985, paper 60,000 L) lxiii and 494 pp. Bibliography.

Of the twenty-three articles prepared in honor of Professor Dupont, those directly concerned with the NT are by G. Barbaglio on 1 Thessalonians 1–3, C. Buzzetti on translating *kecharitōmenē* in Lk 1:28, B. Corsani on hearing the word and Christian life in Lk-Acts, R. Fabris on work in Paul's missionary and pastoral method, F. Festorazzi on "Behold, something greater than Solomon is here" (Mt 12:42), V. Fusco on the salvific value of the cross according to Lk-Acts, G. Ghiberti on John the Baptist as a "righteous and holy man" (Mk 6:20), C. M. Casale on "Go and tell John what you hear and see" (Mt 11:4; Lk 7:22), A. Moda on Paul's biography (with reference to *1 Clement,* the Muratorian canon, and the Apocrypha), F. Montagnini on "Go, show yourself to the priest . . . for a proof" (Mk 1:44 parr.), S. A. Panimolle on the structure of the Sermon on the Mount, R. Penna on antihedonism in the NT in relation to its cultural milieu, M. Pesce on Christian prophecy as anticipation of the eschatological judgment according to 1 Cor 14:24-25, B. Prete on antichrist and antichrists in 1 Jn 2:18, G. Segalla on the structure of 1 Corinthians, and S. Zedda on "I have been crucified with Christ" (Gal 2:19). Also included are a preface by C. M. Martini, a *tabula gratulatoria,* and a 45-page bibliography of Dupont's writings from 1945 to 1984.

W. E. Vine, M. F. Unger, and W. White, *An Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson, 1985, $16.95) xviii and 319 pp., xii and 755 pp. Indexed. LCN: 84-3359. ISBN: 0-8407-5387-X.

This volume combines Unger and White (eds.), *Nelson's Expository Dictionary of the Old Testament* (1980), with Vine's *Expository Dictionary of New Testament Words* (4th printing, 1983). The articles on significant English biblical words contain illustrative scriptural passages, exegetical comments, cross-references, ancient and modern meanings, precise etymologies, historical notes, and technical information. English, Hebrew, and Greek indexes are provided. The new typesetting and page layout has allowed for the correction of errors found in previous editions of these works.

A. Vögtle, *Offenbarungsgeschehen und Wirkungsgeschichte. Neutestamentliche Beiträge* (Freiburg—Basel—Vienna: Herder, 1985, DM 76) 328 pp. Bibliographies. ISBN: 3-451-20393-6.

The thirteen articles in this collection concern theology and eschatology in Jesus' preaching (1974), the eschatological reference of the "we" petitions in the Lord's Prayer (1975), whether Q gives evidence about Jesus' way of talking about the Son of Man (1982), the origin and original meaning of the baptismal pericope in Mk 1:9-11 (1972), the problem of the origin of Mt 16:17-19 (1973), basic questions in the discussion about Jesus' understanding of his death as mediating salvation (1984), the Markan understanding of Jesus' Temple saying (1983), Rom 13:11-14 and imminent expectation (1976), *paraklēsis* and eschatology according to Rom 13:11-14 (1979), the apostolicity of church office and official succession (1977), Peter and Paul according to 2 Peter (1981), the writing down of the apostolic tradition according to 2 Pet 1:12-15 (1972), and "No prophecy of Scripture is a matter of one's own interpretation" according to 2 Pet 1:20b (1983).

M. Ward (ed.), *A Companion to the Bible* (Staten Island, NY: Alba House, 1985, paper $14.95) xxi and 419 pp. LCN: 85-15817. ISBN: 0-8189-0487-9.

The twenty-two articles in this volume reflect the nature and scope of the topics explored in recent years at the annual Biblical Institute held at Trinity College in Vermont [see *NTA* 20, p. 227]. Those pertinent to NT study are by K. Stendahl on the Bible as a classic and as Holy Scripture [§ 28-853], J. L. McKenzie on biblical studies since 1950 [§ 26-784], R. H. Fuller on what is happening in NT studies [§ 24-684], R. E. Brown on the meaning of the Bible (1981), M. L. Mowry on the dilemma of a translator, B. M. Metzger on the Revised Standard Version [§ 24-374], C. Osiek on inspired texts and the dilemma of a feminist believer [§ 25-19], J. Murphy-O'Connor on Corinthian bronze [§ 28-394], P. J. Achtemeier on an apocalyptic shift in the early Christian tradition [§ 28-290], D. Senior on the Eucharist in Mk [§ 27-109], G. O'Collins on Christ's resurrection as a mystery of love (1984), D. M. Stanley on idealism and realism in Paul's writings [§ 25-957], J. A. Fischer on dissent within a religious community according to Romans 9–11 [§ 25-181], J. F. Whealon on the Jewish apocalypse in Revelation [§ 25-1023], and P. Perkins on the future of biblical studies.

J. B. White, *From Adam to Armageddon. A Survey of the Bible* (Belmont, CA: Wadsworth Publishing Co., 1986, paper) xv and 202 pp., 9 maps. Bibliographies. Indexed. LCN: 85-8921. ISBN: 0-534-05111-1.

The outgrowth of more than fifteen years of teaching undergraduate courses on the Bible, this textbook attempts to show the interrelationships of the various OT and NT writings produced at separate moments in history. The chapters devoted to the NT concern Christianity as a sect within Judaism, Paul's letters, the Synoptic Gospels, other letters and a sermon (Hebrews), and the Johannine writings. Study questions and a sixteen-page glossary are included. White teaches at San Jose State University in California.

M. Whittaker and H. Holtermann, *Ianua Linguae Graecae C. Grammatik und Übungsbuch zur Einführung in die griechische Sprache des Neuen Testaments* (4th, rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1984, paper DM 24) 178 pp. and 35-page *Beiheft*. Indexed. ISBN: 3-525-52142-1.

The German translation and adaptation of Whittaker's *New Testament Greek Grammar* [*NTA* 14, p. 241; 25, p. 299], this introduction to NT Greek contains forty-five lessons consisting of grammatical explanations and paradigms along with exercises (Greek to German, German to Greek). Also included is a 35-page key to the exercises.

A. YARBRO COLLINS (ED.), *Feminist Perspectives on Biblical Scholarship,* SBL Centennial Publications, Biblical Scholarship in North America 10 (Chico, CA: Scholars Press, 1985, cloth $13.95) viii and 144 pp. LCN: 84-13947. ISBN: 0-89130-774-5 (cloth), 0-89130-773-7 (paper).

The eight essays in this volume are by C. De Swarte Gifford on American women and the Bible, T. Drorah Setel on feminist insights and the question of method, E. Schüssler Fiorenza on historical-critical scholarship and feminist biblical interpretation, B. J. Brooten on early Christian women and their cultural context, C. Osiek on the feminist and the Bible, N. Furman on male genealogy and female strategy in the Jacob cycle, E. Fuchs on the literary characterization of mothers and sexual politics in the Hebrew Bible, and Fuchs on deceptive women and biblical androcentrism. The editor has supplied a nine-page introduction.

GOSPELS–ACTS

D. C. ALLISON, *The End of the Ages Has Come. An Early Interpretation of the Passion and Resurrection of Jesus* (Philadelphia: Fortress, 1985, $19.95) xiii and 194 pp. Indexed. LCN: 85-47732. ISBN: 0-8006-0753-8.

Based on a doctoral dissertation directed by W. D. Davies and accepted by Duke University in 1982, this study argues that C. H. Dodd was correct in relating the church's announcement of fulfillment to the pre-Easter period but wrong in thinking that its impulse came from Jesus' announcement that God's kingdom had come. After discussing the great tribulation in Jewish literature, it focuses on the eschatological teachings of Mk, Mt, Jn, Paul's epistles, Revelation, and Lk. Then it considers the problems of "realized eschatology," Jesus and God's kingdom, Jesus' death and the great tribulation, and correlations (from expectation to interpretation). Allison concludes that realized eschatology arose because Jesus' own eschatological prophecies were believed to have met their initial fulfillment in the Messiah's death and resurrection.

L. F. BADIA, *Jesus: Introducing His Life and Teaching* (New York—Mahwah, NJ: Paulist, 1985, paper $7.95) vii and 194 pp. Bibliographies. LCN: 84-62565. ISBN: 0-8091-2689-3.

Badia, professor of theology at St. John's University in New York, provides a concise introduction to Jesus' life and teaching under the following headings: the historical Jesus, Jesus the person, the NT portrait of Jesus, the resurrection, Jesus' humanity and divinity, the Shroud of Turin, the Dead Sea scrolls, Jesus' human knowledge, and special biblical questions about Jesus. Summaries, discussion questions, and bibliographic suggestions appear at the end of each chapter.

E. BAMMEL AND C. F. D. MOULE (EDS.), *Jesus and the Politics of His Day* (Cambridge, UK—London—New York: Cambridge University Press, 1985, paper $17.95) xi and 511 pp. Indexed. LCN: 77-95441. ISBN: 0-521-31344-9.

The paperback edition of a collection of twenty-six articles on various aspects of the theory that Jesus was involved in the Zealot movement [see *NTA* 28, p. 310].

J. BEUTLER, *Habt keine Angst. Die erste johanneische Abschiedsrede (Joh 14),* Stuttgarter Bibelstudien 116 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 26.80) 136 pp. Bibliography. Indexed. ISBN: 3-460-04161-7.

After literary observations on Jn 14 (context, unity, structure, genre), Beutler discusses the announcement of Jesus' departure as a midrash on Psalms 42–43 (vv. 1-14), the threefold promise of Jesus' coming in the light of OT covenant theology (vv. 15-24), and the eschatological gifts of Jesus (vv. 25-31). Beutler, professor of NT theology at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt/M. and author of *Martyria* (1972), concludes that the three parts of Jesus' farewell discourse in Jn 14 correspond to the OT Writings, Law, and Prophets.

S. BOUQUET (TRANS.), *L'évangile selon Jean expliqué par les Pères,* Les Pères dans la foi (Paris: Desclée de Brouwer, 1985, paper 76 F) 170 pp. Bibliography. Indexed. ISBN: 2-220-02528-4.

After I. de la Potterie's eleven-page introduction to the Fourth Gospel, Bouquet presents French translations of sixteen patristic treatments of Johannine texts: Origen on Jn 1:21, 23, 33-40; John Scotus Erigena on Jn 1:1-14; Cyril of Alexandria on Jn 2:1-13; Theodore of Mopsuestia on Jn 3:1-21; Augustine on Jn 4:1-6; etc. A ten-page conclusion notes important ideas and themes in the patristic exegesis of the Fourth Gospel.

G. BOUWMAN, *Marcus, de vertolker, vertolkt,* Cahiers voor levensverdieping 48 (Scherpenheuvel-Zichem, Belgium: Altiora, 1984, paper) 144 pp. ISBN: 90-317-0609-4.

Similar in format to Bouwman's *Met Lukas op weg* (1976), this volume presents interpretations of thirty-six pericopes by Mark "the interpreter" that appear in Year B of the church lectionary: the beginning (1:1-8), anointed with the Holy Spirit (1:6b-11), "the kingdom of God is near" (1:12-15), etc.

C. BROWN, *That You May Believe. Miracles and Faith Then and Now* (Grand Rapids: Eerdmans, 1985, paper $7.95; Exeter, UK: Paternoster) xiv and 232 pp. Bibliography. Indexed. LCN: 85-20906. ISBN: 0-8028-0086-6 (Eerdmans), 0-85364-439-X (Paternoster).

Brown, professor of systematic theology at Fuller Theological Seminary in Pasadena, CA, and author of *Miracles and the Critical Mind* (1984), investigates three major questions: Can we still believe in miracles? What do the miracle stories tell us about Jesus? Can we expect miracles today? In dealing with Jesus' miracles in the Gospels, Brown discusses the quest for the "unhistorical" Jesus, examines the misconceptions of opponents and defenders of the Gospel miracle stories, and considers the Evangelists' individual pictures of Jesus and how the miracles fit into them.

R. E. BROWN, *A Crucified Christ in Holy Week. Essays on the Four Gospel Passion Narratives* (Collegeville, MN: Liturgical Press, 1986, paper $3.95) 71 pp. LCN: 85-24188. ISBN: 0-8146-1444-2.

After an adaptation of a general article on the passion narratives that appeared in *St. Anthony's Messenger* 91 (11, '84), this volume presents slightly edited versions of four articles published in *Worship* on the passion accounts according to Mark [§ 29-965], Matthew [§ 28-921], Luke [§ 30-632], and John [§ 19-997]. A four-page conclusion reflects on the diverse portrayals of the crucified Jesus. Brown is preparing a major commentary on the Gospel passion narratives, entitled *The Death of the Messiah.*

P. S. CAMERON, *Violence and the Kingdom. The Interpretation of Matthew 11:12,* Arbeiten zum Neuen Testament und Judentum 5 (Frankfurt/M.—Bern—New York: Peter Lang, 1984, paper 65 Sw. fr.) vi and 310 pp. Bibliography. Indexed. ISBN: 3-8204-7478-1.

Accepted as a doctoral dissertation by the University of Cambridge in 1979, this history of the interpretation of Mt 11:12 (see Lk 16:16) appears mainly in chronological order: the Greek and Latin Fathers, the Middle Ages, from Karlstadt to M. Schneckenburger (1521-1832), and from A. Schweizer to A. von Harnack (1836-1907). The 20th-century material after von Harnack is surveyed according to a thematic arrangement. The sixth chapter attempts a solution on the basis of context and language, and the seventh chapter summarizes the history of interpretation and draws conclusions from it. Cameron argues that the saying recorded in Mt 11:12 condemned the violent behavior inflicted on John the Baptist by Herod Antipas and threatened against Jesus.

V.-M. CAPDEVILA I MONTANER, *Liberación y divinización del hombre. Teología de la gracia. Tomo I: La Teología de la Gracia en el Evangelio y en las Cartas de San Juan,* Agape 4 (Salamanca: Secretariado Trinitario, 1984, paper 1,975 ptas.) 439 pp. Bibliography. Indexed. ISBN: 84-85376-51-X.

After a preliminary sketch of Johannine theology, this investigation of the theology of grace in the Fourth Gospel and the Johannine epistles discusses the attainment of (eternal) life, union with Jesus and through Jesus with the Father in the Holy Spirit, being children of God and brothers/sisters of Jesus Christ in the Spirit, charity as an expression of life, and tension with regard to the future. The three appendixes deal with the word *kosmos,* the sacramental background to attaining life, and the terms "Father" and "Son." The second volume in the project will be a historical-speculative study of human liberation and divinization through the grace of Christ.

À cause de l'Évangile. Études sur les Synoptiques et les Actes offertes au P. Jacques Dupont, O.S.B., à l'occasion de son 70ᵉ anniversaire, Lectio Divina 123 (Paris: Cerf, 1985, paper 435 F; Publications de Saint-André) xi and 832 pp., plate. Bibliographies. Indexed. ISBN: 2-204-02365-5.

The thirty-eight articles prepared to honor Professor Dupont on his 70th birthday are by J. A. Fitzmyer on *abba* and Jesus' relation to God, M. Bouttier on the portrayal of the Father in Mt 5-6, G. Schneider on the Matthean Lord's Prayer, P. Grelot on the origin of Mt 16:16-19, R. Schnackenburg on Peter in Mt, J. Gnilka on the church in Mt, I. Broer on Mt 18:23-35, A. Puig i Tàrrech on Mt 25:14-30 and Lk 19:11-28, X. Léon-Dufour on Mt 28:16-20, G. Lohfink on Mk 4:3-9, M. Gourgues on Mk 5:21-43, J. D. G. Dunn on Mk 7:15, J. Schlosser on Mk 11:25, K. Kertelge on Mk 12:28-34, B. Standaert on the composer's art in Lk-Acts, F. Bovon on the realistic effect and prophetic fluidity in Lk-Acts, P.-M. Bogaert on history and prophecy in the composition of ps.-Philo's *Biblical Antiquities,* M.-A. Chevallier on Lukan and Johannine alliances in pneumatology, L. Legrand on Lk 2:41-50 and 24:13-33, J.-N. Aletti on Lk 4:16-30, J. Delobel on Lk 6:5 in Codex Bezae, C.-P. März on Lk 12:49, D. Zeller on Lk 13:34-35 and 11:29-30, C. Cavallin on Lk 14:14, C. Focant on Lk 16:1-13, J. Kremer on Lazarus in Lk 16:19-31 and Jn 11:1-46, J. Lambrecht on Lk 18:31-22:6, I. de la Potterie on Lk 19:11-28, J. Ponthot on the Lukan historicization of the Easter sequence of events, F. Neirynck on Lk 24:36-43, C. K. Barrett on sayings of Jesus in Acts, E. Grässer on *ta peri tēs basileias* (Acts 1:6; 19:8), L. Hartman on a baptismal formula in Acts, C. Blanck et al. on Stephen's speech in Acts 7, A. Weiser on Acts 10:36-43, M. Carrez on the events at Ephesus and Paul's appeal to his Roman citizenship, P.-R. Tragan on Acts 20:18-35, and S. Légasse on Acts 26:10. Also included are a photograph of the honoree, a *tabula gratulatoria,* a note by F. Refoulé, a biographical sketch of Dupont by T. Ghesquière, an article by G. Danneels on exegesis and service of the church today, and a bibliography of Dupont's writings.

W. L. CRAIG, *The Historical Argument for the Resurrection of Jesus during the Deist Controversy,* Texts and Studies in Religion 23 (Lewiston, NY—Queenston, Ont.: Edwin Mellen Press, 1985, $69.95) xvii and 677 pp. LCN: 85-21570. ISBN: 0-88946-811-7.

Craig brings to light again the principal issues in the debate about Jesus' resurrection during the Deist controversy, with a view to assessing what arguments of lasting value may be discovered therein for the contemporary discussion. After surveying premodern anticipations of the historical argument for Jesus' resurrection, he examines the 18th-century flowering of the historical argument and its decline. Then he offers an assessment of the 18th century debate, concluding that the Christian apologists argued more effectively than their Deist opponents did.

J. DUPONT, *Études sur les Évangiles synoptiques,* 2 vols., Bibliotheca Ephemeridum Theologicarum Lovaniensium 70 (Leuven: Leuven University Press—Peeters, 1985, paper 2,800 Bel. fr.) xxi and ix and 1210 pp. Bibliographies. Indexed. ISBN: 90-6186-188-8 (vol. 1), 90-6186-189-6 (vol. 2).

The fifty-three articles gathered in these two volumes appear under five headings: Jesus at the origins of the Gospel tradition (eight items), the triple tradition—Mk and parallels (twelve), the double tradition—Mt and Lk (eleven), Mt (ten), and Lk (twelve). The topics discussed include Jesus' proclamation of the good news to the poor (1978), Jesus and the family [§ 25-818], the parable of the seed growing by itself [§ 12-564], persecution as a missionary situation according to Mk 13:9-11 (1977), God or Mammon [§ 29-933], the christological implications of the parable of the lost sheep (1975), Matthew's point of view in chapter 13 (1972), the Magnificat as a discourse about God [§ 25-113], prayer and its efficacy according to Lk [§ 25-885], and individual eschatology in Lk-Acts (1973). F. Neirynck has provided a four-page preface. Dupont's *Nouvelles études sur les Actes des Apôtres* was described in *NTA* 29, p. 203.

J. Ernst, *Lukas. Ein theologisches Portrait* (Düsseldorf: Patmos, 1985, paper DM 24.80) 184 pp. Indexed. ISBN: 3-491-77627-9.

Ernst, author of *Das Evangelium nach Lukas* (1977) and *Herr der Geschichte* (1978), discusses the following aspects of Luke's Gospel: authorship, literary character, historical character, narrative theology, attitudes toward church and world, political stance, approach to the social question, image of Christ, image of God, anthropology, figure of Mary, and portrait of Luke. He describes Luke as the first Christian writer of stature, a historian, and a gifted narrator.

S. Farris, *The Hymns of Luke's Infancy Narratives. Their Origin, Meaning, and Significance,* JSNT Supplement Series 9 (Sheffield, UK: JSOT Press, 1985, cloth £21 or $32.50, paper £9.95 or $13.95) 220 pp. Bibliography. Indexed. ISBN: 0-905774-91-4 (cloth), 0-905774-92-2 (paper).

The revised version of a doctoral dissertation directed by M. D. Hooker and accepted by Cambridge University in 1982, this investigation of the hymns in Lk 1–2 first considers their origin (original language, form, community of origin), concluding that they most likely depended on Semitic (probably Hebrew) originals composed by Jewish Christians in Palestine before A.D. 70. Then it discusses the meaning of the Magnificat (Lk 1:46-55), the Benedictus (1:68-79), and the Nunc Dimittis (2:29-32). The final section treats two prominent themes in the hymns: promise and fulfillment, and the restoration of Israel.

E. Franck, *Revelation Taught. The Paraclete in the Gospel of John,* Coniectanea Biblica, New Testament Series 14 (Lund: Gleerup, 1985, paper) 168 pp. Bibliography. Indexed. ISBN: 91-40-05114-5.

Submitted as a doctoral dissertation to Uppsala University in 1985, this investigation of the Johannine sayings about the Paraclete (Jn 14:16-17; 14:26; 15:26-27; 16:7-11; 16:12-15) focuses on the function and meaning of the Paraclete. After establishing a multidimensional model for his study, Franck examines the five Paraclete sayings and shows the dominance of their didactic aspect (without excluding the forensic and farewell aspects). Then he demonstrates that the Paraclete's didactic role in the Fourth Gospel corresponded to the interaction between Jesus, the Paraclete, and the beloved disciple. Finally he suggests that the meturgeman in the synagogue provided the concrete background for the Paraclete figure.

R. W. Funk (ed.), *New Gospel Parallels. Volume Two, John and the Other Gospels,* Foundations and Facets: New Testament 6 (Philadelphia: Fortress, 1985, $24.95) xx and 396 pp., 8 illustrations, 2 maps. Indexed. LCN: 84-48727. ISBN: 0-8006-2106-9.

The format and scope of this new synopsis of the Gospels were described in *NTA* 30, p. 96. The lead Gospels in the second volume are the Fourth Gospel, *Gospel of Thomas, Dialogue of the Savior, Apocryphon of James, Infancy Gospel of Thomas, Infancy Gospel of James, Gospel of Peter, Acts of Pilate,* P. Oxy. 1224 and 840, Papyrus Egerton 2, P. Cair. 10 735, the Fayyum fragment, the Freer logion, *Secret Gospel of Mark, Gospel of the Ebionites, Gospel of the Egyptians, Gospel of the Hebrews,* and *Gospel of the Nazoreans.* Funk, professor of religion at the University of Montana, is editor of the Foundations and Facets series.

R. Gilly, *Passion de Jésus. Les conclusions d'un médecin* (Paris: Fayard, 1985, paper 59 F) 157 pp. Illustrated. Bibliography. ISBN: 2-213-01570-8.

Gilly, president of the Société de Médecine et de Chirurgie at Nice, analyzes the story of

Jesus' passion and death by applying medical-scientific methods. After describing the pertinent sources (historical, archaeological and scriptural, medical), he focuses on crucifixion—its history, instruments, and modes of punishment. Then he treats medical aspects of various events in the passion narrative (e.g. the bloody sweat, flagellation, crucifixion, and cause of death). Chapters on what became of Jesus' cross and on the iconography of the crucifixion conclude the volume. P. Babeau has supplied a three-page preface.

H. P. HAMANN, *Chi Rho Commentary on the Gospel according to Matthew* (Adelaide, S. Australia: Lutheran Publishing House, 1984, paper $14.95 Aust.) 320 pp., 2 maps. Bibliography. ISBN: 0-85910-306-4.

Hamann, principal of Luther Seminary in North Adelaide and author of the commentary on James and Jude in this series, presents his exposition of Mt according to the following general outline: beginnings (1:1–4:25), the Sermon on the Mount (5:1–7:29), the Messiah in deed (8:1–9:38), discipleship and the new way (10:1–11:30), conflict and division (12:1-50), the great parable discourse (13:1-52), on the way to Jerusalem (13:53–20:34), the days in Jerusalem (21:1–25:46), the passion (26:1–27:66), and Jesus' resurrection and commissioning of his disciples (28:1-20). Also included are a fifteen-page general survey (authorship, Matthew's use of tradition, historical value, theology) and a three-page annotated bibliography.

H. P. HEEKERENS, *Die Zeichen-Quelle der johanneischen Redaktion. Ein Beitrag zur Entstehungsgeschichte des vierten Evangeliums,* Stuttgarter Bibelstudien 113 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 26.80) 145 pp. Bibliography. Indexed. ISBN: 3-460-04131-5.

The revision of a doctoral dissertation directed by H. Thyen and accepted by the Evangelical theological faculty at Heidelberg in 1978, this investigation of the so-called signs source in the Fourth Gospel first offers a critical assessment of R. Bultmann's hypothesis about the source. Then after considering the problem of Jn 21:14 and analyzing Jn 2:1-12; 4:46-54; and 21:1-14, it examines the signs source as a whole: regional origin, history-of-religions background, Christology, setting-in-life, literary form, language and style, and tradition history. It also discusses the redactional reworking of the signs source. Heekerens concludes that only Jn 2:1-12; 4:46-54; and 21:1-14 belonged to the signs source, and that they were incorporated in the Fourth Gospel when chapter 21 was added.

D. KOSCH, *Die Gottesherrschaft im Zeichen des Widerspruchs. Traditions- und redaktionsgeschichtliche Untersuchung von Lk 16,16//Mt 11,12f bei Jesus, Q und Lukas,* Europäische Hochschulschriften, Reihe 23: Theologie 257 (Bern—Frankfurt/M.—New York: Peter Lang, 1985, paper 25.60 Sw. fr.) 142 pp. Bibliography. ISBN: 3-261-04052-1.

This investigation of the kingdom saying in Mt 11:12-13 and Lk 16:16 first compares the two Synoptic versions, considers their contexts in Mt and Lk, and provides a source analysis and reconstruction of the Q-version. Then a tradition-historical analysis of the saying is undertaken with reference to its apocalyptic background, significance for Jesus' proclamation of the kingdom, context in Q, and the Lukan adaptation and arrangement. Kosch concludes that this saying always had a critical function because of its proclamation that God's reign stands in the "sign of contradiction" (see Lk 2:34).

W. G. KÜMMEL, *Dreissig Jahre Jesusforschung (1950–1980),* ed. H. Merklein, Bonner Biblische Beiträge 60 (Königstein/Ts.: Peter Hanstein, 1985, DM 98) x and 549 pp. Bibliographies. Indexed. ISBN: 3-7756-1074-X.

This volume provides reprints of Kümmel's reports on Jesus research that were originally published in *Theologische Rundschau.* They appear under three major headings: Jesus research since 1950 [§§ 11-146, 1001]; a decade of Jesus research (1965-75) [§§ 20-746; 21-346; 23-60, 391; 24-742; 25-427]; and Jesus research since 1965—supplements (1975-80)

[§§ 26-824; 27-69, 883]. Also included are a two-page foreword by Merklein, a seven-page postscript by Kümmel, and a two-page bibliographic supplement.

B. Landry (trans.), *L'évangile selon Matthieu commenté par les Pères,* Les Pères dans la foi (Paris: Desclée de Brouwer, 1985, paper 76 F) 173 pp. Bibliography. Indexed. ISBN: 2-220-02546-2.

After A.-G. Hamman's ten-page introduction to Mt and its place in the ancient church, Landry provides French translations of treatments of Matthean texts by Peter Chrysologus (Mt 2:1-2; 2:3-11; 3:1-4; 4:1-9; 5:38-41; 6:1-3; 6:7-14; 6:16; 9:1-7; 9:9-13; 20:18-19; 28:1-4; 28:5-20), Origen (1:1-17; 14:23-36), John Chrysostom (9:37; 18:15-20), and other patristic writers. The five-page conclusion points out key ideas and themes that emerge from the patristic exegesis of Mt.

P. Lapide and U. Luz, *Jesus in Two Perspectives. A Jewish-Christian Dialog,* trans. L. W. Denef (Minneapolis, MN: Augsburg, 1985, paper $8.95) 174 pp. ISBN: 0-8066-2171-0.

The English version of *Der Jude Jesus* [*NTA* 24, p. 191], this volume first presents Lapide's defense of three theses: (1) Jesus did not declare himself to his people as Messiah. (2) The people of Israel did not reject Jesus. (3) Jesus never repudiated his people. In response to these theses, Luz identifies areas of commonality between Jews and Christians as well as aspects unique to either side.

S. Mędala, *Funkcja chrystologiczno-eklezjologiczna dialogów Jezusa z żydami w czwartej Ewangelii,* Studia z Biblistyki 4 (Warsaw: Akademia Teologii Katolickiej, 1984, paper) 212 pp. Bibliography. Indexed.

This monograph on the christological and ecclesiological function of Jesus' dialogues with the Jews in the Fourth Gospel (see Jn 2:13-22; 6:22-59; 7:14-39; 8:12-59; 10:22-39; 12:20-36) concludes that the dialogues were intended to elevate Christian believers to a higher level of Christian life in order to preserve them from adapting to a post-A.D. 70 style of Pharisaic Judaism. A French summary is provided. The study appears in the same volume with J. Frankowski's investigation of currents and tendencies in NT Christology in the light of Heb 1:3 [*NTA* 30, pp. 235-236].

A. Milavec, *To Empower as Jesus Did: Acquiring Spiritual Power through Apprenticeship,* Toronto Studies in Theology 9 (New York—Toronto: Edwin Mellen Press, 1982, $59.95) xi and 345 pp. Indexed. LCN: 82-6466. ISBN: 0-88946-966-0 (cloth), 0-88946-967-9 (paper).

Drawing on M. Polanyi's ideas about human knowing, Milavec investigates the process by which Jesus transmitted his own personal powers to his disciples and how they in turn did the same for others. After examining the dogmatic and biblical notions that conceal or misrepresent the human dynamic within Jesus' transmission of power, he reconstructs the human interactions employed by Jesus and his successors as they apprenticed disciples to reproduce their personal powers. Then he spells out the dynamics of the generalized apprenticeship model for effectively transmitting a religious heritage. Lastly he elaborates theological and pastoral ramifications of the apprenticeship model.

R. H. Mounce, *Matthew,* A Good News Commentary (San Francisco: Harper & Row, 1985, paper $10.95) xvii and 292 pp., map. Bibliography. Indexed. LCN: 84-48775. ISBN: 0-06-066032-5.

After a five-page introduction to Mt (authorship, setting and date, structure, leading characteristics, interpretative approach), this volume accompanies the twenty-eight sections in Mt with the Good News translation, a section-by-section exposition, and additional notes: the birth of Jesus (1:1-25), adoration and opposition (2:1-23), John the Baptist (3:1-17), beginning of the Galilean ministry (4:1-25), etc. Mounce, president of Whitworth College in Spokane, WA, is also the author of *The Book of Revelation* (1977) and *A Living Hope* (1982).

P. PERKINS, *Resurrection: New Testament Witness and Contemporary Reflection* (Garden City, NY: Doubleday, 1984, $19.95) 504 pp. Bibliography. Indexed. LCN: 83-25473. ISBN: 0-385-17256-7.

After posing the resurrection question and summarizing ancient Jewish ideas about resurrection and immortality, Perkins discusses resurrection and the life of Jesus, and examines the resurrection texts in Mk 16:1-8; Mt 28:1-10, 16-20; Lk 24:1-53; Jn 20:1-29; and 21:1-24. Then she treats early Christian approaches to the resurrection as apostolic commission, as kerygma, and as Jesus' presence. Also included are chapters on the resurrection in relation to the Christian's future, 2nd-century Christianity, the foundations of Christian faith, and the contemporary encounter with death, respectively. Perkins, professor of NT at Boston College, is also the author of *The Gnostic Dialogue* (1980) and *Love Commands in the New Testament* (1982).

X. PIKAZA, *Hermanos de Jesús y servidores de los mas pequeños (Mt 25, 31-46). Juicio de Dios y compromiso histórico en Mateo,* Biblioteca de Estudios Bíblicos 46 (Salamanca: Sígueme, 1984, paper) 460 pp. Bibliography. ISBN: 84-301-0947-1.

In this exegetical and theological investigation of Mt 25:31-46, Pikaza, professor of dogmatic theology at the Universidad Pontificia de Salamanca, examines the plan of the text (structure, literary genre, levels of interpretation, division); its tradition history and history of interpretation; major themes (the coming of the Son of Man, judgment as the action of the Son of Man, judgment as the word of the Son of Man, the fulfillment of the sentence); meaning (structure, key terms, themes); and theology (God, Christ, humanity, church).

R. SCHNACKENBURG, *Matthäusevangelium 1,1–16,20,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 1 (Würzburg: Echter Verlag, 1985, paper DM 34) 155 pp. Bibliography. ISBN: 3-429-00969-3.

After a twelve-page introduction to Mt, Schnackenburg presents his exposition of Mt 1:1–16:20 according to the following outline: the "pregospel" (1:1–2:23), the beginnings (3:1–4:16), Jesus' preaching and saving activity (4:17–9:34), the disciples as Jesus' messengers and the mission discourse (9:35–11:1), dialogues and conflicts (11:2–12:50), the parables discourse (13:1-53), Jesus' further activity in the face of growing opposition (13:54–14:36), conflict with the Jewish leadership during further activity among the people (15:1–16:12), and Peter's confession and Jesus' response (16:13-20).

G. SCHNEIDER, *Lukas, Theologe der Heilsgeschichte. Aufsätze zum lukanischen Doppelwerk,* Bonner Biblische Beiträge 59 (Königstein/Ts.—Bonn: Peter Hanstein, 1985, DM 78) 328 pp. Bibliography. Indexed. ISBN: 3-7756-1073-1.

The twenty articles in this collection concern Luke's purpose [§ 22-114]; the meaning of *kathexēs* in Lk-Acts [§ 22-116]; the inbreaking of salvation and hope in its fullness according to Jesus, Paul, and Luke (1977); the twelve apostles as "witnesses" (1970); Jesus' conception through the Spirit according to Lk 1:34-35 (1971); the Son of Man in Lukan Christology (1975); confession of Christ and Christian action according to Lk 6:46 and Mt 7:21 (1977); Jesus' surprising answers [§ 28-128]; Peter's task according to Lk 22:32 [§ 21-426]; the angel and the bloody sweat [§ 21-117]; Jesus before the Sanhedrin [§ 15-175]; the political charge against Jesus in Lk 23:2 (1984); Jesus' missionary charge (1982); Acts and church history [§ 24-495]; God and Christ as *kyrios* in Acts (1980); Stephen, the Hellenists, and Samaria (1979); Peter's speech before Cornelius in Acts 10:34-43; early Christian proclamation of God in the Hellenistic context [§ 13-1049]; the train of thought in Acts 17:22-31 (1981); and the development of church ministries according to Acts [§ 29-597]. Also included is a five-page bibliography of Schneider's publications on Lk-Acts since 1968.

R. H. STEIN, *Difficult Sayings in the Gospels. Jesus' Use of Overstatement and Hyperbole* (Grand Rapids: Baker, 1985, paper $4.95) 103 pp. Indexed. ISBN: 0-8010-8262-5.

Stein, author of *Difficult Passages in the Gospels* (1984), aims to provide certain principles or canons by which exaggeration can be detected in Jesus' teachings. The three chapters in this book concern the presence of exaggeration in Jesus' teachings, thirteen guidelines for recognizing exaggeration (e.g. literal impossibility, conflict with Jesus' other statements or actions, conflict with the OT), and the various purposes of exaggeration. Stein concludes that Jesus used exaggeration to highlight teachings to which he wished to give additional emphasis.

P. VAN LINDEN, *The Gospel of Luke and Acts,* Message of Biblical Spirituality 10 (Wilmington, DE: Michael Glazier, 1986, cloth $12.95, paper $8.95) 198 pp. Bibliography. Indexed. LCN: 85-45558. ISBN: 0-89453-560-9 (cloth), 0-89453-576-5 (paper).

Van Linden, a parish priest in Los Angeles, discusses Luke's spiritual teaching in five parts: the spiritual life as a journey (Christian life as a spiritual journey, the journey with Jesus, Jesus as a powerful and sensitive companion); the Lukan school of discernment (prayer, unity in the Spirit, doing God's will); Lukan themes for the journey (poor and rich, justice and peace, women and men, good news of God's forgiveness); Luke as a literary genius (the infancy and journey to Jerusalem narratives); and more Lukan themes for the journey (the coming of God's kingdom, Eucharist and discipleship, joy).

W. VOGLER, *Judas Iskarioth. Untersuchungen zu Tradition und Redaktion von Texten des Neuen Testaments und ausserkanonischer Schriften,* Theologische Arbeiten 42 (Berlin: Evangelische Verlagsanstalt, 1983, paper DM 16.50) 224 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of G. Haufe and accepted in 1977 by the theology section of the Ernst-Moritz-Arndt Universität in Greifswald, East Germany, this tradition-historical investigation of Judas Iscariot first considers three general issues (Judas' name, his membership in the circle of the Twelve, and his deed). Then it studies the portrayals of Judas in Mk (14:10-11, 17-21, 43-46), Mt (26:14-16, 20-25, 47-50; 27:3-10), Lk (22:1-6, 21-23, 47-53) and Acts (1:16-20), and Jn (6:60-71; 12:1-8; 13:1-30; 17:6-13; 18:1-11), respectively. The second part examines the figure of Judas in the writings of the Apostolic Fathers and the NT Apocrypha. Vogler concludes that their portrayals of Judas are closely related to the theological ideas of the individual Evangelists.

A. VON JÜCHEN, *Jesus zwischen Reich und Arm. Mammonworte und Mammongeschichten im Neuen Testament* (Stuttgart: Alektor Verlag, 1985, paper DM 18) 129 pp. ISBN: 3-88425-039-6.

After describing economic conditions in Jesus' time and outlining Jesus' position toward rich and poor, the volume focuses on sayings and parables in the Synoptic Gospels that concern wealth (e.g. Lk 15:11-32; 12:16-20; 18:18-30 parr.; 12:13-14; Mt 20:1-16). Then it examines Synoptic texts regarding liberation from mammon (Lk 16:1-8; Mk 12:41-44 par.; Lk 5:27-32 parr.; 19:2-10). The final section treats the consequences of Jesus' teachings about wealth. Also included is R. Gaede's essay on von Jüchen as Christian and socialist.

G. WAGNER (ED.), *An Exegetical Bibliography of the New Testament. Volume 2: Luke and Acts* (Macon, GA: Mercer University Press, 1985, $49.50) xiv and 550 pp., fig. LCN: 83-969. ISBN: 0-86554-140-X.

Similar in scope and format to the volume on Mt and Mk [see *NTA* 27, p. 336], this bibliography on Lk-Acts gives the chapter-and-verse numbers for each passage and lists books and articles in which the text is treated. Wagner and his team at the Baptist Theological Seminary in Rüschlikon-Zurich are preparing a volume on the Fourth Gospel and the Johannine epistles.

H.-R. WEBER, *Immanuel. The Coming of Jesus in Art and the Bible* (Grand Rapids: Eerdmans, 1984, $12.95; Geneva: World Council of Churches) vi and 122 pp., 36 plates. Bibliography. LCN: 84-8123. ISBN: 0-8028-3603-8 (Eerdmans), 2-8254-0793-3 (WCC).

In this invitation to rediscover the original witness to the awesome event of God's coming among us, Weber relies on discoveries made in biblical studies about the beginnings of the four Gospels and on visual interpretations by artists from many centuries and cultures. He has arranged the discussions and illustrations under four major headings: Mark's good news, Luke's story, Matthew's teaching, and John's vision. Weber has been director for biblical studies at the World Council of Churches in Geneva since 1971.

J. Wijngaards, *The Gospel of John and His Letters,* Message of Biblical Spirituality 11 (Wilmington, DE: Michael Glazier, 1986, cloth $16.95, paper $12.95) 304 pp., 3 diagrams. Indexed. LCN: 85-45556. ISBN: 0-89453-561-7 (cloth), 0-89453-577-3 (paper).

After a 22-page introduction to the Johannine writings, this volume considers Johannine spirituality under three headings: turning toward the light (the world in which we live, its need of salvation, the causes of sin); the Father (our relationship to God, how Jesus' coming has opened entirely new dimensions); and abundance of life (exciting and liberating aspects of Christian life). Wijngaards is the author of *Handbook to the Gospels* (1979).

EPISTLES–REVELATION

J. Adai, *Der Heilige Geist als Gegenwart Gottes in den einzelnen Christen, in der Kirche und in der Welt. Studien zur Pneumatologie des Epheserbriefes,* Regensburger Studien zur Theologie 31 (Frankfurt/M.—Bern—New York: Peter Lang, 1985, paper 80 Sw. fr.) iv and 543 pp. Bibliography. ISBN: 3-8204-8211-3.

Prepared as a doctoral dissertation under the direction of F. Mussner and accepted in 1983 by the Catholic theological faculty at Regensburg, this investigation of the Holy Spirit according to Ephesians first introduces the theme, the letter, and the pertinent vocabulary. Then it examines the key Spirit-texts in Ephesians: the Spirit and God's blessing in Christ (1:3), the sealing with the Spirit (1:13-14; 4:30), the Spirit and the "new man" (3:16-17; 4:23-24), the Spirit and revelation (1:17), the Spirit and God's word (6:17), the Spirit and the holy apostles and prophets (3:5), the Spirit and the one church consisting of Jews and Gentiles (2:18, 22; 4:3-4), the life of Christians in the Spirit (5:18; 6:18), and the demonic spirit (2:2; 6:12). Chapters on the tradition history of the pneumatology in Ephesians, and the ecumenical impulses of the theme, conclude the discussion.

C. K. Barrett, *Freedom and Obligation. A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985, paper $8.95) viii and 120 pp. Indexed. LCN: 85-5091. ISBN: 0-664-24662-1.

Barrett, professor emeritus at the University of Durham (UK) and author of commentaries on Romans and 1–2 Corinthians, argues that in Galatians Paul linked the freedom of faith with the obligation of love since each equally finds its origin in Christ. After telling the story of the struggle in Galatia, he considers Paul's theology of freedom under two headings: the debate, and the decision. Then he devotes two chapters to the ethics of obligation: the paradox of ethics, and flesh and spirit. The epilogue concerns the apostles in council and in conflict [see § 28-576].

U. Borse, *1. und 2. Timotheusbrief, Titusbrief,* Stuttgarter Kleiner Kommentar—Neues Testament 13 (Stuttgart: Katholisches Bibelwerk, 1985, paper DM 17.80) 139 pp. Bibliography. ISBN: 3-460-15431-4.

After an eleven-page general introduction to the Pastorals (the unknown author, composition under Paul's name, the author's basic concerns, his emphases), Borse gives an exposition of each pericope in 1 Timothy, 2 Timothy, and Titus, respectively. Seven excursuses are interspersed throughout the commentary, and a bibliography and study questions conclude the volume. Borse is the author of *Der Brief an die Galater* (1984).

F. F. Bruce, *The Letter of Paul to the Romans. An Introduction and Commentary,* The Tyndale New Testament Commentaries (2nd, rev. ed.; Leicester, UK: Inter-Varsity, 1985, paper; Grand Rapids: Eerdmans, $5.95) 274 pp. Bibliography. LCN: 85-1506. ISBN: 0-85111-875-5 (UK), 0-8028-0062-9 (USA).

This revised version of a work described in *NTA* 8, p. 474, uses the Revised Standard Version rather than the Authorized Version as the basis of the commentary, and incorporates the results of twenty years' further thought and study on Romans. After a 51-page introduction and a three-page outline of content, it provides a verse-by-verse exposition according to the following general outline: prologue (1:1-15), the gospel according to Paul (1:16–11:36), the Christian way of life (12:1–15:13), and epilogue (15:14–16:27).

D. Coggan, *Paul: Portrait of a Revolutionary* (New York: Crossroad, 1985, paper $9.95) 256 pp. Indexed. LCN: 85-072279. ISBN: 0-8245-0704-5.

Coggan, former archbishop of Canterbury, presents his portrait of Paul the revolutionary under twelve headings: youth, new creation, fruitful desert, a character, growth, thinker and writer, man of prayer, freedom fighter, churchman, man of vision, Paul and Jesus, and invitation to exploration. He views Paul as "a man of like passions with ourselves . . . conscious of having been redeemed at great cost, and of being the object of God's transforming grace."

R. A. Culpepper, *1 John, 2 John, 3 John,* Knox Preaching Guides (Atlanta: John Knox, 1985, paper) iii and 140 pp. Bibliography. LCN: 85-42821. ISBN: 0-8042-3248-2.

After a five-page introduction to the Johannine letters, Culpepper gives an exposition of 1 John under eleven headings: the word of life (1:1-4), the dangers of denying sin (1:5–2:2), the command to love (2:3-11), etc. Then he comments on 2 John under the title "a warning to guard the truth" and on 3 John as "an appeal for hospitality." Culpepper, associate professor at Southern Baptist Theological Seminary in Louisville, KY, is also the author of *The Johannine School* (1975) and *Anatomy of the Fourth Gospel* (1983).

W. D. Dennison, *Paul's Two-Age Construction and Apologetics* (Lanham, MD: University Press of America, 1985, cloth $18.50, paper $8.75) xii and 131 pp. Bibliography. Indexed. LCN: 85-20272. ISBN: 0-8191-5011-8 (cloth), 0-8191-5012-6 (paper).

A revised version of a master's thesis directed by H. Conn and presented to Westminster Theological Seminary in Philadelphia, this volume argues that Paul used the eschatological two-age construction as the starting point for a Christian apologetic. After surveying Plato's writings and Jewish apocalyptic literature as background to discussing the topic, it analyzes Paul's formulation of the two-age construction, considers antithetical wisdom in 1 Corinthians 1–3, and reflects on the apologetic significance of the two ages.

C. Dietzfelbinger, *Die Berufung des Paulus als Ursprung seiner Theologie,* Wissenschaftliche Monographien zum Alten und Neuen Testament 58 (Neukirchen-Vluyn: Neukirchener, 1985, DM 42) xi and 164 pp. Bibliography. Indexed. ISBN: 3-7887-0771-2.

The slightly abbreviated version of a *Habilitationsschrift* accepted in 1982 by the Evangelical theological faculty at the University of Munich, this investigation of Paul's calling as the origin of his theology first asks how and why Paul engaged in persecuting Christians. Then it explores the event of Paul's calling according to Paul's own statements and the tradition contained in Acts 9:1-19. Finally it discusses the consequences of Paul's calling with respect to his understanding of the Torah, history and eschatology, Christology, and mission. Dietzfelbinger is also the author of *Paulus und das Alte Testament* (1961) and *Heilsgeschichte bei Paulus?* (1965).

J. Frankowski, *Nurty i kierunki rozwoju nowotestamentalnej myśli chrystologicznej e świetle Hebr 1,3,* Studia z Biblistyki 4 (Warsaw: Akademia Teologii Katolickiej, 1984, paper) 170 pp. Bibliography. Indexed.

Frankowski examines currents and tendencies in NT Christology in the light of Heb 1:3

[see § 28-253]. His investigation of the text's literary character and content (the Son's divine nature, cosmic function, earthly work, and exaltation) leads him to conclude that Heb 1:3 was composed by the author of Hebrews. A French summary is included. This monograph appears in the same volume with S. Mędala's study of Jesus' dialogues with the Jews in the Fourth Gospel [*NTA* 30, p. 231].

V. P. Furnish, *II Corinthians. Translated with Introduction, Notes, and Commentary,* Anchor Bible 32A (Garden City, NY: Doubleday, 1984, $18) xxii and 621 pp., 9 photographs, 3 figs., 2 maps. Bibliography. Indexed. LCN: 83-2056. ISBN: 0-385-11199-1.

The 57-page introduction to 2 Corinthians considers Roman Corinth, earliest Christianity at Corinth, the canonical letter, chronology, and Christianity at Corinth after Paul's death. The commentary identifies and discusses the major points and issues with which any serious reader of 2 Corinthians needs to be acquainted. The notes clarify and explain the new English translation of each pericope by offering textual, lexical, and grammatical information, and by giving important parallels and geographical and historical data. The comments first identify the structure and themes of each passage, and then analyze and explicate them in detail. A 38-page select bibliography is included. Furnish, professor of NT at Perkins School of Theology in Dallas, TX, maintains that the canonical 2 Corinthians combined two Pauline letters: chapters 1–9 from the earlier letter, and chapters 10–13 from the later one.

L. Hartman, *Kolosserbrevet,* Kommentar till Nya Testamentet 12 (Uppsala: EFS-förlaget, 1985) 208 pp., fig. Bibliography. Indexed. ISBN: 91-7080-695-0.

Hartman, professor of NT exegesis at the University of Uppsala, presents his commentary on the letter to the Colossians in thirteen sections: sender and receiver (1:1-2), the good Christianity of the addressees (1:3-8), to live worthily of the Lord (1:9-14), the Son preeminent in everything (1:15-20), reconciled and with responsibility (1:21-23), the apostle's struggle for the addressees (1:24–2:5), to live in Christ victorious over the powers (2:6-15), etc. For each pericope, Hartman provides the text in Swedish, notes on specific words and phrases, a literary analysis, and an exposition. Introductory matters (composition, relation to other material, style, Colossae and environs, etc.) are treated in the final chapter.

E. Krentz, J. Koenig, and D. H. Juel, *Galatians, Philippians, Philemon, 1 Thessalonians,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1985, paper $9.95) 255 pp. Bibliographies. LCN: 85-11116. ISBN: 0-8066-2166-4.

Part of a series intended to aid nonspecialists in studying the NT at home and in church, this volume contains treatments of Galatians by Krentz, Philippians and Philemon by Koenig, and 1 Thessalonians by Juel. For the individual letters it provides an introduction, an outline of content, a pericope-by-pericope commentary, notes, a selected bibliography of commentaries available in English, and a biographical sketch about the commentator.

G. Kretschmar, *Die Offenbarung des Johannes. Die Geschichte ihrer Auslegung im 1. Jahrtausend,* Calwer Theologische Monographien B9 (Stuttgart: Calwer, 1985, paper DM 28) 164 pp. Bibliography. ISBN: 3-7668-0758-7.

After discussing Jewish apocalypticism as the traditional background to the book of Revelation, this volume describes Revelation as "the book of promises in pictures" and considers Christian apocalypticism, the origin of Revelation, its intention and special character, its structure, and its imaginative language. The remaining chapters trace the history of the interpretation of Revelation through the early Christian era, in the Greek church and the rest of the East, in the Latin church, and during the Middle Ages in the West, respectively. Kretschmar is professor of church history on the Evangelical theological faculty at the University of Munich.

J. A. MOTYER, *The Message of James. The Tests of Faith*, The Bible Speaks Today (Downers Grove, IL—Leicester, UK: Inter-Varsity, 1985, paper $6.95) 214 pp. LCN: 85-4316. ISBN: 0-87784-292-2 (US), 0-85110-744-3 (UK).

After a twelve-page introduction to the letter of James, Motyer presents an exposition of the text under fifteen headings: setting the scene (1:1), the life-giving trial (1:2-4), the way of wisdom (1:5-11), a battle of wills (1:12-19a), etc. He maintains that the letter was constructed with a clear plan according to which the central section (1:12–5:6) treats the Christian's birth (1:12-19a), growth (1:19b-25), and development (1:26–5:6). Motyer is minister of Christ Church, Westbourne, Bournemouth, and OT editor of the series.

T. J. M. NAASTEPAD, *Jakobus*, Verklaring van een bijbelgedeelte (Kampen: Kok, n.d., paper 17.90 gld.) 123 pp. ISBN: 90-242-2617-1.

Naastepad, author of seven volumes in the series, has divided the letter of James into fifteen pericopes. For each pericope, he gives a Dutch translation and an exposition. Introductory matters are handled in the course of the expositions.

Il pensiero di Paolo nella storia del cristianesimo antico, Pubblicazioni dell'Istituto di Filologia Classica e Medievale 82 (Genoa: Facoltà di Lettere, Università di Genova, 1983, paper) 153 pp. Bibliography. ISSN: 0025-0852.

The six articles in this collection are by J. Gribomont on Paul's place in the canon and his importance in Basil the Great's writings, P. Sacchi on purity and impurity in Jewish thought with reference to Tit 1:15, G. Scarpat on Paul's letter to Philemon and his thoughts about slavery, P. Grech on the apology of Paul in Acts, U. Rapallo on the OT in the semiotics of Paul's letter to the Romans, and F. Bolgiani on the idea of revelation in Paul's thought. A. Ceresa-Gastaldo has supplied a two-page preface.

E. SCHICK, *Allen Alles werden. Besinnliche Gedanken zum ersten Brief des Apostels Paulus an die Korinther* (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 35) 319 pp. ISBN: 3-460-32291-8.

Schick, professor emeritus of NT and former bishop of Fulda, presents his reflections on 1 Corinthians according to the following general outline: epistolary introduction (1:1-9), attitude toward religious divisions in the community—divine wisdom and human wisdom (1:10–4:21), ethical abuses at Corinth (5:1–6:20), the apostle's answers to individual questions posed to him by the community (7:1–14:40), the resurrection of the dead (15:1-58), and epistolary conclusion (16:1-24). He gives particular attention to the significance of 1 Corinthians for understanding problems in the church today and fundamental aspects of Christian faith.

F. SIEG, *Listy do siedmiu Kościołów. Apokalipsa św. Jana 1–3 z komentarzem egzegetyczno-teologicznym*, Bobolanum 12 (Warsaw: Wydział Teologiczny Towarzystwa Jezusowego, 1985, paper) 127 pp. Bibliography.

Sieg's doctoral dissertation *Homoios huios anthrōpou (Ap 1,13)* (1981) was described in *NTA* 29, p. 333. In this volume, he first presents Polish translations and comments for the prologue to the book of Revelation (1:1-3), the prologue to the letters to the seven churches (1:4-8), and the account of the seer's credentials (1:9-20). Then he translates and comments on the letters to the churches at Ephesus (2:1-7), Smyrna (2:8-11), Pergamum (2:12-17), Thyatira (2:18-29), Sardis (3:1-6), Philadelphia (3:7-13), and Laodicea (3:14-22).

I. A. SPARKS, *The Pastoral Epistles. Introduction and Commentary* (San Diego, CA: Institute of Biblical Studies, 1985, paper $6) vii and 102 pp. Bibliography. LCN: 85-10925. ISBN: 0-934743-01-0.

After a ten-page general introduction to the Pastorals (language, conflicting interpretations of the gospel, the religion of the Pastorals, their historical situation), this volume presents for 1 Timothy, 2 Timothy, and Titus an outline of content, the RSV text, and a pericope-by-pericope exposition. The eleven-page postscript deals with the problems arising from the Pastorals' definition of ordained ministry as the exclusive domain of men. Sparks is professor and chair of religious studies at San Diego State University in California.

A. B. SPENCER, *Paul's Literary Style. A Stylistic and Historical Comparison of II Corinthians 11:16-12:13, Romans 8:9-39, and Philippians 3:2-4:13,* ETS Monograph Series (Jackson, MS: Evangelical Theological Society, 1984, paper $13.95) xii and 338 pp. Bibliography. Indexed. LCN: 84-081449.

Prepared as a doctoral dissertation under the direction of J. B. Polhill and accepted by Southern Baptist Theological Seminary in Louisville, KY, this volume inquires whether Paul varied the style of his writing to assist communication to different communities. After introducing stylistics, describing the ten operations employed in her study, and defending the appropriateness of stylistics as a methodology for NT study, the author uncovers the original historical settings of 2 Corinthians, Philippians, and Romans. Then she makes a stylistic and historical comparison of 2 Cor 11:16–12:13; Phil 3:2–4:13; and Rom 8:9-39. Spencer, who teaches at Gordon-Conwell Theological Seminary in South Hamilton, MA, concludes that the striking differences in Paul's writing style in the three texts reflect his different relationships with the addressees. Two appendixes are included.

K. STOCK, *Das letzte Wort hat Gott. Apokalypse als Frohbotschaft* (Innsbruck—Vienna: Tyrolia-Verlag, 1985, paper DM 24) 158 pp. ISBN: 3-7022-1570-0.

Stock, professor of NT on the theological faculty at the University of Innsbruck, first discusses the book of Revelation and its interpretations. Then he considers the major figures and events in Revelation: Jesus Christ in the midst of his church (1:9–3:22); God and the Lamb, the masters of all happenings (4:1–11:19); the church in affliction (12:1–14:5); the judgment of God (14:6–20:15); the consummation through God (21:1–22:5); and the revelation of Jesus Christ (1:1-8; 22:6-21).

W. F. TAYLOR AND J. H. P. REUMANN, *Ephesians, Colossians,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1985, paper $8.95) 175 pp. Bibliographies. LCN: 85-7479. ISBN: 0-8066-2165-6.

The treatments of Ephesians by Taylor and Colossians by Reumann consist of an introduction, outline of content, commentary on each pericope, notes, selected bibliography, and biographical sketch of the commentator. Taylor, associate professor of NT at Trinity Lutheran Seminary in Columbus, OH, and Reumann, professor of NT at Lutheran Theological Seminary in Philadelphia, PA, suggest that Ephesians and Colossians were written by disciples of Paul rather than by Paul himself.

L. VAN HARTINGSVELD, *Revelation. A Practical Commentary,* trans. J. Vriend, Text and Interpretation (Grand Rapids: Eerdmans, 1985, paper $6.95) vii and 103 pp. LCN: 85-16075. ISBN: 0-8028-0100-5.

The English translation of *Openbaring: Een praktische bijbelverklaring* [*NTA* 29, p. 334].

W. L. WILLIS, *Idol Meat in Corinth. The Pauline Argument in 1 Corinthians 8 and 10,* SBL Dissertation Series 68 (Chico, CA: Scholars Press, 1985, cloth $19.50) xiii and 322 pp. Bibliography. Indexed. LCN: 82-22983. ISBN: 0-89130-764-8 (cloth), 0-89130-606-4 (paper).

Prepared as a doctoral dissertation under the direction of V. P. Furnish and accepted by Southern Methodist University (Dallas, TX) in 1981, this investigation of the problem of "idol meat" at Corinth first reviews the most important evidence regarding the meaning of cultic meals in Hellenistic life, and notes prominent assessments of that evidence by classical scholars. Then it analyzes Paul's argument about eating meat sacrificed to idols in four steps: questions from Corinth (1 Cor 8:1-13), warnings from Israel's history (10:1-13), eating and allegiance (10:14-22), and conclusions and summary (10:23–11:1). Willis maintains that Paul treated the issue of meat sacrificed to idols as a question of theology and ethics.

D. ZELLER, *Der Brief an die Römer. Übersetzt und erklärt,* Regensburger Neues Testament (Regensburg: F. Pustet, 1985, cloth DM 52, paper DM 39) 300 pp. Bibliographies. Indexed. ISBN: 3-7917-0947-X (cloth), 3-7917-0946-1 (paper).

After a sixteen-page introduction to Paul's letter to the Romans (content, structure, literary distinctiveness, etc.) and a ten-page bibliography, this volume presents for each pericope a new German translation, a literary analysis, a verse-by-verse exposition, and theological observations. Apart from the epistolary introduction (1:1-17) and conclusion (15:14–16:27), Zeller discerns two major divisions in the letter: the saving power of the gospel for Jews and Gentiles (1:18–11:36), and the realization of being Christian in the community and the world (12:1–15:13). Zeller is also the author of *Juden und Heiden in der Mission des Paulus* (2nd ed., 1976).

BIBLICAL THEOLOGY

J. M. ALLEGRO, *Physician, Heal Thyself . . .* (Buffalo, NY: Prometheus Books, 1985, $13.95) 93 pp. Indexed. LCN: 85-043081. ISBN: 0-87975-305-6.

Allegro, author of *The Dead Sea Scrolls and the Christian Myth* (rev. ed., 1984), examines the origins and literary basis for the phenomenon of spiritual healing within the Essene movement and early Christianity. He first discusses heavenly secrets, the eye of discernment, the knowledge of God, the millennium, and the quotation "Physician, heal thyself" (see Lk 4:23). His closing chapters deal with religion in revolt, religion reformed, and religion rejected.

T. AUSTAD AND Ø. M. WEE (EDS.), *Hvem er Jesus? Forelesninger ved Menighetsfakultetets 75-års jubileum* (Oslo: Luther Forlag, 1984, paper 89 N. kr.) 109 pp. ISBN: 82-531-7405-5.

Prepared in connection with the 75th anniversary of the Menighetsfakultetet in Oslo, this volume contains articles by K. Myhre on the messiah as the Lord's anointed king; M. Saebø on the messiah as the Lord's servant and the son of man; H. Kvalbein on who Jesus wanted to be; E. Larsson on early Christian views of Jesus; O. Skarsaune on Jesus as true God and truly human in early church teaching; L. Munthe on the possibility of an Asiatic, African, and Latin American Jesus; K. O. Sannes on Jesus as God's son and our brother; and T. Wigen on Jesus as savior or dreamer. Also included are a two-page foreword by Austad and study questions for each chapter.

G. DE GENNARO (ED.), *La preghiera nella Bibbia. Storia, struttura e pratica dell'esperienza religiosa,* Studio Biblico Teologico Aquilano (Naples: Dehoniane, 1983, paper 30,000 L) 601 pp., 4 plates, photograph. Indexed.

Among the sixteen papers prepared for presentation at the Studio Biblico Aquilano during the academic year 1981-82, those most pertinent to the NT field are by I. de la Potterie on Jesus' prayer in the Gospels, M. Adinolfi on the Lord's Prayer as the culmination of OT and NT prayer, B. Prete on the motivations and contents of Jesus' prayer according to Lk, S. Lyonnet on prayer in Paul's writings, U. Vanni on prayer according to Revelation, and D. Mínguez on prayer in the Bible.

R. FABRIS (ED.), *La spiritualità del Nuovo Testamento,* Storia della spiritualità 2 (Rome: Borla, 1985, paper 25,000 L) 439 pp. Bibliographies. Indexed. ISBN: 88-263-0430-0.

After an eleven-page introduction by Fabris, this volume presents articles by M. Pesce on the center of Jewish spirituality at the threshold of the common era in Palestine, Fabris on the spirituality of Jesus of Nazareth, B. Maggioni on spirituality in the first Christian community, U. Vanni on Paul's spirituality, E. Peretto on spirituality in the first Christian tradition facing a crisis, M. Laconi on the project of spirituality according to the Synoptic

Gospels, G. Segalla on spiritual experience in the Johannine tradition, and Vanni on apocalyptic spirituality. The book is part of a seven-volume history of spirituality.

F. S. Fiorenza, *Foundational Theology. Jesus and the Church* (New York: Crossroad, 1985, paper $14.95) xix and 326 pp. Indexed. LCN: 84-7764. ISBN: 0-8245-0706-1.

The paperback edition of a work described in *NTA* 29, p. 102.

E. Fuchs, *Sexual Desire and Love. Origins and History of the Christian Ethic of Sexuality and Marriage,* trans. M. Daigle (Cambridge, UK: James Clarke, 1983, paper £9.95; New York: Seabury, $17.05) vii and 294 pp. Bibliography. Indexed. LCN: 82-19703. ISBN: 0-227-67876-1 (UK), 0-8164-2467-5 (USA).

The English version of *Le désir et la tendresse* [*NTA* 24, pp. 97-98], this volume includes chapters on the scriptural theologies of sexuality ("man and woman in the image of God") and marriage ("love and institution"). It is available from Winston Press of Minneapolis, MN.

M. Griffiths, *The Example of Jesus,* The Jesus Library (Downers Grove, IL: InterVarsity, 1985, paper $6.95) 204 pp. Bibliography. Indexed. LCN: 84-6739. ISBN: 0-87784-929-3.

Maintaining that the example of Jesus is not a peripheral doctrine chiefly important for morals but rather a matter of crucial theological importance, Griffiths first explores the basis for imitating Jesus: the context of discipleship, the imitation of God, the imitation of Jesus, and the continuation of discipleship. Then he discusses the ways of Jesus: the definition of the example, the colors of his life, the beautiful life-style of Jesus, and the working methods of Jesus. Finally he considers how we can be like Jesus: the example of Jesus in prayer, and the example modeled through the Holy Spirit. Griffiths is principal of London Bible College.

P. D. Hanson, *L'écriture une et diverse. Interprétation théologique,* trans. J.-P. Bagot, Lectio Divina 122 (Paris: Cerf, 1985, paper 126 F) 178 pp. ISBN: 2-204-02408-2.

The French version of *The Diversity of Scripture: A Theological Interpretation* [*NTA* 27, p. 225], this volume takes the biblical polarity between kings and prophets with that between apocalyptic seers and priests as its starting point for a positive assessment of the theological diversity found in the Bible. Hanson is professor of OT at Harvard Divinity School.

U. Hedinger, *Die Hinrichtung Jesu von Nazareth: Kritik der Kreuzestheologie. Versuche,* Dahlemer Heft 8 (Stuttgart: Alektor Verlag, 1983, paper DM 8) 111 pp. ISBN: 3-88425-024-8.

This book opens with Hedinger's critical exploration of the theology of the cross and its mythical basis, divided into two parts: the justification of the crucifixion of Jesus, and Christian theology without justification of the cross. Then it presents his essays on the difference between sinners and the oppressed in the Synoptic Gospels (1976), ontology (1977), and Jesus and the crowd(s) [§ 21-359].

T. Kadankavil, *Discipleship in Christ* (Bangalore: Dharmaram Publications, 1983, paper Rs 14) vi and 138 pp.

Drawing on modern biblical scholarship, Kadankavil offers material for reflection on discipleship in nine chapters: prophetic leaders of the OT, the Christian as a disciple of Christ, the community of followers, the path to discipleship, along the way of the cross, merging in Christ, discipleship in Peter, Paul and new dimensions of discipleship, and the uncompromising Christ. The author is a staff member at Dharmaram Pontifical Institute in Bangalore and rector of Darsana Institute of Philosophy in Bhopal.

W. G. Kümmel, *Jesus der Menschensohn?* Sitzungsberichte der Wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main 20, 3 (Stuttgart: Franz Steiner Verlag, 1984, paper DM 20) 46 pp. Bibliography. ISBN: 3-515-04226-1.

The text of a lecture given at Frankfurt/M. in 1983, this booklet discusses the history of scholarship on the title "Son of Man," the NT uses of it, its meaning, the theories of G. Vermes and other scholars, its occurrences in Jewish apocalyptic writings, the classification of the NT occurrences, the title in relation to Jesus, and its theological significance. Kümmel seeks to clarify and resolve the problems associated with "Son of Man."

J. LUZÁRRAGA, *Espiritualidad bíblica de la vocación*, Colleción "Por el Reino" 5 (Madrid: Ediciones Paulinas, 1984, paper 1,200 ptas.) 350 pp. ISBN: 84-285-0989-1.

After a prologue on the biblical spirituality of vocation, this volume considers eight aspects of vocation according to the biblical evidence: the call, the charism, the mission, the community, the difficulties, the cross, discernment, and prayer. The epilogue discusses the characteristics of the vocational personality in the light of Scripture. Luzárraga, who teaches on the theological faculty at the University of Deusto (Bilbao), has written several recent articles on biblical aspects of vocation [see §§ 29-302–304; 30-345–346].

H. D. MCDONALD, *The Atonement of the Death of Christ in Faith, Revelation, and History* (Grand Rapids: Baker, 1985, $19.95) 371 pp. Bibliography. Indexed. LCN: 85-71066. ISBN: 0-8010-6194-6.

McDonald, formerly lecturer at London Bible College and author of *The Christian View of Man* (1981), considers the doctrine of the atonement in the faith of the church, in the revelation of Scripture, and in the history of doctrine, respectively. The 58-page section devoted to the atonement in the NT contains chapters on the Synoptic Gospels, the Johannine literature, the Pauline epistles, Hebrews, and the remaining NT books. McDonald describes the gospel of the atonement as the very heartbeat of evangelical Christianity.

J. MOLTMANN (ED.), *Annahme und Widerstand*, Kaiser Traktate 79 (Munich: Kaiser, 1984, paper DM 14) 119 pp. ISBN: 3-459-01532-2.

This volume features L. Schottroff's 44-page investigation of the command "Give to Caesar what belongs to Caesar and to God what belongs to God" as the theological response of primitive Christian communities to their social and political situation. Also included are an eight-page introduction by Moltmann, articles by R. Eckertz and H.-E. Bahr, and reflections by W. Lauff on Phil 4:6 and K. Stock on 1 Jn 5:4.

B. L. RAMM, *An Evangelical Christology. Ecumenic and Historic* (Nashville, TN: Thomas Nelson, 1985, $14.95) 229 pp. Bibliographies. ISBN: 0-8407-7518-0.

Ramm, professor of Christian theology at the American Baptist Seminary of the West in Berkeley, CA, intends this program in Christology to be both ecumenical (since it covers the complete spectrum of Christian views on Christology) and historical (since it stands in the stream of classic, traditional Christian thought). The eleven chapters in his book concern Christology at the center, creeds and Christology, the deity of Christ, the incarnation of God in Christ, the virgin birth, the humanity of Christ, events from the cross to the return of Christ, title Christology, Christology and criticism, the new quest for the historical Jesus, and historical Christology in the 20th century.

F. RAURELL, *Mots sobre l'Home (Aspectes d'Antropologia Bíblica*, Saurí 65 (Barcelona: Publicacions de l'Abadia de Montserrat, 1984, paper) 250 pp. Indexed. ISBN: 84-7202-627-2.

This volume presents in Catalan Raurell's studies of method and language in biblical anthropology [see § 28-1141], the myth of the masculinity of God as a hermeneutical problem [see § 28-850], the book of Job as interpreted by E. Bloch, and erotic pleasure according to Canticles.

D. ROBINSON, *Faith's Framework. The Structure of New Testament Theology* (Exeter, UK: Paternoster, 1985, paper £4.20; Sutherland, Australia: Albatross Books) 152 pp. Indexed. ISBN: 0-85364-317-2 (Paternoster), 0-86760-017-9 (Albatross).

The slightly revised version of the 1981 Moore College Lectures, this volume treats the canon and apostolic authority, the gospel and the apostle, the gospel and the kingdom of God, Jew and Gentile in the NT, and the future of the NT. Robinson is archbishop of Sydney in the Anglican Church of Australia.

A. SALAS (ED.), *Teología del amor,* Biblia y Fe. Revista de Teología Bíblica, vol. 11, no. 33 (Madrid: Escuela Bíblica, 1985, paper 300 ptas.) 112 pp. Bibliography. ISSN: 0210-5209.

The seven articles in this fascicle discuss aspects of the theology of love with reference to a specific biblical text: J. L. del Valle on commitment (Deut 6:5), J. Trebolle on election (Jer 31:1), C. Quelle on relationship (Cant 1:2), M. E. Iriarte on surrender (Jn 15:12), M. Sáenz de Santa María on response (1 Jn 4:7), J. L. Galdeano on "Christification" (Gal 2:20), and Salas on fullness (1 Cor 13:8). A two-page general bibliography is included.

H. SCHÜRMANN, *Im Knechtsdienst Christi. Priesterliche Lebensform* (Freiburg—Basel—Vienna: Herder, 1985, paper DM 13.80) 104 pp. ISBN: 3-451-20390-1.

Schürmann, author of *Gottes Reich—Jesu Geschick* (1983), aims to show that the eschatological-alternative way of life, manifested in the three evangelical counsels (poverty, chastity, obedience), has great significance for the future of the world. He first considers the affinity of diocesan and secular priests with the evangelical counsels. Then he discusses the three evangelical counsels in the life of diocesan and secular priests. Particular attention is given to the biblical ideas of service and Christ the servant.

G. SEGALLA, *La cristologia del Nuovo Testamento. Un saggio,* Studi biblici 71 (Brescia: Paideia, 1985, paper 14,000 L) 208 pp. Bibliography. Indexed.

The second edition of a paper published in *Il problema cristologico oggi* (1973), this investigation of Christology according to the NT examines the prehistory of Christology (Jesus and the OT, the church and the OT); the origins of Christology and christological traditions (Jesus, the church, the redaction of traditions); the unity in the variety of christological models (two-stage models, three-stage models, models based on the relation between protology and eschatology); and the continuity in the development of Christology (fidelity to the tradition, selection and reinterpretation, concentration). Segalla is also the author of *Introduzione alla teologia biblica del Nuovo Testamento* (2 vols., 1980-81).

C. SENFT, *Jésus de Nazareth et Paul de Tarse,* Éssais Bibliques 11 (Geneva: Labor et Fides, 1985, paper) 119 pp. Bibliography. ISBN: 2-8309-0059-0.

This volume is based on Senft's final public lecture course given at the theological faculty of the University of Lausanne in 1983-84. After reflections on the theme "Jesus and Paul," it discusses Jesus of Nazareth: his preaching of God's reign, his interpretation of the Law (the controversies), the parables, the company he kept, his death, and implicit Christology. Then it turns to Paul: Paul's conversion and his knowledge of Jesus; the nature of sin; the curse of the Law; the end of the Law and the interpretations of Jesus' death; justification, grace, and faith; and life according to the Spirit, freedom, and love. Senft concludes that there was an amazingly clear, systematic equivalence between Jesus' proclamation of the kingdom and Paul's gospel of justification through grace. A list of Senft's scholarly publications is appended.

A. B. SPENCER, *Beyond the Curse. Women Called to Ministry* (Nashville, TN: Thomas Nelson, 1985, $10.95) 223 pp. Bibliography. Indexed. ISBN: 0-8407-5482-5.

Spencer, assistant professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, and author of *Paul's Literary Style* (1984), expounds the biblical teaching that women are and should be called to minister as Christian leaders. She discusses the OT foundations for ministry and marriage (especially Genesis 1–3), Jesus' teachings and practices concerning women, Paul's teachings and practices regarding women in ministry, NT examples of women in authority, and feminine images of God for ministry. Also included are a 42-page afterword by W. D. Spencer (the author's husband), suggestions for group study, and a twenty-page bibliography.

E. TESTA, *Maria terra vergine, Volume I: I rapporti della Madre di Dio con la SS. Trinità (Sec. I-IX)* (xxxiv and 463 pp. Bibliography); *Volume II: Il culto mariano palestinese (Sec. I-IX)* (xxviii and 194 pp., 68 figs. Bibliography), Studium Biblicum Franciscanum, Collectio Maior 31 (Jerusalem: Franciscan Printing Press, 1985, paper $40) Indexed.

The first volume in this project consists of five "books": the biblical and traditional sources of Palestinian Mariology, modern interpretations of the sources, the historical and cultural milieu of primitive Mariology, the four phases of Palestinian Mariology, and Mary as the fourth element of the Tetrad (i.e. her relationship to the Trinity). The second volume comprises three "books": the Marian sanctuaries of Palestine, the iconography of Mary, and the liturgical origin of the Marian iconographic cycles. Testa is also the author of *La missione e la catechesi nella Bibbia* (1981).

D. TOWNSLEY AND R. BJORK, *Scripture Index to the New International Dictionary of New Testament Theology and Index to Selected Extrabiblical Literature*, Regency Reference Library (Grand Rapids: Zondervan, 1985, paper $8.95) 320 pp. LCN: 85-14615. ISBN: 0-310-44501-9.

The three volumes of *The New International Dictionary of New Testament Theology* were described in *NTA* 21, p. 99; 22, pp. 227-228; and 23, p. 361. This supplement indexes all the Scripture references in the dictionary and most of the extrabiblical references (except classical sources). It concludes with a two-page list of errata. Townsley is marketing manager of academic books for Zondervan, and Bjork is professor of computer science at Gordon College in Wenham, MA.

D. F. WELLS, *The Person of Christ. A Biblical and Historical Analysis of the Incarnation*, Foundations for Faith (Westchester, IL: Crossway Books, 1984, paper $7.95; London: Marshall, Morgan & Scott) vii and 205 pp. ISBN: 0-89107-315-9 (Crossway), 0-551-0167-X (MM&S).

Wells, who teaches at Gordon-Conwell Theological Seminary in South Hamilton, MA, first analyzes the biblical testimony to Christ under three headings: the framework, the identity of Jesus, and titles of Our Lord. Then he traces the historical development of Christology: the early centuries, the patristic age, from the Dark Ages to the Reformation, the Enlightenment and its aftermath, and 20th-century turmoil (K. Barth, N. Pittenger, E. Schillebeeckx). He concludes that Christ must be understood in an eschatological framework, that Christ's person and work must be linked, that Christ is personally identical with the Galilean whom the Gospels describe, and that some form of the enhypostatic union must be employed if justice is to be done to the full range of NT teaching.

J. ZINK, *Turn toward Life. The Bible and Peacemaking*, trans. V. Rhodin (Philadelphia: Fortress, 1985, paper $7.95) 126 pp., fig. LCN: 84-48709. ISBN: 0-8006-1829-7.

The English version of *Vielleicht ist es noch nicht zu spät* (1983), this book first asks whether the correct response to the threat of nuclear warfare is resignation or resistance. Then it presents biblical meditations on peacemaking under the following headings: an urgent warning to the great city, principalities and powers, discovering freedom, living in a common house, transformation of the churches, protecting creation, and signs of hope. Zink is an Evangelical pastor in West Germany.

THE WORLD OF THE NEW TESTAMENT

I. D. Amusin, *Kumranskaja obščina* [The Qumran Community] (Moscow: Izdatel'stvo "Nauka," 1983) 328 pp. Bibliography. Indexed.

The six chapters in this volume concern the history of the Qumran discoveries, the settlements at Qumran, the library of the Qumran community, the Qumran community and its ideology, the identity of the community and its relationship to the Essene movement, and the Qumran community and early Christianity. The 34-page bibliography includes over three pages of books and articles on the Dead Sea scrolls published in Russian. A brief biographical sketch of the late Professor Amusin (1910-84) appears in *Israel Exploration Journal* 35 (1, '85) 76.

A. J. Avery-Peck, *Mishnah's Division of Agriculture. A History and Theology of "Seder Zeraim,"* Brown Judaic Studies 79 (Chico, CA: Scholars Press, 1985, cloth $39.25) xxxi and 441 pp. Bibliography. Indexed. ISBN: 0-89130-888-1 (cloth), 0-89130-889-X (paper).

Avery-Peck seeks to determine the contribution of each generation of mishnaic authorities to the Mishnah's Division of Agriculture, and to evaluate the significance of this division as a completed whole in the 2nd century A.D. After describing the meaning of the division as a redacted whole, he examines the conceptual foundations and establishes the historical provenance of each legal statement in the ten tractates of the division (*Pe'a, Demai, Kil'ayim,* etc.). Then he summarizes the history of the Mishnah's Division of Agriculture during the time of the Second Temple (before A.D. 70), in the period of Yavneh (from A.D. 70 to 140), and in the period of Usha (from A.D. 140 to 170).

D. Barsotti, *Le second Livre des Maccabées,* trans. E. de Solms (Paris: Téqui, 1984, paper 60 F) 191 pp. ISBN: 2-85244-606-5.

After a four-page introduction to the Maccabean struggle, this volume presents a French translation and exposition of 2 Maccabees under twenty-four headings: the first letter (1:1-9), the second letter (1:10–2:18), the introduction by the inspired author (2:19-32), the primacy of the priesthood and the cult (3:1-14), the people's prayer and God's intervention (3:15-31), Onias' prayer for Heliodorus (3:32-40), etc. The Italian original of Barsotti's work appeared in 1979.

A. Biran et al. (eds.), *Biblical Archaeology Today. Proceedings of the International Congress on Biblical Archaeology, Jerusalem, April 1984* (Jerusalem: Israel Exploration Society, 1985) xvi and 534 pp. Illustrated. Bibliographies. ISBN: 965-221-004-8.

The papers prepared for the 1984 congress marking the 70th anniversary of the Israel Exploration Society appear under eight headings: biblical archaeology today (three); the Israelite settlement in Canaan as a case study (four); stratigraphy, chronology, and terminology (five); Israel's neighbors in the Iron Age in the light of archaeological research (four); cuneiform archives from the lands of the Bible (six); Hebrew and Aramaic epigraphy (four); the Dead Sea scrolls (five); and revealing biblical Jerusalem (five). The studies of the Dead Sea scrolls are by L. H. Schiffman on purity and perfection according to 1QSa 2:3-11, J. M. Baumgarten on halakic polemics in new fragments from Qumran Cave 4, E. Qimron and J. Strugnell on an unpublished halakic letter from Qumran, H. Stegemann on some aspects of eschatology in Qumran texts and in Jesus' teachings, and D. Flusser on the "sons of light" in Jesus' teaching and in the NT. Transcriptions of responses and discussions inspired by the papers are included.

G. R. Blaszczak, *A Formcritical Study of Selected Odes of Solomon,* Harvard Semitic Monographs 36 (Atlanta: Scholars Press, 1985, $13.95) ix and 155 pp. Bibliography. LCN: 85-14345. ISBN: 0-89130-917-9.

Prepared as a doctoral dissertation under the direction of J. Strugnell and accepted by

Harvard University, this volume first describes various methods of research that have been applied to *Odes of Solomon.* Then it focuses on four odes (36, 16, 31, 33) in an attempt to demonstrate the most appropriate type of analysis. For each ode, it provides a new English translation, verse-by-verse comments, and general observations. The conclusion outlines some avenues of study that are likely to aid us in resolving the problems of introduction and interpretation of individual odes.

D. BRAUND, *Rome and the Friendly King. The Character of the Client Kingship* (London—Canberra: Croom Helm, 1984; New York: St. Martin's Press, $22.95) v and 226 pp., map. Bibliography. Indexed. LCN: 83-40184. ISBN: 0-7099-3216-2 (UK), 0-312-69210-2 (USA).

The revised version of a doctoral dissertation directed by J. Reynolds and presented to the University of Cambridge, this volume shows how friendly kings functioned in the Roman world from the 3rd century B.C. to the Severans. First it investigates the making of a king: education, recognition, and citizenship. Then it explores the reign of the king with regard to the center of power, the empire at large, the frontier, and his own kingdom. Finally it considers the end of the king: royal wills; and refuge, detention, and beyond. Braund concludes that Rome and the friendly kings generally found their relationship convenient, economical of effort, and mutually rewarding.

C. BURCHARD, *Joseph und Aseneth,* Jüdische Schriften aus hellenistisch-römischer Zeit, Band II: Unterweisung in erzählender Form, Lieferung 4 (Gütersloh: Mohn, 1983, paper DM 94) pp. 573-735. Bibliography. Indexed. ISBN: 3-579-03924-5.

In his fifty-page introduction to *Joseph and Aseneth,* Burchard discusses its textual transmission, literary character, sources and traditions, content and theological themes, origin, significance, and translation, concluding with a ten-page bibliography. Then he presents a new German translation of the work with extensive notes below. The indexes of scriptural texts and names were prepared by C. Fehlandt. Burchard also contributed the section on *Joseph and Aseneth* in J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (2 vols.; 1983, 1985).

P. CARRARA (ED.), *I pagani di fronte al Cristianesimo. Testimonianze dei secoli I e II,* Biblioteca Patristica 2 (Florence: Nardini Editore, Centro Internazionale del Libro, 1984, paper 20,000 L) 157 pp. Bibliographies.

After a thirteen-page general introduction, this anthology provides introductions, Greek or Latin texts, Italian translations, and notes for seventeen 1st- or 2nd-century A.D. texts containing evidence about pagans in relation to early Christians. The authors include Tacitus, Epictetus, Pliny the Younger, Lucian of Samosata, Marcus Aurelius, Aelius Aristides, and Galen of Pergamum.

G. H. COHEN STUART, *The Struggle in Man between Good and Evil. An Inquiry into the Origin of the Rabbinic Concept of Yeṣer Hara'* (Kampen: Kok, 1984, paper 47.50 gld.) x and 302 pp. Bibliography. Indexed. ISBN: 90-242-2568-X.

This investigation of the origin of the rabbinic concept of the evil inclination first considers the role of the evil inclination in the person's struggle between good and evil: the creation of the good and evil inclinations, the nature of the evil inclination, the person struggling with the evil inclination within, the Torah as a means of contesting it, and victory over it as God's work. The second part traces the development of the term *yēṣer* in various Jewish and NT writings from Sirach to the end of the tannaitic period (200 B.C. to A.D. 200). Cohen Stuart concludes that the rabbinic expression *yēṣer hāra'* was not used to denote the personal evil inclination before the Bar Kokhba revolt, and probably arose because of the ambiguity of the word "sin."

P. Cugusi, *Evoluzione e forme dell'epistolografia latina nella tarda repubblica e nei primi due secoli dell'impero con cenni sull'epistolografia preciceroniana* (Rome: Herder, 1983, paper) 291 pp. Bibliography. Indexed.

This synthesis of research on Latin epistolography during the late republic and the first two centuries of the empire first discusses the ancient sources, epistolary structure, subject matter, the classification of letters, and the conservation of letters. Then it traces the history of Latin epistolography under the following headings: the early Latin epistolography of Cicero, late republican epistolography, from late republican to imperial epistolography, Seneca's correspondence, Pliny's correspondence, Fronto's correspondence, letters of the emperors, and papyrus letters.

M. Dean-Otting, *Heavenly Journeys. A Study of the Motif in Hellenistic Jewish Literature*, Judentum und Umwelt 8 (Frankfurt/M.—Bern—New York: Peter Lang, 1984, paper 68 Sw. fr.) xv and 323 pp. Bibliography. Indexed. ISBN: 3-8204-7433-1.

Prepared as a doctoral dissertation under the direction of S. Sandmel and M. Cook and accepted in 1983 by the Hebrew Union College–Jewish Institute of Religion in Cincinnati, OH, this examination of the motif of the heavenly journey in noncanonical Jewish writings of the Hellenistic period focuses on pertinent texts from *1 Enoch, Testament of Levi, 3 Baruch, Testament of Abraham, 2 Enoch, 4 Ezra*, and *Apocalypse of Abraham.* Dean-Otting concludes that in such texts the righteous (epitomized by the one making the ascent) came to enjoy the status signified by *doxa,* shining, and brightness, as a compensation for the deity's increasing transcendence.

F. G. Downing (ed.), *Strangely Familiar. An Introductory Reader to the First Century—to the Life and Loves, the Hopes and Fears, the Doubts and Certainties of Pagans, Jews and Christians* (Manchester, UK: privately published, 1985, paper £15) iii and 210 pp. Bibliographies. Indexed. ISBN: 0-9503-368-25.

As a means of illustrating the range of beliefs and attitudes among people around the time of Christianity's beginning, this volume presents in English translation excerpts from ancient writings in eight parallel columns (Greco-Roman writers before the NT, Philo, Palestinian Jews, NT, Josephus, Greco-Roman writers of the late-1st/early-2nd century A.D., early Christians outside the NT, early rabbis) on sixteen topics: family, neighborhood, leisure, education and learning, ethical stances ("thou shalt not . . . thou shalt"), them and us, political and social theorizing, approaches to deity, the cult, the code, forgiveness, what God does, what God is, human nature, the good end to evil, and reflection and appraisal. The book is available from Downing at 44 Cleveland Road, Crumpsall, Manchester M8 6QU, UK.

A. Engle, *1,000 Years of Glassmaking in Ancient Jerusalem,* Readings in Glass History 18 (Jerusalem: Phoenix Publications, 1984, paper $17) 100 pp., 62 numbered figs. Bibliography.

During the past three decades, four controlled excavations have revealed that glass was made in Jerusalem during the latter part of the Second Temple period, the Byzantine period, and the early Islamic period. After surveying glassmaking in ancient Jerusalem, Engle presents chapters on the excavations at the foot of the Temple Mount, the light shed on the Herodian period by glass finds, the mythical "tear bottles," carboys, pharmaceutical ware, the glassmakers, and Islamic glass from Jerusalem excavations. The illustrations show 150 pieces of glass, 86 from excavations in the Old City of Jerusalem not previously published.

A. Engle, *The Proto-Sidonians: Glassmakers and Potters,* Readings in Glass History 17 (Jerusalem: Phoenix Publications, 1983, paper $16) 104 pp., 60 numbered figs. Bibliographies.

After discussing the mysterious layer of glass at the 11th-century B.C. iron foundry at Tell Yin'am in Galilee, Engle focuses on the antecedents and wanderings of the group of glassmakers, known as Sidonians, that was responsible for producing mold-blown vessels: the proto-Sidonians, their political background, core-formed vessels, the Lilybaeum votive shrines, the wonderful mound of Abu Shusa, the glassmakers at work, and Sidonians in Jerusalem. She concludes that Agrippa I introduced glassmaking into Jerusalem, and that glassmakers from the Sidon industry were active in Jerusalem.

D. A. Fiensy, *Prayers Alleged to Be Jewish. An Examination of the "Constitutiones Apostolorum,"* Brown Judaic Studies 65 (Chico, CA: Scholars Press, 1985, cloth $29.95) xi and 249 pp. Bibliography. LCN: 85-10708. ISBN: 0-89130-795-8 (cloth), 0-89130-796-6 (paper).

Prepared as a doctoral dissertation under the direction of J. H. Charlesworth and presented to Duke University, this investigation of the alleged Jewish prayers in *Constitutiones Apostolorum* 7–8 surveys the history of research on the topic, discusses the nature of *Constitutiones Apostolorum,* offers Greek texts and English translations of the prayers, considers the arguments for originally Jewish prayers in these chapters, reconstructs the original source, and treats literary and historical questions. Fiensy concludes that the Jewish prayers in *Constitutiones Apostolorum* 7–8 are probably examples from the Syrian synagogal Sabbath morning service during the late-2nd to early-4th centuries A.D.

H. A. Fischel (ed.), *The First Book of Maccabees* [1948] (New York: Schocken Books, 1985, paper $4.95) 123 pp., 2 maps. LCN: 85-2458. ISBN: 0-8052-0793-7.

The English translation of 1 Maccabees in this reprint of a book published in 1948 follows W. O. E. Oesterley's translation in R. H. Charles (ed.), *The Apocrypha and Pseudepigrapha of the Old Testament in English* (1913). Fischel, professor emeritus of Near Eastern languages and cultures at Indiana University, has supplied an eight-page introduction, new section titles, and notes at the foot of the pages. He observes that the Maccabees fought against oppression, arrogance, and paganism as such, rather than against the essentials of Hellenism.

J. E. Fossum, *The Name of God and the Angel of the Lord. Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism,* Wissenschaftliche Untersuchungen zum Neuen Testament 36 (Tübingen: Mohr-Siebeck, 1985, DM 128) xiii and 378 pp. Bibliography. Indexed. ISBN: 3-16-144789-1.

The revised version (essentially an abridgement) of a doctoral dissertation directed by G. Quispel and accepted in 1982 by the theological faculty at the University of Utrecht, this study confirms and develops Quispel's theory that the concept of the gnostic Demiurge was foreshadowed by Jewish ideas about the creative agency of the hypostasized divine Name and the Angel of the Lord. After delineating the problem, Fossum discusses the Samaritan mold of gnosticism under three headings: the Samaritans and their religion, the Name of God, and the Angel of the Lord. Then he considers the Jewish evidence regarding the Name of God and the Angel of the Lord.

Frankfurter Judaistische Beiträge, Heft 13 (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1985, paper) vi and 146 pp. ISSN: 0342-0078.

This fascicle presents articles by P. Schäfer on the problem of the redactional identity of *Hekhalot Rabbati,* K.-E. Grözinger on the function and meaning of the names of God and the heavenly powers in Hekhalot literature, A. Goldberg on Scripture quotations in Hekhalot literature, Schäfer on a new Hekhalot fragment concerning metoposcopy and cheiromancy, and M. Schlüter on the form and function of the *bĕrākâ* in Hekhalot literature.

C. Gianotto, *Melchisedek e la sua tipologia. Tradizioni giudaiche, cristiane e gnostiche (sec. II a.C.–sec. III d.C.),* Supplementi alla Rivista Biblica 12 (Brescia: Paideia, 1984, paper 40,000 L) 311 pp. Bibliography. Indexed.

The revision of a doctoral dissertation directed by F. Bolgiani and accepted in 1978 by the faculty of literature and philosophy at the University of Turin, this investigation of Melchizedek traditions contains chapters on the OT sources (Gen 14:18-20; Ps 110:4), pre-Christian Jewish traditions, the letter to the Hebrews and the Christian interpretation of

Melchizedek, developments of the Christian interpretation in patristic writings, rabbinic literature, gnostic literature, and the Melchizedekian heresies. The conclusion examines the exegetical treatment of Melchizedek as a heavenly figure, priest, "type," and ambiguous and ambivalent personnage.

D. M. Golomb, *A Grammar of Targum Neofiti,* Harvard Semitic Monographs 34 (Chico, CA: Scholars Press, 1985, $16.75) viii and 253 pp. Bibliography. Indexed. LCN: 85-10719. ISBN: 0-89130-891-1.

The revision and expansion of a doctoral dissertation directed by T. O. Lambdin and presented to Harvard University in 1978, this attempt at writing a synchronic model of the language of one Aramaic targum manuscript (Neofiti 1) contains chapters on orthography, prepositions, conjunctions, abverbials, pronouns, nouns and adjectives, verbs, and syntax. It seeks to combine the best features of other Aramaic grammars: as little mixing as possible of contemporary and historical analysis, schematization of information coupled with many reliable citations, in-depth analyses of syntactical problems, and a useful format.

M. T. Griffin, *Nero. The End of a Dynasty* (New Haven, CT—London: Yale University Press, 1985, $25) 320 pp. Bibliography. Indexed. LCN: 84-51761. ISBN: 0-300-03285-4.

Griffin describes her study of Nero as a hybrid—biographical in its concentration on the emperor's personality and problems, and historical in its analysis of his fall in terms of the interaction of that personality with the political system. After discussing the making of a *princeps,* she examines Nero's principate under eight headings: the new ruler, the golden age, partners in power, the turning point, the descent into tyranny, the tyranny of art, the artistic tyrant, and "What an artist dies with me." Then she provides an extended postmortem on Nero's fall with reference to the problem of the succession, the financial responsibilities of the emperor, the temptation of phil-Hellenism, and the need for military glory. The author is tutor in ancient history and fellow of Somerville College, Oxford.

T. Hägg, *The Novel in Antiquity* (Berkeley—Los Angeles: University of California Press, 1983, $30) xii and 264 pp., 79 illustrations. Bibliography. Indexed. LCN: 82-45906. ISBN: 0-520-04923-3.

After asking whether talking about the novel in antiquity is a contradiction in terms, Hägg discusses the ideal Greek novel, the social background and the first readers of the novel, the literary pedigree of the novel, the development from historical novel to medieval "popular book," the new heroes (apostles, martyrs, saints) in early Christian novels, the Roman comic novel, and the renaissance of the Greek novel. Also included are a pictorial supplement on Daphnis and Chloe in art, an appendix on the textual history of the ancient novels, and a sixteen-page bibliographic essay. Hägg's study was originally published in Swedish as *Den Antika Romanen* (1980).

A. F. Hallam, *Concurrences between Dio Chrysostom's First Discourse and the New Testament* (North Canton, OH: Capitalist Press, 1985, paper) iii and 91 pp. Bibliography. Indexed. LCN: 85-24266. ISBN: 0-938770-04-7.

On the basis of the many verbal concurrences between Dio Chrysostom's *First Discourse* and the NT, Hallam argues that Dio Chrysostom was the final editor of the NT. After explaining the criteria for determining verbal concurrence, he presents the statistical data for his hypothesis and discusses particular concurrent ideas, words, and phrases (*peithois, chrēstos ho kyrios, nomizein . . . to theion, phronimos,* etc.). The final chapter treats selected concurrences between Dio's other discourses and the NT. A Greek index of the concurrences between Dio's *First Discourse* and the NT is included. The book is available from Capitalist Press, P.O. Box 2753, North Canton, OH.

J. Helderman, *Die Anapausis im Evangelium Veritatis,* Nag Hammadi Studies 18 (Leiden: Brill, 1984, 136 gld.) xiii and 410 pp. Bibliography. Indexed. ISBN: 90-04-07260-8.

Helderman argues that "rest" (*anapausis*) can be acknowledged as the designation par excellence of gnostic salvation. After surveying past research on the topic and clarifying his own methodology and scope, he discusses *anapausis* in Greek-Hellenistic, OT and Hellenistic-Jewish, and NT and early Christian sources. Then he focuses on the treatment of *anapausis* in *Gospel of Truth* (22:11-12; 23:29-30; 24:16-20; 33:4-5; etc.). The final section concerns *anapausis* in other Nag Hammadi writings. Nine excursuses appear in the course of the presentation.

A. F. IDE, *Loving Women. A Study of Lesbianism to 500 CE,* Woman in History 3 (Arlington, TX: Liberal Arts Press, 1985, paper $5.95) 108 pp. Illustrated. Indexed. LCN: 85-19716. ISBN: 0-935175-00-8.

After explaining the need for a historical study of lesbianism, Ide discusses the textual and other ancient evidence pertaining to lesbianism in antiquity, from classical antiquity to Rome, in Christian Scriptures, and in early Christian society, respectively. He maintains that lesbianism was not condemned in the OT, that the alleged condemnation in Rom 1:26 is ambiguous, and that the early church was silent on the issue of homosexuality.

H. JAGERSMA, *A History of Israel from Alexander the Great to Bar Kochba,* trans. J. Bowden (Philadelphia: Fortress, 1986, paper $12.95) xiv and 224 pp., 4 maps. Indexed. LCN: 85-45497. ISBN: 0-8006-1890-4.

The English version of the Dutch *Geschiedenis van Israël van Alexander de Grote tot Bar Kochba* (1985), this volume attempts to reconstruct Israel's history between ca. 330 B.C. and A.D. 135. After an introduction to sources and methodology, it discusses the beginning of the Hellenistic period, the period of the Diadochi (323-301 B.C.), the first half-century of Ptolemaic rule (301-246 B.C.), the second half-century of Ptolemaic rule (246-198 B.C.), the beginning of Seleucid rule (198-175 B.C.), the prelude to the Maccabean revolt, the Maccabean struggle, etc. Jagersma, professor of OT and Hebrew on the theological faculty in Brussels, is also the author of *A History of Israel in the Old Testament Period* (1983).

Jahrbuch für Antike und Christentum 27/28 · 1984/1985 (Münster: Aschendorff, 1985, cloth DM 98, paper DM 88) 253 pp., 18 plates, 18 figs. ISBN: 3-402-08515-1 (cloth), 3-402-08514-3 (paper).

Of the twelve articles in this volume [see *NTA* 28, p. 219], those most pertinent to NT study are by K. Hoheisel on the doctrine of reincarnation and early Christianity [§ 30-837], and V. Fàbrega on whether the notable apostle Junia(s) in Rom 16:7 was a woman [§ 30-772]. The other contributors are F. Graf, G. Schöllgen, W. Fauth, J. Doignon, H.-G. von Mutius, H.-G. Severin, D. Renner, W. H. C. Frend, A. Geyer, and B. Schellewald. Also included are E. Dassmann's biographical appreciation of T. Klauser (1894-1984), fourteen book reviews, and two reports.

B. W. JONES, *The Emperor Titus* (London—Sydney: Croom Helm, 1984; New York: St. Martin's Press, $22.50) xi and 227 pp., 14 tables, 3 maps. Bibliography. Indexed. LCN: 83-40703. ISBN: 0-7099-1430-X (UK), 0-312-24443-6 (USA).

Jones, associate professor in the department of classics and ancient history at the University of Queensland in Brisbane, Australia, first surveys the emperor Titus' early career to A.D. 66, with stress on his family's background, their patrons, his education, and his marriages. Then the volume focuses on Titus' Judean campaigns of A.D. 67 and 68, his part in the siege of Jerusalem, his voyage in the East, and his relationships to Agrippa II and Berenice. It also examines Titus' position in Vespasian's reign and assesses his alleged conflict with Mucianus. The final chapter treats various aspects of Titus' reign: economic policy, conflict with Domitian, administrative and foreign policy, *amici* and senior officials, public works, the imperial cult, and death and deification.

La littérature intertestamentaire. Colloque de Strasbourg (17-19 octobre 1983), Bibliothèque des Centres d'Etudes Supérieures Spécialisés (Paris: Presses Universitaires de France, 1985, paper 240 F) 229 pp. ISBN: 2-13-038869-8.

Prepared for a meeting held at Strasbourg in 1983, the fifteen papers in this volume are by J. H. Charlesworth on the significance of the new edition of the OT Pseudepigrapha, A. Piñero-Saenz on conceptions of inspiration in the OT Pseudepigrapha, A. Hultgård on theophany and divine presence in intertestamental Judaism, A. Caquot on haggadic elements in *Jubilees,* E.-M. Laperrousaz on the chronological classification of messianic passages in the Dead Sea scrolls, B. Philonenko-Sayar on the Slavonic version of *3 Baruch,* J.-M. Rosenstiehl on revelations of Elijah about the torments of the damned, D. A. Bertrand on the postmortem fate of Adam and Eve according to the Greek *Life of Adam and Eve,* M. Petit on the hiding of the ark of the covenant in Jeremiah's life in *Lives of the Prophets,* J. Riaud on the Samaritans in *Paralipomena of Jeremiah,* J. Hadot on the original milieu of ps.-Philo's *Biblical Antiquities,* H. Anderson on 3–4 Maccabees and Jewish apologetics, D. Sänger on the historical classification and date of *Joseph and Aseneth,* F. Schmidt on the authority of *4 Ezra* in the discussion of the kinship between Jews and American Indians between 1540 and 1661, and M. Philonenko on prayer to the sun and the angelic liturgy. Caquot has supplied a five-page foreword.

B. L. MACK, *Wisdom and the Hebrew Epic. Ben Sira's Hymn in Praise of the Fathers,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1985, $25) xiii and 263 pp. Bibliography. Indexed. LCN: 85-8564. ISBN: 0-226-50049-7.

Mack, professor of NT at the School of Theology, Institute for Antiquity and Christianity, Claremont Graduate School in Claremont, CA, and author of *Logos und Sophia* (1973), argues that Ben Sira's Hymn in Praise of the Fathers (see Sirach 44–50) was a mythic etiology, or charter text, for Second Temple Judaism. His investigation of the poem proceeds in three stages: literary analysis—heroes and history, rhetorical considerations—reading and writing, and hermeneutics—text and cultural contexts. Five tables and four appendixes are included.

J. MAIER, *The Temple Scroll. An Introduction, Translation and Commentary,* trans. R. T. White, JSOT Supplement Series 34 (Sheffield, UK: JSOT Press, 1985, cloth £18.50 or $28.50, paper £8.95 or $13.50) xi and 143 pp., 4 figs. Bibliography. ISBN: 1-85075-003-3 (cloth), 1-85075-004-1 (paper).

Based on Maier's *Die Tempelrolle vom Toten Meer* [*NTA* 23, pp. 368-369], this volume presents an introduction to the Qumran *Temple Scroll,* a detailed outline of its contents, an English translation, seventy-nine pages of explanatory notes, and four plans of the temple. Maier has now accepted Y. Yadin's "maximal solution" for the temple layout. The remaining alterations in this edition are restricted to some different readings without substantial changes in content.

K. MATTHIAE AND W. THIEL, *Biblische Zeittafeln: Geschichtliche Abrisse, chronologische Übersichten, Überblickstafeln und Landkarten zur alt- und neutestamentlichen Zeit* (Neukirchen-Vluyn: Neukirchener, 1985, paper) 87 pp., 26 charts, 10 maps. Indexed. ISBN: 3-7887-0795-X.

The introductory booklet contains historical sketches of major empires from the second millennium B.C. to the NT era (Israel and Judah, Israel's neighbors, Egypt, Babylonia, etc.), brief explanations for the accompanying charts and maps, and the indexes. The first set of six folding charts correlates events in Jewish history with the history of other empires, and the second set of twenty folding charts presents genealogies, lists, etc. Ten maps are included.

B. McGinn and J. Meyendorff, with J. Leclercq (eds.), *Christian Spirituality. Origins to the Twelfth Century,* World Spirituality: An Encyclopedic History of the Religious Quest 16 (New York: Crossroad, 1985, $49.50) xxv and 502 pp., 33 illustrations. Bibliographies. Indexed. LCN: 85-7692. ISBN: 0-8245-0681-2.

Part of a series seeking to present the spiritual wisdom of the human race in its historical unfolding, this presentation of Christian spirituality from its origins to the 12th century is divided into two major parts: (1) periods and movements, and (2) themes and values. The chapters most pertinent to the NT period are by S. M. Schneiders on Scripture and spirituality, J. D. Zizioulas on the early Christian community, and R. M. Grant on gnostic spirituality.

J. A. McNamara, *A New Song: Celibate Women in the First Three Christian Centuries,* Women and History 6/7 (New York: Institute for Research in History—Haworth Press, 1983, $7.95) ix and 154 pp., 6 plates. Bibliography. Indexed. LCN: 83-10852. ISBN: 0-86656-249-4.

McNamara, professor of history at Hunter College of the City University of New York, argues that in the first three Christian centuries the virginal ideal for women was a revolt against male definitions of women's sexual roles, and that the creation of communities of consecrated women took place before male patristic writers of the 4th and 5th centuries approved them. She presents a history of the ideal and practice of celibacy by early Christian women under six headings: the better part, true yokemates, Mary laughed, your daughters shall prophesy, I became a man, and singing the new song. Her conclusion is that the renunciation of sexuality represented liberation and a new beginning for women who could not or would not find a satisfactory niche in the traditional system.

E. P. Meijering, *Die Hellenisierung des Christentums im Urteil Adolf von Harnacks,* Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Adf. Letterkunde, Nieuwe Reeks, deel 128 (Amsterdam—Oxford—New York: North-Holland Publishing Co., 1985, paper 80 gld.) 150 pp. Bibliography. Indexed. ISBN: 0-4448-5623-4.

This critical examination of A. von Harnack's thesis about the Hellenization of Christianity first explains his presentation of the thesis in *Lehrbuch der Dogmengeschichte* (1st and 2nd eds., 1885-90) and surveys reactions to it. The second half of the book explores how von Harnack responded to these criticisms in his third and fourth editions (1894-97, 1909-10), and assesses von Harnack's thesis and his modifications of it with respect to methodology, treatment of gnosticism and great Christian reformers, and the gospel.

J. R. Miles, *Retroversion and Text Criticism. The Predictability of Syntax in an Ancient Translation from Greek to Ethiopic,* SBL Septuagint and Cognate Studies Series 17 (Chico, CA: Scholars Press, 1985, cloth $16.50) xi and 212 pp. Bibliography. LCN: 85-8178. ISBN: 0-89130-878-4 (cloth), 0-89130-879-2 (paper).

The slightly revised version of a doctoral dissertation directed by T. O. Lambdin and accepted by Harvard University in 1971, this study gives a description of how the syntax of the book of Esther was translated from Greek into Ethiopic. It first spells out how the syntax of the Greek version of Esther 1–8 became the syntax of the Ethiopic translation. Then it attempts to predict the Ethiopic syntax of Esther 9 from the Greek, and applies those findings to the task of the "recovery" of the Greek syntax of Esther 10. The final chapter predicts the Ethiopic syntax of *3 Ezra* 3 from the Greek text, and the Greek syntax of *4 Baruch* 1 from the Ethiopic text.

A. L. Motto, *Seneca: Moral Epistles. Selected and Edited with Introduction, Notes and Vocabulary,* American Philological Association Textbook Series 8 (Chico, CA: Scholars Press, 1985, $27.50) v and 362 pp. Bibliography. Indexed. LCN: 81-21252. ISBN: 0-89130-558-0.

This volume provides the Latin texts of forty of Seneca's *Epistulae morales ad Lucilium* along with running vocabularies and grammatical notes. Among the topics treated in the epistles are the value of time, friendship, the golden mean, the advantages of old age, God within you, the moderation of grief, and vice. Also included are an introduction to Seneca (life and work, philosophy, style), chronologies of his life and extant works, and a selected bibliography in English. Motto is the author of *Seneca* (1973) and *Seneca Sourcebook* (1970).

J. NEUSNER, *Formative Judaism: Religious, Historical, and Literary Studies. Fifth Series: Revisioning the Written Records of a Nascent Religion*, Brown Judaic Studies 91 (Chico, CA: Scholars Press, 1985, cloth $29.95) vii and 223 pp. Indexed. LCN: 85-2189. ISBN: 0-89130-850-4 (cloth), 0-89130-851-2 (paper).

The eleven essays in this collection concern early rabbinic Judaism according to the Mishnah, Judaism in Babylonia according to the Babylonian Talmud, three pictures of the Pharisees, Yohanan ben Zakkai in the canonical literature of formative Judaism, the interpretation of multiple appearances of a single saying in talmudic literature, contemporary scholarship on ancient Judaism, the Judaic side of NT studies, the form analysis and exegesis of *m. Ṭohar.* 2:1-2, the redaction and formulation of the Palestinian Talmud, studying synoptic texts in *Leviticus Rabbah* synoptically, and defining the Babylonian Talmud in the canon of Judaism.

J. NEUSNER, *The Integrity of Leviticus Rabbah. The Problem of the Autonomy of a Rabbinic Document*, Brown Judaic Studies 93 (Chico, CA: Scholars Press, 1985, cloth $21.50) vii and 234 pp. Indexed. LCN: 85-10827. ISBN: 0-89130-852-0 (cloth), 0-89130-853-9 (paper).

Neusner proposes to demonstrate that *Leviticus Rabbah* is a cogent composition put together with purpose, and intended as a whole and in the aggregate to bear a meaning and state a message. After discussing the recurrent literary structures and organization of *Leviticus Rabbah*, he examines brief sayings and units of discourse common to *Leviticus Rabbah* and other rabbinic documents. He describes *Leviticus Rabbah* as a composition rather than a scrapbook.

J. NEUSNER, *Major Trends in Formative Judaism. Third Series: The Three Stages in the Formation of Judaism*, Brown Judaic Studies 99 (Chico, CA: Scholars Press, 1985, cloth $22.95) vii and 171 pp. Indexed. LCN: 85-10874. ISBN: 0-89130-898-9 (cloth), 0-89130-899-7 (paper).

The first three parts in this collection of essays present a description and interpretation of the Pharisaic, mishnaic, and talmudic stages in the formation of Judaism. The fourth part shows how Judaism emerged from its age of formation, and the last four articles treat methods and disciplines in the definition of Judaism.

J. NEUSNER, *The Memorized Torah. The Mnemonic System of the Mishnah*, Brown Judaic Studies 96 (Chico, CA: Scholars Press, 1985, cloth $22.95) viii and 138 pp. Indexed. LCN: 85-2450. ISBN: 0-89130-866-0 (cloth), 0-89130-867-9 (paper).

Neusner states the principles by which the apodosis and protasis of the Mishnah's smallest whole units of discourse are framed in formal, mnemonic patterns. He argues that the confluence of logic, topic, and rhetoric generates at the deepest structure of the Mishnah's language a set of mnemonic patterns. This mnemonics serves by definition to facilitate the easy memorization of the text of the Mishnah.

J. NEUSNER, *The Peripatetic Saying. The Problem of the Thrice-Told Tale in Talmudic Literature*, Brown Judaic Studies 89 (Chico, CA: Scholars Press, 1985, cloth $18.95) viii and 199 pp. Indexed. LCN: 84-27583. ISBN: 0-89130-830-X (cloth), 0-89130-831-8 (paper).

The third and last part of the trilogy begun with *From Mishnah to Scripture* (1984) and *In Search of Talmudic Biography* (1984), this volume examines the recurrent use of a single saying or story, with revision and alteration, in several rabbinic documents. The investigation is carried out under three major headings: the Bavli at the end, the thrice-told tale in rabbinic stories about Pharisees before A.D. 70, and three theories of the peripatetic saying. The conclusion develops a documentary-historical theory of the peripatetic saying. The appendix considers autonomy, connection, and continuity as the three dimensions of a text of formative Judaism.

J. NEUSNER, *The Pharisees: Rabbinic Perspectives* [1971], Studies in Ancient Judaism 1 (Hoboken, NJ: Ktav, 1985, paper $19.95) ix and 316 pp. LCN: 85-5783. ISBN: 0-88125-067-8.

In this abbreviated version of his three-volume *Rabbinic Traditions about the Pharisees before 70* [*NTA* 16, p. 388], Neusner has taken two chapters from the first volume, one section from the second volume, and the principal conclusions from the third volume. The pages are reproduced as they were originally printed; only the chapter numbers and page numbers have been changed. After a seven-page introduction, the volume provides translations of and comments on the pertinent texts under four headings: the chains of Pharisaic tradition, Gamaliel, the house of Shammai and the house of Hillel, and Mishnah-Tosefta and some *běraîtôt* (Zeraim). The conclusions are presented under five headings: literary and historical stories, intermediate units of tradition (types and forms), small units of tradition and other mnemonic patterns, verifications, and history of the traditions.

J. NEUSNER, *The Public Side of Learning. The Political Consequences of Scholarship in the Context of Judaism,* AAR Studies in Religion 40 (Chico, CA: Scholars Press, 1985, cloth $17.95) xii and 135 pp. Indexed. LCN: 85-8340. ISBN: 0-87130-860-1 (cloth), 0-87130-861-X (paper).

Ten essays by Neusner on various aspects of studying Judaism in a university setting appear under four headings: the public side of learning (one), Judaism in the context of the study of religion (four), scholarship and politics (three), and scholarship in the context of Judaism (two). A twenty-page interview of Neusner by W. Novak is also included under the fourth heading.

J. NEUSNER (TRANS.), *The Talmud of Babylonia. An American Translation. XXIIIC: Tractate Sanhedrin, Chapters 9-11,* Brown Judaic Studies 87 (Chico, CA: Scholars Press, 1985, cloth $29.95) vii and 237 pp. Indexed. LCN: 85-2032. ISBN: 0-89130-803-2 (cloth), 0-89130-804-0 (paper).

The two previously published volumes in Neusner's translation of tractate *Sanhedrin* from the Babylonian Talmud were noticed in *NTA* 29, p. 350. This volume offers a new English version and brief comments for those parts of *b. Sanhedrin* that deal with persons put to death through burning or decapitation (75a-84a) or through strangulation (84b-90a), as well as for the appendix (90a-113b). The aims and scope of the whole project were described in *NTA* 29, pp. 232-233.

J. NEUSNER AND R. BROOKS (TRANS.), *Sifra: The Rabbinic Commentary on Leviticus. An American Translation, I. The Leper: Leviticus 13:1-14:57, 2. Support for the Poor: Leviticus 19:5-10,* Brown Judaic Studies 102 (Atlanta: Scholars Press, 1985, cloth $22.95) viii and 162 pp. Bibliography. Indexed. LCN: 85-11929. ISBN: 0-89130-913-6 (cloth), 0-89130-914-4 (paper).

Based on Neusner's *History of the Mishnaic Law of Purities, VII: Sifra. Negaim* (1975), this volume presents an English translation of thirteen percent of *Sifra:* parashat Negaim (on Leviticus 13), parashat Mesora (on Leviticus 14), and parashat Qedoshim (on Lev 19:5-10). Brooks translated the material on Lev 19:5-10. Neusner describes *Sifra* as a deftly organized, dynamic, and compelling document, with its own clearcut and important purposes, its distinctive way of phrasing issues, and its refreshing perspectives.

J. NEUSNER AND E. S. FRERICHS (EDS.), *"To See Ourselves As Others See Us": Christians, Jews, "Others" in Late Antiquity,* Scholars Press Studies in the Humanities (Chico, CA: Scholars Press, 1985, cloth $38.95, paper $25.95) xx and 522 pp. Bibliography. Indexed. LCN: 85-2488. ISBN: 0-89130-819-9 (cloth), 0-89130-820-2 (paper).

Prepared for a conference held in 1984 at Brown University, the twenty papers in this volume examine how the religious traditions of Judaism and Christianity in their formative centuries took up the problem of the "outsider." The papers most pertinent to NT study are by W. S. Green on how "others" were treated in rabbinic writings, G. W. E. Nickelsburg on revealed wisdom as a criterion for inclusion and exclusion in Jewish and early Christian communities, W. A. Meeks on three NT pictures (John, Paul, Matthew) of Christianity's separation from Jewish communities, S. Freyne on Matthew's and John's anti-Jewish polemics as an identity marker, E. Trocmé on Paul's and Luke's view of Jews as still struggling with God's word, J. J. Collins on Jewish opinions in the Diaspora about circumcision and the salvation of Gentiles, A. Yarbro Collins on attitudes toward outsiders (Jews, polytheists, Romans) in Revelation, A. T. Kraabel on systematic distortion in Gentile interpretations of Diaspora Judaism, T. Rajak on Jewish and Christian identity in the Greek world, R. Murray on the influence of Jewish hostility toward Jerusalem and of disaffected Judaism on the NT, J. H. Charlesworth on Jewish reactions to Rome as expressed in *4 Ezra* and *2 Baruch,* G. G. Porton on prohibited commerce with Gentiles in earliest rabbinism, and Neusner on rabbinic attitudes toward Christians and other pagans [see § 30-902]. Neusner has provided a six-page preface.

J. F. OATES ET AL., *Checklist of Editions of Greek Papyri and Ostraca,* Bulletin of the American Society of Papyrologists Supplements 4 (3rd ed.; Chico, CA: Scholars Press, 1985, paper $18.75) xiii and 60 pp. LCN: 85-2027. ISBN: 0-89130-857-1.

This updated list (1st ed., 1974; 2nd ed., 1978) of papyrological publications appears under seven headings: papyri, ostraca, corpora, series, information on publishers, editions of Greek documentary papyri according to year of publication, and proceedings of international congresses. K. A. Worp has joined the original editors in preparing the present revision. They have dropped information on prices, and added an appendix that lists variant ways of referring to Greek documentary papyri.

L. PACOMIO AND P. VANETTI, *Piccolo atlante biblico. Storia, geografia, archeologia della Bibbia* (Casale Monferrato: Edizioni Piemme di Pietro Marietti, 1985, paper 15,000 L) 64 pp. Illustrated. Indexed.

After summary treatments of the stages of civilization and the Fertile Crescent, this atlas traces the biblical story from earliest times to Solomon, from Solomon to the Babylonian exile, and from the restoration to Hadrian. For topics within this general outline, it provides discussions, maps, charts, photographs, sketches, and captions.

R. PENNA, *L'ambiente storico-culturale delle origini cristiane. Una documentazione ragionata,* La Bibbia nella storia (Bologna: Dehoniane, 1984, paper 18,000 L) 320 pp., map. Bibliography. Indexed.

This anthology of Italian translations of 155 texts from the beginning of the Hellenistic age to the end of the 2nd century A.D. is arranged in three major sections: the situation of the environment (Jewish, Greco-Roman, gnostic), contacts in the larger literary genres as an example of inculturation (biography and historiography, epistolography, apocalyptic), and direct evidence about Christian origins (inscriptions, Jewish and Syro-Palestinian literature, Latin and Greek literature). Seven appendixes are included.

S. PISANO, *Additions or Omissions in the Books of Samuel. The Significant Pluses and Minuses in the Massoretic, LXX and Qumran Texts,* Orbis Biblicus et Orientalis 57 (Fribourg: Universitätsverlag, 1984, 78 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) xiv and 295 pp. Bibliography. ISBN: 3-7278-0315-0 (UV), 3-525-53679-8 (V&R).

Prepared as a doctoral dissertation under the direction of D. Barthélemy and accepted by the University of Fribourg in 1982, this study examines the significant textual pluses and minuses in the Masoretic, Septuagint, and 4QSam^a texts of 1–2 Samuel in order to determine the more original reading in each case. The first part analyses those pluses in the three texts that do not appear in "haplogenic" form, i.e. whose absence may not be attributable to error resulting from homoeoteleuton or homoeoarcton. The second part discusses those pluses in the Septuagint and Masoretic texts that are haplogenic in form. Pisano concludes that the Septuagint and 4QSam^a modified the biblical text in the overwhelming majority of cases.

J. ROGERSON, *Atlas of the Bible* (New York: Facts on File Publications, 1985, $35) 237 pp., 40 maps. Illustrated. Bibliography. Indexed. LCN: 84-25980. ISBN: 0-8160-1206-7.

This atlas of the Bible has a primarily geographical orientation. It treats the main events in the Bible according to their regional locations, and elucidates the geographical conventions shared by the biblical writers and their first readers. After background sections (on the Bible and its literature, the Bible and history, and the Bible in art), it considers the land of the Bible region by region: the geography of ancient Israel; the coastal plain north of Mount Carmel; the costal plain south of Mount Carmel; the Shephelah; the hill country of Judea; the Judean Desert; the Negev and Sinai; Galilee; Bethel, Samaria, Carmel, and Jezreel; the Jerusalem hills; the Jordan Valley and the Dead Sea; Transjordan; and the empires surrounding Israel. Rogerson is professor of biblical studies at the University of Sheffield (UK). The atlas is distributed by Thomas Nelson of Nashville, TN.

D. B. SADDINGTON, *The Development of the Roman Auxiliary Forces from Caesar to Vespasian (49 B.C.–A.D. 79)* (Harare, Zimbabwe: University of Zimbabwe Publications Office, 1982, paper) vii and 287 pp. Bibliography. Indexed. ISBN: 0-86924-078-1.

The revision of a thesis presented to the University of Witwatersrand, this volume examines the development from the auxiliaries of the Roman republic, which were essentially allied contingents supplied for a particular campaign, to the permanent regiments of the imperial period. It first treats the *auxilia* of the late republican period (the civil wars of Pompey and Caesar, the second triumvirate) and in the terminology of the early imperial writers. The remaining chapters trace the development of the auxiliaries under the following headings: the epigraphical evidence, Augustus, Tiberius, from Gaius to Nero, from Galba to Vespasian, the origins of the early imperial auxiliary regiments, regimental titles, the place of *auxilia* in the Roman army, and Romanization.

E. SCHWARZ, *Identität durch Abgrenzung. Abgrenzungsprozesse in Israel im 2. vorchristlichen Jahrhundert und ihre traditionsgeschichtlichen Voraussetzungen. Zugleich ein Beitrag zur Erforschung des Jubiläenbuches,* Europäische Hochschulschriften, Reihe 23: Theologie 162 (Frankfurt/M.—Bern: Peter Lang, 1982, paper 58.30 Sw. fr.) 231 pp. Bibliography. ISBN: 3-8204-5922-7.

Prepared as a doctoral dissertation under the direction of K. Baltzer and accepted in 1980 by the Evangelical theological faculty at Munich, this exploration of the role of separatism in fostering group identity according to *Jubilees* examines the process of separation with reference to pertinent texts in *Jubilees,* the OT background, the ideological basis of separatism in the covenant tradition of Israel as God's elect and holy people, the life-setting of *Jubilees* in the reign of Antiochus IV Epiphanes, and the process of separatism undertaken by the Qumran community. Concluding observations concern the study's significance for understanding separatism in the OT and NT.

D. SPERBER, *A Dictionary of Greek and Latin Legal Terms in Rabbinic Literature,* Bar-Ilan University Institute for Lexicography, Dictionaries of Talmud, Midrash and Targum 1 (Ramat Gan, Israel: Bar-Ilan University Press, 1984) ix and 226 pp. Bibliographies. Indexed. ISBN: 965-226-050-9.

Intended as a pilot project for a larger dictionary encompassing all Greek and Latin loanwords in rabbinic literature, this volume provides for each legal term the Hebrew or Aramaic word (e.g. *prqlyt*), its English equivalent ("mediator, intercessor, advocate, attorney"), the Greek and/or Latin terms (*paraklētos*), textual evidence for it in rabbinic writings with English translations and comments, textual notes, and bibliographic information. Also included are nine pages of addenda and corrigenda, six pages of additional notes by J. Meleże-Modrzejewski, and various indexes. Sperber is professor of talmudic studies at Bar-Ilan University.

S. A. STEPHENS, *Yale Papyri in the Beinecke Rare Book and Manuscript Library II*, American Studies in Papyrology 24 (Chico, CA: Scholars Press, 1985, $67) xxxvii and 167 pp., 15 plates (3 folding). Indexed. LCN: 81-8984. ISBN: 0-89130-513-0.

The forty Greek texts published in this volume appear under three headings: Christian texts (four), extant classical texts (fourteen), and new literary and subliterary texts (twenty-two). The Christian texts include a 3rd-century fragment of Eph 4:17-19 and 4:32–5:3, as well as a 4th/5th-century fragmentary leaf of *Acts of Paul*. Three lists precede the texts: a bibliography of published Yale papyri by inventory number, a concordance of Egypt Exploration Society numbers with Yale inventory numbers, and a concordance of P. Yale I and II numbers with Yale inventory numbers and the reverse.

T. H. TOBIN, *Timaios of Locri, "On the Nature of the World and the Soul." Text, Translation, and Notes*, SBL Texts and Translations 26, Graeco-Roman Religion Series 8 (Chico, CA: Scholars Press, 1985, cloth $14.95) vii and 93 pp. Bibliography. Indexed. LCN: 84-5498. ISBN: 0-89130-767-2 (cloth), 0-89130-742-7 (paper).

Tobin, author of *The Creation of Man: Philo and the History of Interpretation* (1983), situates Timaeus of Locri's *On the Nature of the World and the Soul* in the Middle Platonic thought-world of Alexandria in the late-1st century B.C. or A.D. After a 28-page introduction (date, relation to Plato's *Timaeus*, literary character, manuscripts) and an outline of content, he presents on facing pages the Greek text edited by W. Marg (1972), with some alterations, and a new English translation, along with five pages of notes to the translation and an index of Greek words.

J. L. TRAFTON, *The Syriac Version of the Psalms of Solomon. A Critical Evaluation*, SBL Septuagint and Cognate Studies 11 (Atlanta: Scholars Press, 1985, cloth $22.95) xvi and 276 pp., 71-page booklet. Bibliography. Indexed. LCN: 85-11821. ISBN: 0-89130-910-1 (cloth), 0-89130-911-X (paper).

Prepared as a doctoral dissertation under the direction of J. H. Charlesworth and presented to Duke University, this volume assesses the value of the Syriac version of *Psalms of Solomon* in order to contribute to the textual criticism of the work. It first identifies the witnesses to the text of *Psalms of Solomon*, surveys the history of research on the Syriac version, and establishes the need for the ensuing study. Then it gives a detailed comparison of the Syriac and Greek versions of each of the eighteen psalms. Finally it attempts to ascertain the *Vorlage* of the Syriac version, and discusses the value of the Syriac version as a textual witness relative to the Greek version. Seven appendixes are included. Trafton concludes that at least forty readings in the Syriac version have a better claim to preserving the sense of the "original" Hebrew than their counterparts in Greek do. The separate booklet provides the Syriac and Greek texts on facing pages.

A. S. VAN DER WOUDE ET AL. (EDS.), *Bijbels Handboek, Deel IIB: Tussen Oude en Nieuwe Testament* (Kampen: Kok, 1983, 55 gld.) vi and 319 pp., 48 illustrations, 2 maps. Bibliographies. Indexed. ISBN: 90-242-1138-7.

The first volume in this project was described in *NTA* 26, pp. 345-346. The first part of the second volume deals with the OT. The second part presents five chapters on the intertestamental period: van der Woude on the history and religion of Palestinian Judaism from Alexander the Great to the coming of the Romans, G. J. D. Aalders on the Hellenistic world,

J. T. Nelis on Jewish literature from the period between the OT and the NT, J. L. Koole on the OT as Sacred Scripture, and M. J. Mulder on the function and explanation of the OT at the beginning of the common era.

H. U. von Balthasar (trans. and ed.), *Die apostolischen Väter. Clemens von Rom, Ignatius von Antiochien, Polykarp von Smyrna,* Christliche Meister 24 (Einsiedeln: Johannes Verlag, 1984, paper) 120 pp. ISBN: 3-265-10282-3.

After a twelve-page introduction to the Apostolic Fathers, von Balthasar gives German translations of *1 Clement,* the seven letters of Ignatius, and the letter of Polycarp. He has also inserted topic headings within the translations and added brief notes below.

G. A. Wewers, *Terumot (Priesterhebe),* Übersetzung des Talmud Yerushalmi I/6 (Tübingen: Mohr-Siebeck, 1985, DM 122) xi and 240 pp. Bibliography. Indexed. ISBN: 3-16-144987-8.

After bibliographic information and a comment on his method of presentation, Wewers offers a new German translation of tractate *Terumot* from the Palestinian Talmud, along with notes at the foot of the pages and six indexes at the end. His previous contributions to this German version of the Palestinian Talmud were described in *NTA* 25, p. 324; 26, p. 226; 27, p. 238; 28, pp. 110, 338; and 29, p. 117.

G. H. Wilson, *The Editing of the Hebrew Psalter,* SBL Dissertation Series 76 (Chico, CA: Scholars Press, 1985, $17.25) xiv and 278 pp. Bibliography. Indexed. LCN: 84-1265. ISBN: 0-89130-728-1.

Prepared as a doctoral dissertation under the direction of R. L. Wilson and presented to Yale University in 1981, this investigation of the editing of the OT book of Psalms first studies the arrangement of the Sumerian temple hymn collection and the Mesopotamian catalogues of hymnic incipits. Then it examines the pertinent evidence in the Qumran manuscripts of the Psalms. The last two chapters seek to detect signs of editorial activity behind the final form of the Masoretic collection of 150 Psalms. The first appendix lists the Qumran manuscript data for the Psalm headings compared with those in the Masoretic text.

ADDITIONAL BOOKS RECEIVED

R. S. Alley, *James Madison on Religious Liberty. Edited, with Introductions and Interpretations* (Buffalo, NY: Prometheus Books, 1985, $20.95) 338 pp. LCN: 85-62743. ISBN: 0-87975-298-X.

R. Davignon, *Le mal chez Gabriel Marcel. Comment affronter la souffrance et la mort?* Collection Recherches, nouvelle série 4 (Montreal: Bellarmin, 1985, paper $12 Can.; Paris: Cerf) 174 pp. Bibliography. ISBN: 2-89007-570-2.

W. J. Dumbrell, *Covenant and Creation. A Theology of Old Testament Covenants* (Nashville, TN: Thomas Nelson, 1984, paper $8.95) 218 pp. Indexed. ISBN: 0-8407-3053-5.

D. W. C. Ford, *Preaching through the Life of Christ* [1985] (St. Louis, MO: CBP Press, 1986, paper $7.95) x and 100 pp. LCN: 85-19002. ISBN: 0-8272-2930-5.

D. Fuchs, *Israel's Holy Days. In Type and Prophecy* (Neptune, NJ: Loizeaux Brothers, 1985, paper $3.50) 95 pp. LCN: 85-13172. ISBN: 0-87213-198-X.

C. E. Hummel, *The Galileo Connection. Resolving Conflicts between Science and the Bible* (Downers Grove, IL: InterVarsity, 1986, paper $8.95) 293 pp. Indexed. LCN: 85-24057. ISBN: 0-87784-500-X.

A. F. Ide, *Martyrdom of Women. A Study of Death Psychology in the Early Christian Church to 301 CE* (Garland, TX: Tangelwuld Press, 1985, paper $6.95) xi and 97 pp. Illustrated. Indexed. LCN: 85-14741. ISBN: 0-934667-00-4.

M. A. Larson, *New Thought or A Modern Religious Approach. The Philosophy of Health, Happiness, and Prosperity* (New York: Philosophical Library, 1985, $19.95) xix and 458 pp. Bibliographies. Indexed. LCN: 84-7637. ISBN: 0-8022-2464-4.

A. Parenteau, *La vie religieuse chrétienne. Esquisse théologique. Tome troisième: Le charisme de la vie consacrée*, Hier-aujourd'hui 24 (Montreal: Bellarmin, 1985, paper $9.95 Can.) 287 pp. ISBN: 2-89007-596-6.

J. Phillips, *Exploring the Psalms. Volume Two: Psalms 42-72* (Neptune, NJ: Loizeaux Brothers, 1986, $14.95) 285 pp. LCN: 85-6784. ISBN: 0-87213-685-X.

A. M. Renwick and A. M. Harman, *The Story of the Church* (2nd, rev. ed.; Leicester, UK: Inter-Varsity, 1985, paper; Grand Rapids: Eerdmans, $8.95) 267 pp. Bibliography. Indexed. LCN: 85-10223. ISBN: 0-8028-0092-0.

F. Rousseau, *Courage ou résignation et violence (Un retour aux sources de l'éthique)*, Collection Recherches, nouvelle série 5 (Montreal: Bellarmin, paper $15 Can.; Paris: Cerf) 311 pp. Bibliography. ISBN: 2-89007-595-8.

L. M. Rulla, *Antropologia della vocazione cristiana. I: Basi interdisciplinari* (Casale Monferrato: Edizioni Piemme di Pietro Marietti, 1985, paper 30,000 L) 384 pp. Bibliography. Indexed.

P. M. Saenz de Argandoña, *Antropologia de Prisciliano,* Instituto Teologico Compostelano, Collectanea Scientifica Compostellana 2 (Bilbao: Universidad de Deusto, 1982, paper) 131 pp. Bibliography. Indexed in separate 19-page booklet. ISBN: 48-300-70535-6.

K. R. Stow, *The "1007 Anonymous" and Papal Sovereignty: Jewish Perceptions of the Papacy and Papal Policy in the High Middle Ages* [1984], Hebrew Union College Annual Supplements 4 (Hoboken, NJ: Ktav, 1986, $18.75) ix and 89 pp., 5 plates. Bibliography. Indexed. LCN: 84-25293. ISBN: 0-87820-603-5.

J. D. W. Watts, *Isaiah 1-33,* Word Biblical Commentary 24 (Waco, TX: Word Books, 1985) lvii and 449 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0223-1.

H. G. M. Williamson, *Ezra, Nehemiah,* Word Biblical Commentary 16 (Waco, TX: Word Books, 1985) lii and 417 pp., map. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0215-0.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

934. S. H. Birkeflet, "Jacob Jervells forfatterskap" [Jacob Jervell's Bibliography], *Norsk TeolTids* 86 (4, '85) 213-223.

Jervell's books, articles, and reviews are listed according to their year of publication from 1953 to 1984. Also included is a list of his published sermons on biblical texts.—D.J.H.

935r. B. S. Childs, *The New Testament as Canon: An Introduction* (Philadelphia: Fortress, 1985) xxv and 572 pp.

E. P. Sanders, "Taking it all for gospel," *Times Literary Supplement* [London] 13 December ('85) 1431.—The early Christians who actually debated which books should be in the NT did not share Childs's view that the canon, when finally decided on, would be the sole source of authority or even the determining one. The historical effort to understand the real Paul or the real Jesus is more exciting and meaningful than taking the canon as the sole guide and treating it as a textbook of authoritative statements.—D.J.H.

936r. ———, *Idem.*

F. Watson, "Canon and Criticism: A Response to Professor Childs," *King'sTheolRev* 8 (2, '85) 55-58.—Childs's thesis is that the NT scholars' preoccupation with historical matters and the historical-critical method has led to a serious misunderstanding of the NT. But it is questionable whether Childs has provided a significant new approach to the biblical texts. Moreover, he has involved himself in a curious balancing act by asserting that historical criticism is correct in many of its conclusions but that this should have no real impact on the church's use of the Bible.—D.J.H.

937. W. J. Dalton, "Pseudepigraphy in the New Testament," *Catholic Theological Review* [Clayton, Australia] 5 ('83) 29-35.

There is a growing scholarly consensus about the pseudepigraphical nature of the Pastorals, Ephesians, Colossians, 2 Thessalonians, 1–2 Peter, Jude, and James. It is important that each of these cases be studied in its own right and not be considered simply under the stereotype "pseudepigraphy." If we keep in mind the role of a secretary in composing ancient letters, arguments based on literary style appear very fragile.—D.J.H.

938. D. Demson, "'Justification by Faith': The Canonical Principle," *TorontoJournTheol* 2 (1, '86) 63-78.

The most interesting proposal about the canon of Scripture since K. Barth's discussion in the 1930's was E. Käsemann's suggestion that justification by faith be the canonical principle. Käsemann correctly presented the Reformers' position when he identified the content of Scripture as revelation and was partly correct when he stated that the characteristic of the Reformation was the gospel-Scripture dialectic. But the Reformers would have found idolatrous his attempt to define the canon and would have criticized his by-passing the gospel-canon dialectic and the church.—D.J.H.

939. R. Gantoy, "'A cause de l'Evangile.' Un hommage au P. Jacques Dupont," *Communautés et Liturgies* [Ottignies] 67 (6, '85) 547-555.

The publication of the collection *A cause de l'Evangile* (1985) in honor of Dupont's 70th birthday provides the occasion for reflecting on his contributions as an exegete and his service to the church.—D.J.H.

940. R. A. Harrisville, "Crux Sola Nostra Theologia: A Retrospective Review of the Work of Ernst Käsemann," *RelStudRev* 11 (3, '85) 256-258.

Käsemann's work may be summed up in the scarcely translatable German word *Anfechtung* ("disease, attack, trial, test, conflict"). It refers not only to the historical setting for his work and his personal combativeness but also to his struggle in mind and spirit. Käsemann warped everything that he thought and wrote to the theme of God's *basileia* seizing the world through the event of the cross; he marked his enemies and friends by their allegiance to this theme.—D.J.H.

941. C. R. Mercer, "Norman Perrin's Pilgrimage: Releasing the Bible to the Public," *Christian Century* [Chicago] 103 (17, '86) 483-486.

The several stages in Perrin's scholarly career are best interpreted in terms of two major issues: exegetical method, and the relation of faith and history. Over the course of his career, he shifted toward a position in which history was less and less important for faith. His attempt at constructing a hermeneutics that does justice to the historical, theological, and literary dimensions of the NT was prophetic.—D.J.H.

942. R. Penna, "Anonimia e pseudepigrafia nel Nuovo Testamento. Comparatismo e ragioni di una prassi letteraria," *RivistBib* 33 (3, '85) 319-344.

The article first surveys anonymity and pseudepigraphy in the NT against the background of ancient literary practices. Then the Pauline epistles are examined with regard to the criteria employed for their inclusion in or exclusion from the canon. Content was the primary consideration, but the criterion of conformity with the faith and practice of the church gradually came to the fore. The reasons proposed for the phenomenon of pseudepigraphy in the NT, especially between A.D. 60 and 100, include the desire to preserve the oracular quality of a work, the oral nature of the primitive tradition, a lack of a sense of personal responsibility, and the concept of an apostolic *parousia*. The most likely explanation for NT pseudepigraphy, however, was the absence of any person or institution commanding authority for the whole church, or even for a territory (with the possible exception of Palestine).

943. M. Pesce, "Il Commentario Storico-Esegetico all'Antico e al Nuovo Testamento (CSANT)," *RivistBib* 33 (4, '85) 477-485.

This preliminary announcement of a new series of biblical commentaries in Italian situates the project in the Italian exegetical context, describes the methodology and structure of the commentaries, and makes observations on particular matters.—D.J.H.

944. J. S. Pobee, "Teaching the New Testament in an African Context," *JournRelThought* 42 (2, '85-'86) 22-29.

In an Africa that needs to spend scarce resources wisely and that sees life in holistic terms with religion permeating everything, the scientific study of the NT with a clear missiological thrust and commitment is a worthy contribution to the continuance of both church and society. Teachers of the NT must show sensitivity to the African context and the relevance of the text to that context.—D.J.H.

945. W. Schmithals, "Zu Rudolf Bultmanns 100. Geburtstag," *TheolRund* 51 (1, '86) 79-91.

After describing events held in Germany during 1984 to commemorate Bultmann's birth and life, the article discusses B. Jaspert (ed.), *Rudolf Bultmanns Werk und Wirkung* (1984) as well as seven books and articles by Bultmann published in connection with the centennial celebration.—D.J.H.

946. R. Scroggs, "Ernst Käsemann: The Divine *Agent Provocateur*," *RelStudRev* 11 (3, '85) 260-263.

A person like Käsemann, who provokes others to think and rethink, is almost by definition going to have few real followers. Käsemann will be seen by us and future generations as a theologian more than as a NT scholar. The result of his intense dialogue with Paul has blossomed into a distinctive and challenging proclamation of the gospel.—D.J.H.

947. H. Shanks and P. Benoit, "The Religious Message of the Bible," *BibArchRev* 12 (2, '86) 58-66.

Benoit responds to Shanks's questions about life in Jerusalem, the École Biblique, NT archaeological sites, and the relation between history and faith.—D.J.H.

948. G. Siegwalt, "Der biblische Kanon und die Offenbarung," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 28 (1, '86) 51-67.

This investigation of the relation between the biblical canon and revelation proceeds in three steps: (1) from God to the canon, i.e. from the revelation of God to its attestation in the canon; (2) from the canon to God, i.e. from the canonical attestation of the revelation of God to the actualization of this attestation and this revelation; and (3) from the God of the biblical canon to the God of the gods, i.e. how God authenticates himself as the God of gods.—D.J.H.

949. J. Swetnam, "Mexican Catholics and the Bible," *BibToday* 24 (2, '86) 108-111.

Vatican II and the regional synods at Medellin (1968) and Puebla (1979) have helped to bring the message of the Bible to ordinary people in Mexico. The local church in Mexico is living the Scriptures in new ways.—D.J.H.

950. G. Testa, "XXVIII Settimana Biblica Nazionale per professori di esegesi (10-14 sett. 1984)," *DivThom* 87 (3, '84) 205-212.

A description of the major papers (by J. A. Soggin, R. Gelio, O. Carena, G. Garbini, A. Bonora, G. Jossa, G. Betori, V. Fusco, and G. Ghiberti) and a general evaluation ("surely a success") of the meeting held at Rome in September 1984 on historiography in the Bible.—D.J.H.

Interpretation

951. J. A. Crampsey, "Scripture and the Church," *Month* 247 (1417, '85) 419-422.

How the Catholic church listens to Scripture is described in Vatican II's Dogmatic

Constitution on Divine Revelation (*Dei verbum*). After discussing the history of the church's views on Scripture and looking at the different stages of the debate behind the document, the article considers the achievements of the constitution and places its limitations in context. —D.J.H.

952. L. Derousseaux, "Lire l'Écriture en Église," *Ensemble* [Lille] 43 (1, '86) 25-32.

Today the Bible is a central reality in the life of the Christian people. Noting that a methodical and scientific reading of Scripture can help believers, the article explains modern literary and historical approaches to studying the Bible, the formation of Scripture in the believing community, and patristic and medieval understandings of Scripture.—D.J.H.

953. L. Foster, "*Realgeschichte:* Old and New in Interpretation," *JournEvangTheolSoc* 28 (2, '85) 153-168.

After describing ten 20th-century approaches to NT interpretation, the article explains the method of *Realgeschichte:* finding the verisimilitude, noting the unexpected, and determining the key message. The approach is illustrated with reference to Lk 4:14-30.—D.J.H.

954. S. Freyne, "Our Preoccupation with History: Problems and Prospects," *ProcIrBib Assoc* 9 ('85) 1-18.

There are divergent views about the theological necessity of the quest for the historical Jesus and about how best to go about it. The paradigm shift in recent biblical study (from a historical to a literary approach) has been influenced by developments in philosophical hermeneutics, narrative communications theory and reader-response criticism, and thinking about orality and textuality. By starting with the literary approach and taking seriously the historical questions raised by it, we have a better likelihood of asking the answerable historical questions and grasping the important issues posed by Jesus' life and career.—D.J.H.

955. P. Grelot, "Dix propositions sur l'inspiration scripturaire," *EspVie* 96 (8, '86) 97-105.

Drawing on research published during the past twenty-five years, the article aims to relate the idea of biblical inspiration to tradition, church structures, and canon on the one hand, and to issues raised by biblical criticism and hermeneutics on the other. The ten propositions concern the context of the question of inspiration, inspired books or inspired authors, the place of the authors in the community, the particular situation of Jesus, the ministry of the apostles and the service of the word, the OT, the Greek versions of the OT, the NT writings, the recognition of the inspired books, and related questions.—D.J.H.

956. R. L. Hall, "The Living Word: An Auditory Interpretation of Scripture," *Listening* [River Forest, IL] 21 (1, '86) 25-42.

Two competing repertoires of metaphors and motifs are grounded in the distinction between Hebrew *dābār* (auditory dimension) and Greek *logos* (visualist dimension). For a visualist imagination, the Bible as written word is far superior to the oral tradition out of which it emerged; writing seems to be the *telos* and termination of the oral tradition. But Scripture has as its proper *telos* an oral/aural resurrection; it aims at and is properly fulfilled in its transformation or resurrection into a new auditory modality.—D.J.H.

957. W. E. HULL, "The Nature of the Bible and Its Message," *Faith and Mission* [Wake Forest, NC] 3 (2, '86) 3-10.

What the Bible means must be based on what the Bible is. The reality of the Bible may be subsumed under three rubrics: its context as history, its content as literature, and its concern as theology.—D.J.H.

958. D. JASPER, "The New Testament and Literary Interpretation," *Religion & Literature* [Notre Dame, IN] 17 (3, '85) 1-10.

Both literary sensitivity and historical criticism are required in NT study. Genuinely theological convictions arise from the careful and imaginative reading of a literature that was written in faith and comes to us through the medium of history.—D.J.H.

959. C. KOURIE, "The historical critical method in Roman Catholic biblical scholarship," *TheolEvang* 18 (3, '85) 42-49.

The history of Catholic biblical scholarship since Vatican I (1870) is traced with reference to Pope Leo XIII's *Providentissimus Deus* (1893), the Modernist crisis, Pope Pius XII's *Divino afflante Spiritu* (1943), Vatican II, current trends in Catholic scholarship, and opposition to historical criticism. Critical scholarship, with its attendant problems, is now part of the ongoing Catholic heritage.—D.J.H.

960. R. D. KUNJUMMEN, "The Single Intent of Scripture—Critical Examination of a Theological Construct," *GraceTheolJourn* 7 (1, '86) 81-110.

The literary theory of E. D. Hirsch indicates that meaning is to be associated with authorial intent. Examination of key passages in Scripture shows that the authorial intent of the divine author sometimes contains implications that extended beyond those intended by the human author. Divine accommodation in the use of human language is not tantamount to divine self-reduction of authorial intent to the understanding of the biblical writer.—D.J.H.

961. J. LOZA, "La exegesis bíblica 20 años despues de la Dei Verbum," *EphMex* 3 (9, '85) 9-50.

This reflection on Catholic biblical scholarship in the light of Vatican II's *Dei verbum* first discusses the origin and development of source-critical hypotheses about the Pentateuch, the book of Isaiah, and the Synoptic Gospels. Then it traces the application of form-critical techniques to the OT and NT, and considers related historical and theological issues. Finally it surveys official Catholic teachings regarding biblical interpretation from Vatican I to Vatican II.—D.J.H.

962. B. J. MALINA, "Reader Response Theory: Discovery or Redundancy," *Creighton University Faculty Journal* [Omaha, NE] 5 ('86) 55-66.

The basic difficulty with applying reader-response criticism to biblical texts is that it was developed to deal with literary texts written to be read by single and solitary readers. The insights offered by reader-response criticism are readily available from sociolinguistics and/or discourse analysis.—D.J.H.

963. J. P. NEWPORT, "Representative Historical and Contemporary Approaches to Biblical Interpretation," *Faith and Mission* [Wake Forest, NC] 3 (2, '86) 32-48.

Throughout history, biblical interpretation has been closely related to the philosophical and cultural climate. This observation is illustrated by surveying representative approaches to biblical interpretation from the early church to the 20th century and by analyzing contemporary methods of biblical interpretation (synchronic analysis, structuralism, reader-response criticism, canonical criticism).—D.J.H.

964. B. Olsson, "A Decade of Text-Linguistic Analyses of Biblical Texts at Uppsala," *StudTheol* 39 (2, '85) 107-126.

The article explains the text-linguistic research on the Bible undertaken at Uppsala University with reference to three dissertations: Olsson's *Structure and Meaning in the Fourth Gospel* (1974), D. Hellholm's *Das Visionenbuch des Hermas als Apokalypse* (1980), and D. Wiklander's *Prophecy as Literature* (1983). It considers two text-linguistic roads, the three different dissertations, four figures illustrating important aspects of textual analysis, and five arguments for a text-oriented exegesis.—D.J.H.

965. L. Panier, "Sémiotique du discours biblique et questions christologiques," *Bulletin des Facultés Catholiques de Lyon* [Lyon] 109 (78, '85) 21-38.

This introduction to the semiotics of biblical discourse and its implications for Christology also appeared in *LavThéolPhil* [§ 30-495].—D.J.H.

966r. H. G. Reventlow, *The Authority of the Bible and the Rise of the Modern World* [*NTA* 29, p. 318].

D. A. Pailin, "By What Authority? A Story of the Use of the Bible," *ExpTimes* 97 (2, '85) 46-48.—This massive and detailed study presents a rich mine of information for elucidating the formative factors of our current intellectual situation. But some interpretations are open to question, and the choice of materials is occasionally surprising. It also sometimes obscures what was happening in the debates by a too ready use of labels like Latitudinarian, Deist, Anglican, Puritan, and Humanist.—D.J.H.

967. R. P. Richard, "Methodological Proposals for Scripture Relevance. Part 2: Levels of Biblical Meaning," *BiblSac* 143 (570, '86) 123-133. [See § 30-498.]

In using the Scriptures as a resource for relevance, it is necessary to attend to three levels in the meaning of a biblical text: statement (what the author stated), implication (what the statement entails), and extrapolation (whether the exegesis is a possible and/or appropriate conclusion).—D.J.H.

968. W. Riley, "Situating Biblical Narrative: Poetics and the Transmission of Community Values," *ProcIrBibAssoc* 9 ('85) 38-52.

An essential context for the narrative approach to Scripture is the community dynamic for which the text is the tangible evidence: (1) Scriptural narrative is traditional. (2) Story is an experiment between storyteller and audience. (3) Traditional narrative communicates the values of the traditional community in which it functions.—D.J.H.

969. K. H. Schelkle, "Entmythologisierung in existentialer Interpretation," *TheolQuart* 165 (4, '85) 257-266.

The role of demythologizing in existentialist interpretation is illustrated first with reference to OT ideas about creation, the manifestation of God, and locations. Then it is considered with respect to NT ideas about creation, Jesus' miracles, the cross, the resurrection, and eschatology.—D.J.H.

970. B. Villegas M., "Biblia y Teología," *TeolVida* 26 (4, '85) 273-284.

The article examines the ways in which the role of the Bible in the theological undertaking has been understood between 1960 and 1985, suggesting that 1968 marked the end of a period of clarity and optimism regarding the issue. The great problem facing biblical studies and theology today is the unity of the Bible.—D.J.H.

971. V. L. Wimbush, "Biblical Historical Study as Liberation: Toward an Afro-Christian Hermeneutic," *JournRelThought* 42 (2, '85-'86) 9-21.

Critical facility for the historical study of both the Afro-Christian tradition and the Bible is required by African Americans for their own self-defense and self-criticism, as well as for constructing a more affirming, indigenous hermeneutic built on the tradition. Historical study is an important step toward construing the Bible as Scripture for the articulation of an affirming self-understanding and existence.—D.J.H.

Textual Criticism

972. H. J. de Jonge, "Erasmus' Method of Translation in His Version of the New Testament," *BibTrans* 37 (1, '86) 135-138.

Erasmus' NT was a radical adaptation of the Vulgate to the Latin of the 1st century B.C. and A.D., on the basis of Greek manuscripts. His objectives were clarity, correctness and purity of Latin (in conformity with the usage of classical authors), and simplicity. The result was a radically revised Vulgate text in which about forty percent of the words were changed.—D.J.H.

973. C. Focant, "Un fragment du second évangile à Qumrân: 7Q5 = Mc 6,52-53?" *RevThéolLouv* 16 (4, '85) 447-454.

C. P. Thiede [see §§ 29-867; 30-507] has reopened the debate about J. O'Callaghan's identification of Greek fragments from Qumran Cave 7 with Mk 6:52-53 and other NT texts [see § 17-24]. A review of the arguments for and against the identifications indicates that, even though O'Callaghan's hypothesis is not impossible, it remains doubtful.—D.J.H.

974. K. Luke, "The Ethiopic Version of the Bible," *Biblebhashyam* 11 (3, '85) 170-188.

Since the Ethiopic Bible is a translation into a Semitic language, it can do justice to the Semitic genius as it comes to expression in the two Testaments. After a brief account of the history and languages of Ethiopia, the article discusses the origin and critical value of the Ethiopic version, and then describes the extent of the canon in the Ethiopian church.—D.J.H.

975r. C. H. Roberts and T. C. Skeat, *The Birth of the Codex* [*NTA* 28, p. 308].

M. McCormick, "The Birth of the Codex and the Apostolic Life-Style," *Scriptorium* 39 (1, '85) 150-158.—Roberts's landmark 1954 article demonstrated a unique relation between nascent Christianity and the rise of the codex form of book. This volume, although revising some hypotheses and conclusions, resoundingly confirms the essential insights of the article while circumscribing the unknown with greater precision. The fact that some Christians ca.

A.D. 100 associated the codex format with apostolic tradition adds support to the authors' findings. Perhaps the transient life-style of the early Christian evangelists encouraged them to adopt the codex format (see 2 Tim 4:13).—D.J.H.

976. R. B. Stone, "The Life and Hard Times of Ephraemi Rescriptus," *BibToday* 24 (2, '86) 112-118.

Adopting the literary convention of first-person singular narration, this introduction to Codex Ephraemi rescriptus (MS C) relates it to other manuscripts of the Greek NT, describes its content, and traces its history from the 5th century to the 19th century A.D.—D.J.H.

Textual Criticism, §§ 30-1038, 1051, 1055, 1066, 1077, 1078, 1101, 1150r, 1152.

Biblical Philology

977r. M. Black, *Die Muttersprache Jesu* [*NTA* 27, p. 92; § 15-905r].

P.-R. Berger, "Zum Aramäische der Evangelien und der Apostelgeschichte," *TheolRev* 82 (1, '86) 1-18.—The article provides methodological criticisms of Black's work with regard to the reliability of the vocalizations in the Aramaic retroversions, the use of later Aramaic evidence as a lexical source, the need for a more comprehensive approach to the linguistic situation in NT times, the NT text-critical problems associated with the enterprise, and G. Vermes's appendix on "son of man." Matters of detail are also treated. [The same issue (pp. 17-22) contains Black's responses to Berger's criticisms.]—D.J.H.

978. J. L. Boyer, "The Classification of Subjunctives: A Statistical Study," *GraceTheol Journ* 7 (1, '86) 3-19.

Besides providing statistical information about Greek NT subjunctives in independent and dependent clauses and offering supporting elements within each classified use, the article explores the *hina* clause as an equivalent to the infinitive, as well as the occurrence of the future indicative in many instances where an aorist subjunctive verb might have been expected.—D.J.H.

979. W. Grudem, "Does *kephalē* ('Head') mean 'Source' or 'Authority Over' in Greek Literature? A Survey of 2,336 Examples," *TrinJourn* 6 (1, '85) 38-59.

There is no convincing evidence that "source" was a common or even possible meaning of *kephalē* in Greek literature. A survey of 2,336 instances of *kephalē* in the works of thirty-six Greek authors from the 8th century B.C. to the 4th century A.D. reveals forty-nine cases in which *kephalē* was used metaphorically to refer to a ruler or a person of superior authority or rank.—D.J.H.

980. J. Nolland, "Grace as Power," *NovTest* 28 (1, '86) 26-31.

There is no need to look to late Hellenistic sources to establish the provenance that does justice to that strand of NT usage of *charis* in which the word designates a tangible power at work in the believer. The semantic conditions for such a use were already met in classical Greek and the Jewish Greek of the Diaspora.—D.J.H.

981. A. H. Snyman and J. v. W. Cronje, "Toward a New Classification of the Figures (*schēmata*) in the Greek New Testament," *NTStud* 32 (1, '86) 113-121.

The article classifies figures of speech in the Greek NT under four headings: repetition (the same forms and the same meanings, similar or identical forms with different meanings, different forms with the same meaning), omission (words important for the referential context, words important for the linguistic context, deep-structure omissions), forms involving a shift in expectancies (word order, syntax, propositions, communication function, meaning and referent), and measurement of units.—D.J.H.

Biblical Translation

982. E. J. Epp, "Should 'The Book' Be Panned?" *Bible Review* [Washington, DC] 2 (2, '86) 36-41.

The Living Bible, including its latest incarnation as *The Book* (1984), is a paraphrase, not a translation. It incorporates fundamentalist interpretations that go beyond what the biblical text says, fosters a misunderstanding of Judaism in Jesus' time, distorts the Jewish Scriptures, and misleads readers on Jesus' understanding of the eschaton and his use of "Son of Man." Though *The Book* should not be banned, integrity requires that it be panned.—D.J.H.

983r. *An Inclusive-Language Lectionary* [*NTA* 28, pp. 195-196; 29, pp. 198-199; 30, p. 219; § 29-878r].

(1) E. Achtemeier, "The Translator's Dilemma: Inclusive Language," *Living Light* [Washington, DC] 22 (3, '86) 242-245.—The new lectionary is a bad product. It neuters males, divests God of many actions to avoid male pronouns, rarely admits that Jesus was a man, presents God as bisexual, and subordinates history to feminist concerns. Thus it turns the canon of Christian faith into a propaganda document for a special-interest group. (2) M. A. Kirk, "Inclusive Language: A Pentecost Event," 22 (3, '86) 246-257.—The new lectionary is a good step in the right direction, though not an end in itself. It intends to be nondiscriminatory in some places and emancipatory in others. As women are more fully integrated into worship, it is not only the sexist language that changes but also the content and style of preaching, of prayer, and of participation.—D.J.H.

984. D. Jackson, "The Theology of the NIV," *RestorQuart* 27 (4, '84) 208-220.

After surveying the theology evidenced in the New International Version's handling of certain ecclesiastical terminology, the article evaluates its approaches to texts that are especially important for Christology and soteriology. The NIV is free from any thoroughgoing theological bias that sacrifices its goal of accuracy in translation. It is a translation by evangelicals but not only for evangelicals.—D.J.H.

985. C. Locher, "Frauen—im Neuen Testament unsichtbar?" *Orientierung* [Zurich] 50 (7, '86) 77-80.

Modern German translations of the NT tend to make women more invisible than the Greek text allows. For example, they have obscured Paul's designation of Phoebe as a deacon (Rom 16:1) and Junia as an apostle (Rom 16:7).—D.J.H.

986r. *Neue Jerusalemer Bibel. Einheitsübersetzung mit dem Kommentar der Jerusalemer Bibel,* ed. A. Deissler, A. Vögtle, and J. M. Nützel (Freiburg—Basel—Vienna: Herder, 1985).

C. Locher, "Fragen zur 'Neuen Jerusalemer Bibel,'" *Orientierung* [Zurich] 50 (3, '86) 30-34.—Many problems in *Neue Jerusalemer Bibel* arise from combining the text of the Einheitsübersetzung and the comments from *La Bible de Jérusalem* (rev. ed., 1973). The introductions and comments manifest apologetic tendencies, present some questionable historical judgments, and harmonize the variety within the Bible. The assessment of Qohelet as merely a transitional work goes back to the 1956 French version.—D.J.H.

987. B. Vawter, "On 'Inclusive Language,'" *Dialog* 25 (1, '86) 64-67.

W. L. Michel's negative judgment about *An Inclusive Language Lectionary* [see § 29-878r] is the most proper one. The project's primary offense is against the English language. Even though it used the Revised Standard Version as a base of operations, it should not be confused with the work of the continuing RSV translation committee.—D.J.H.

Bulletins

988. E. Cothenet and L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 96 (8, '86) 105-112.

Descriptions and evaluations of seven recently published books, all in French, on various aspects of NT study.—D.J.H.

989. M. R. D'Angelo, "Remembering Her: Feminist Readings of the Christian Tradition," *TorontoJournTheol* 2 (1, '86) 118-126.

The seven recently published books described and evaluated in this bulletin manifest three approaches to dealing with the Christian tradition in feminist terms: feminist deconstruction (one item), remembering the tradition (five), and expanding the canon (one).—D.J.H.

990. A. Marchadour and L. Monloubou, "Bulletin d'Écriture Sainte," *EspVie* 96 (10, '86) 134-139.

Descriptions and evaluations of ten recently published books, all in French, on various topics. Monloubou contributed all but one review.—D.J.H.

991. D. Senior, "The New Testament in Review," *BibToday* 24 (2, '86) 127-133.

Descriptions and evaluations of twenty-five recently published books, all in English, on various aspects of NT study.—D.J.H.

GOSPELS–ACTS

Gospels (General)

992. M. Chevalon, "Désordre et contradictions dans les Ecritures," *Cahiers du Cercle Ernest Renan* [Paris] 34 (144, '86) 31-35.

The NT texts about Judas' betrayal and death, Jesus' early years, and his lasting teaching (Mt 5:17-20; 24:5) are unclear or even contradictory.—D.J.H.

993. D. L. DUNGAN, "Synopses of the Future," *Biblica* 66 (4, '85) 457-492.

No synopsis of the Gospels can be "neutral" with respect to the Greek text, the arrangement of pericopes in primary common order, or the division into pericopes. It is best to stop trying to construct multipurpose synopses such as we have at present. In the future we should design synopses that assume different Synoptic theories in order to compare the results. Such synopses are needed for use in textual criticism, in studying the pre-Gospel oral tradition (form criticism), and in studying the literary composition of the Gospels (redaction criticism). — D.J.H.

994. J. AND J. GADEN, "Women and Discipleship in the New Testament," *Way* 26 (2, '86) 113-123.

The Evangelists portrayed women as doing what disciples do: learning, believing, following, serving, and speaking. After considering the stories about the woman who touched Jesus (Mk 5:25-34 parr.) and the woman who taught Jesus (Mk 7:24-30 par.), the article discusses the distinctive representations of women as disciples in Mk, Mt, Lk-Acts, and Jn, respectively. — D.J.H.

995. O. GENEST, "Évangiles et femmes," *SciEsp* 37 (3, '85) 275-295.

Using A. J. Greimas's distinction between the discursive and narrative components of an account, the article first examines the roles of men and women in various Gospel materials as a way of understanding the feminine experience in the NT. Then it analyzes Gospel texts in which women gravitate to Jesus and how Jesus and women relate to each other. Although Jesus issued no statement about eliminating every form of discrimination regarding women, he took positions with enormous social resonance for women on marriage, the primacy of following Christ and serving the kingdom, ritual purity, and catechesis and baptism. — D.J.H.

996. C. MIGNON, "Barclay's Feet of Clay," *Vidyajyoti* 49 (9, '85) 456-463.

W. Barclay's books on the Gospels often restate Protestant interpretations of NT texts on important matters (e.g. virgin birth, Eucharist, church authority and ministry, miracles) and reject Catholic positions. His Daily Study Bible series should not be offered to Catholics as a guide to studying the NT. [In the same issue (pp. 463-464) P. Meagher acknowledges the inadequacies of Barclay's commentaries but questions Mignon's dogmatic preoccupation.] — D.J.H.

997. P. MOURLON BEERNAERT, "Jesus Christ and Health: the Testimony of the Gospels," *LumVit* 41 (1, '86) 35-48.

After situating "illness" in the context of ancient cultures and the OT, the article focuses on the illnesses mentioned in the Gospels and the NT vocabulary of healing. Then it describes Jesus' attitudes toward the sick as seen in the Gospel healing accounts and reflects on his healings as signs of God's reign. The NT healing stories demonstrate Jesus' concern with the whole person and all humankind. — D.J.H.

998. L. ROUGIER, "Jean-Baptiste et Jésus: deux évangiles téléscopés," *Cahiers du Cercle Ernest Renan* [Paris] 33 (139, '85) 29-32.

The doublets and inconsistencies in the Gospels regarding John the Baptist and Jesus point to the presence of two originally distinct Gospels. The Gospel of John the Baptist has been incorporated into the Synoptic Gospels. — D.J.H.

999. F. Spadafora, "Data di composizione degli Evangeli," *Divinitas* 30 (1, '86) 78-84.

Though written independently, J. A. T. Robinson's *Redating the New Testament* (1976), C. Tresmontant's *Le Christ Hébreu* (1983), and J. Carmignac's *La naissance des Evangiles Synoptiques* (1984) complement one another and form a trilogy that establishes the pre-A.D. 70 origin of the Synoptic Gospels on the basis of solid philological and historical evidence. — D.J.H.

1000r. C. Tresmontant, *Le Christ Hébreu* [*NTA* 28, p. 207].

P. Grelot, *Évangiles et tradition apostolique* [*NTA* 29, p. 90; § 29-884r].

E. Rasco, "Deformación y formación de los Evangelios. De Claude Tresmontant a Pierre Grelot," *Gregorianum* 67 (2, '86) 329-339.—Tresmontant's work has been constructed for a useless objective and carried out with specious and erroneous arguments. Grelot's book is a splendid reflection on the profound meaning of the theme "the Gospels and the apostolic tradition," though it is a pity that it had to be preceded by a work as poorly oriented and of such poor quality as Tresmontant's. Tresmontant's description of the deformation of the Gospels has provided the opportunity for Grelot's meditation on their formation; it is like going from darkness to light.—D.J.H.

1001. L. Williamson, "Jesus of the Gospels and the Christian Version of Shalom," *HorBib Theol* 6 (2, '84) 49-66.

Any interpretation of the Jesus of the Gospels as a sword-bearing Zealot sympathizer who used force in self-defense is quite impossible. The following dimensions of peace emerge from Jesus' words and deeds: wholeness, harmony among disciples, nonviolence, and eschatological salvation. Matthew's Jesus is clearly pacifist, Luke's open to the possibility of bearing arms, Mark's more apocalyptic, and John's more other-worldly. The Jesus of the Gospels can function as source and criterion for what Christians should understand, believe, and do about peace today because, despite his death, he is not dead.—D.J.H.

Gospels General, § 30-1171.

Jesus

1002. F. C. Bauerschmidt, "Doing Theology in Light of Divine Aniconicity," *StLuke JournTheol* 29 (2, '86) 117-135.

Many recent NT scholars have characterized Jesus' proverbs, parables, and eschatological sayings as a linguistic *via negativa,* intended to disorient their hearers and make them question the established continuities of life. The article first illustrates this approach and its philosophical presuppositions with reference to the writings of J. D. Crossan. Then it examines the relation between the "apophatic" and "kataphatic" elements in Jesus' language in the light of S. McFague's *Metaphorical Theology* (1982).—D.J.H.

1003. J. H. Charlesworth, "Research on the Historical Jesus," *ProcIrBibAssoc* 9 ('85) 19-37.

After tracing the renewal of interest in Jesus research, the article discusses methodological issues and reviews publications on Christian origins between 1980 and 1984. The new climate surrounding Jesus research has brought about a new sensitivity to the perennial questions. The major impediments to the task have eroded. Now the best minds perceive that faith without knowledge is faithless to Jesus.—D.J.H.

1004. M. Chevalon, "Jésus devant les femmes," *Cahiers du Cercle Ernest Renan* [Paris] 32 (132, '84) 219-221.

Various texts in the canonical Gospels (Lk 7:36-50; 8:1-3; Jn 8:3-11; Lk 10:38-42) and the apocryphal Gospels show that Jesus was not indifferent to women.—D.J.H.

1005. M. Chevalon, "Jésus était-il Juif?" *Cahiers du Cercle Ernest Renan* [Paris] 34 (143, '86) 18-19.

Since Mary was Jewish, therefore Jesus must have been born a Jew.—D.J.H.

1006. L. Crawford, "La légende de 'La vie cachée de Jésus,'" *Cahiers du Cercle Ernest Renan* [Paris] 33 (141, '85) 32-39.

Jesus spent his "hidden life" as a youth with John the Baptist in an Essene community (see 1QSa 1:6-8).—D.J.H.

1007. C. Duquoc, "En jeux théologiques d'un débat d'exégèse," *LumVie* 34 (175, '85) 75-86.

Born in the 19th century, the question about the Christ of faith and the Jesus of history is not closed. Its christological significance can be felt in interpreting the titles of Jesus and in dealing with his singularity.—D.J.H.

1008. I. Ellis, "Dean Farrar and the Quest for the Historical Jesus," *Theology* 89 (728, '86) 108-115.

F. W. Farrar's *Life of Christ* (1874), one of the more impressive achievements of Victorian theology, has been unfairly neglected. Farrar's main intention was to recreate Gospel scenes in the imagination of the readers as they are drawn to Jesus in the flow of the narratives. He assumed that great literature, when allowed to speak for itself, carried with it its own authority and communicated its meaning directly.—D.J.H.

1009. C. Gerest, "Histoire, témoignage, vérité," *LumVie* 34 (175, '85) 5-18.

Recognizing that the problem of historicity is at the center of the debate about Jesus and history, the article describes the historian's search for truths, reflects on the history of history and the problem of historicity, and calls attention to the permanence of the concern with historicity.—D.J.H.

1010. P. Gisel, "Histoire et foi. Perspectives théologiques à partir d'une lecture de Kaesemann," *LumVie* 34 (175, '85) 41-55.

After describing E. Käsemann's approach to the quest for the historical Jesus, the article makes theological observations about history and faith with respect to Käsemann's position. Then it suggests that further attention be given to the relation of history to fiction and to institutions.—D.J.H.

1011. K. Keler, "Jezus z Nazaretu w świetle refleksji Pinchasa Lapidego (Gesù di Nazareth nella luce della riflessione di Pinchas Lapide)," *CollTheol* 55 (4, '85) 23-38.

The chief difficulty with Lapide's NT hermeneutics is his insistence on rejecting all

Hellenistic influences. Focusing only on the Jewish dimensions of Jesus results in a very narrow and questionable understanding of Christianity, since it developed in the Greco-Roman world. Perhaps the common ground for dialogue is eschatology, the future dimension of salvation that must involve the entire world. Jews wait for the Messiah to come and effect salvation; Christians wait for Jesus to return and include all of creation in a salvation already effected.—J.P.

1012. J.-D. KRAEGE, "De Reimarus à Ebeling. Esquisse d'une histoire de la question du Jésus historique," *LumVie* 34 (175, '85) 29-40.

With the following models of expressing the relation between truth and history, three 18th-century writers opened up for research on the Jesus of history three quite different paths: Truth is to be deduced a priori (H. S. Reimarus), is given only in a particular historical situation (J. S. Semler), or is divisable into historical and absolute truths (G. E. Lessing). The impact of the three writers on later scholarship is indicated.—D.J.H.

1013r. A. MAYER, *Der zensierte Jesus* [*NTA* 28, p. 306; § 28-469r].

S. BEN-CHORIN, "Jesus, der Proletarier," *ZeitRelGeist* 37 (3, '85) 260-265.—The mature product of a sociologist's long love-hate relationship with the NT, this work is an important contribution to modern discussion about Jesus. But the territory is not as new as Mayer supposes. His method of language and style analysis to establish Jesus' proletarian way of speaking is original but often questionable.—D.J.H.

1014. A. SAND, "Überliefern und Bewahren. Zum Traditionsverständnis Jesu und der urchristlichen Gemeinden," *StudNTUmwelt* 9 ('84) 5-30.

Analysis of "tradition" in Judaism at the time of Jesus and of the "new wine" that he poured into "new wineskins" shows that the message of Jesus contained two new features: (1) The community of salvation was to be drawn from all nations. (2) The relationship with God is now an immediate one. Accordingly, Jesus held fast to tradition when it helped to promote this message and jettisoned it when it was a hindrance.—G.H.

1015r. E. P. SANDERS, *Jesus and Judaism* [*NTA* 29, p. 328; § 30-541r].

J. RICHES, "Works and Words of Jesus the Jew," *HeythJourn* 17 (1, '86) 53-62.—Sanders's important book is both stimulating and disappointing. He is the victim of his own methodological eccentricity, a kind of empiricist foundationalism that inhibits a more thorough examination of the sayings tradition. He seems prevented by his polemic against certain misrepresentations of 1st-century Judaism from drawing out more clearly Jesus' distinctive contribution to it. His discussion of Judaism should have taken more account of pertinent social, economic, and political factors. Nevertheless, the vigor and sharpness of his treatment together with his extensive knowledge of the period open up new ways of looking at events and sayings, and more than repay the reader's trouble.—D.J.H.

1016. N. A. D. SCOTLAND, "Conceived by the Holy Spirit, Born of the Virgin Mary," *Evangelical Review of Theology* [Exeter, UK] 10 (1, '86) 27-32.

There are four alternatives regarding the male element in Jesus' birth: Either Joseph was the father, or some other man was the father, or some form of parthenogenesis occurred, or the Holy Spirit supplied the male element. The doctrine of the Virgin Birth boils down to how we view the NT infancy narratives.—D.J.H.

1017. G. Soares-Prabhu, "Jesus and Conflict," *Way* 26 (1, '86) 14-23.

Conflict plays a large part in the Gospels. The conflict that the universalism and radicalism of Jesus ignited among his people led inevitably to violence and culminated in his violent death on the cross. Compared to the Buddha or even Mahatma Gandhi, the Jesus of the Gospels is violent indeed.—D.J.H.

1018. B. Standaert, "Jesus and Jonah," *SIDIC* [Rome] 18 (1, '85) 9-16.

Jesus used the divine off-centeredness illustrated by Jonah to clarify and explain his own conduct. Moreover, a close kinship existed between the book of Jonah and some of Jesus' parables. Jesus was another Jonah, and Jonah may be considered a type of Jesus.—D.J.H.

1019. M. Vellanickal, "The Filial Faith of Jesus: Jesus' Experience as Son of God," *Biblebhashyam* 11 (3, '85) 113-129.

In prayer Jesus experienced God as his Father and approached him with a childlike faith and confidence. He knew himself to be the Son of God, and his assurance of sonship was fundamental to his mission.—D.J.H.

Passion and Death

1020. W. Bulst, "Turiner Grabtuch und Exegese heute II: Neues zur Geschichte des Tuches," *BibZeit* 30 (1, '86) 70-91.

The Shroud of Turin is the burial garment of a crucified man, not an artistic work or a falsification. Important indications point to Jesus as the man. This installment [see § 28-894] summarizes what can be said about the history of the shroud through the centuries in the light of recent research. A separate sheet in the fascicle contains six black-and-white photographs of the shroud and related artifacts.—D.J.H.

1021. L. Crawford, "Non, Jésus n'est pas mort sur le Golgotha!" *Cahiers du Cercle Ernest Renan* [Paris] 33 (142, '85) 17-29; 34 (143, '86) 20-22, (144, '86) 37-42.

Jesus did not die as the immediate consequence of his sufferings on Golgotha. This thesis is established by a critical examination of the Gospel texts about (1) Jesus' way to Golgotha and his crucifixion, (2) his apparent death and burial, and (3) the guards and the empty tomb.—D.J.H.

1022. A. M. Dubarle, "Le linceul de Turin dans les publications récentes," *EspVie* 96 (5, '86) 59-64.

This survey of recent publications on the Shroud of Turin discusses J. H. Heller, *Report on the Shroud of Turin* (1983); R. Gilly, *Passion de Jésus* (1985); J. C. Thomas, *C'est le Seigneur* (1985); J. J. Walter, *Le visage du Christ* (1984); and P. Rinaldi (ed.), *La Sindone* (1983).—D.J.H.

1023. M. Morgen, "A la naissance de la foi pascale, des femmes," *Christus* [Paris] 33 (129, '86) 83-99.

Women play prominent roles in the Gospel accounts of Jesus' suffering on the cross, his burial, and the events of Easter morning. This emphasis on the women suggests that Jesus' death-resurrection was a moment of birth in which the community of disciples was engendered.—D.J.H.

1024. J. T. PAWLIKOWSKI, "The Trial and Death of Jesus: Reflections in Light of a new Understanding of Judaism," *ChicStud* 25 (1, '86) 79-94.

Three modern Jewish approaches to the question of who killed Jesus are explained and evaluated: (1) The Roman imperial authorities were entirely to blame. (2) The Sadducean-dominated priestly group in Jerusalem cooperated with the Romans in the execution. (3) The Temple priests in Jerusalem joined with certain Pharisees of the Shammaite circle in handing Jesus over to the Romans to be crucified.—D.J.H.

1025. R. SCHWAGER, "La mort de Jésus. René Girard et la Théologie," *RechSciRel* 73 (4, '85) 481-502.

Girard's basic ideas regarding Jesus' death are discussed under six headings: the God of the love of enemies and the new people of God, judgment and apocalypse, the death against all sacrifices, the identification of Jesus Christ with the victims, hell and the cross, and Jesus' death as a sacrifice. Girard's interpretation of Jesus' death rests on his central hypothesis that the heavenly Father proclaimed by Jesus has absolutely nothing to do with vindictive violence.—D.J.H.

1026. P. STUHLMACHER, "Warum musste Jesus sterben?" *TheolBeitr* 16 (6, '85) 273-285.

Why Jesus had to die is explained in various ways in the NT: (1) He made too many enemies to whom his activity was unbearable. (2) He understood himself to be called to go the way of God's Servant whose death would bring help and salvation to the "many." (3) He died for our sins, was raised for our justification, and acted as our reconciler. These explanations are rated doubtless, more difficult, and most difficult, respectively.—D.J.H.

The Resurrection

1027. J. DE GOITIA, "El origen de la fe pascual según Rudolf Pesch," *EstEcl* 61 (236, '86) 23-65.

This critique of R. Pesch's views concerning the origin of belief in Jesus' resurrection [see § 18-823] first discusses his treatment of the empty tomb stories and the appearance accounts. Then it offers critical reflections on these topics and related issues raised by Pesch, praising Pesch for relating the Easter message to Jesus' work and mission but expressing reservations about his failure to do justice to the historical reality of the resurrection. The appendix shows how Pesch has revised his positions in recent publications [§ 26-831] with the result that de Goitia's deepest disagreements with him have disappeared.—D.J.H.

1028r. H. KESSLER, *Sucht den Lebenden nicht bei den Toten. Die Auferstehung Jesu Christi in biblischer, fundamentaltheologischer und systematischer Sicht* (Düsseldorf: Patmos, 1985) 422 pp.

J. BLANK, "Sucht den Lebenden nicht bei den Toten. Zum gegenwärtigen Stand der theologischen Diskussion um die Auferstehung Jesu," *Orientierung* [Zurich] 50 (6, '86) 62-65.—The significance of Kessler's work resides in its successful and comprehensive survey of the exegetical and systematic-theological problematic of Easter faith. After describing the revival of interest in Jesus' resurrection as a theological topic, the article outlines the content of Kessler's book and focuses on the OT presuppositions of resurrection faith, the relationship between Jesus' preaching and Easter faith, the meaning of the NT Easter texts, and the place of the Easter experience today.—D.J.H.

1029r. P. Lapide, *Auferstehung* [*NTA* 22, p. 227; § 25-830r].

W. G. Kümmel, "Eine jüdische Stimme zur Auferstehung Jesu," *TheolRund* 51 (1, '86) 92-97.—A discussion of Lapide's ideas that Jesus' resurrection was a Jewish faith-experience, a historical event, and part of God's providence is presented with reference to critiques by S. Ben-Chorin [§ 23-258r] and J. P. Galvin [§ 25-53r]. Lapide has used the NT texts without any historical criticism. The NT presents Jesus' resurrection as the exaltation of the crucified and buried one to God, not as a resuscitation to earthly life.—D.J.H.

1030. B. Lindars, "Jesus Risen: Bodily Resurrection But No Empty Tomb," *Theology* 89 (728, '86) 90-96.

There are good grounds for affirming that Jesus' bodily resurrection belonged to the earliest Christian preaching and for maintaining that the empty tomb was a late element in the history of the Gospel traditions. The empty tomb tradition was formed in the light of belief in Jesus' bodily resurrection, and so should not be regarded as the origin of that belief.—D.J.H.

1031. G. B. Martínez, "Galilea en los Evangelios de Mateo, Marcos y Lucas: La equivocidad del término Galilea," *EstBíb* 43 (3-4, '85) 331-371.

Before becoming the designation of the northern region of Palestine, "Galilee" was used to describe a place of assembly, reunion, and worship. It is possible that "Galilee" in Mt 26:32; 28:7, 10, 16 referred not to the geographical area but to the Cenacle in Jerusalem (see Mk 14:28; 16:7; Lk 24:3-8, 36-49). The Semitic original of Mt stated that the risen Jesus appeared to his disciples in the same place where they had celebrated the Last Supper. The equivocal character of "Galilee" may have been a factor in the suppression of the ending of Mk.—D.J.H.

1032. F. Quesada García, "Las apariciones y la Ascensión en la economía salvífica," *Burgense* 26 (2, '85) 351-377.

In an effort at highlighting the distinctive features of Jesus' ascension vis-à-vis his resurrection, the article first discusses the appearances of the risen Lord: their ecclesiological and anthropological dimensions, their function as actuations in the history of the glorious Christ, the consequences of Christ's presence and action, and their relation to salvation history and to the sacraments. Then it considers the ascension with reference to its character as visible action and invisible mystery, the culmination of Christ's life, his sitting at God's right hand, his glory, cosmic power, preeminence, and gift of love.—D.J.H.

1033. M. Reibl, "Die Erzählungen vom leeren Grab. Exegetisch-bibeltheologische Hinführung und Ausblick auf die Lesung der Texte in der Osternacht," *BibLiturg* 59 (1, '86) 36-46.

After discussing questions related to the empty tomb of Jesus and outlining the Easter texts in the Gospels, the article provides a synopsis of the empty-tomb texts (Mt 28:1-8; Mk 16:1-8; Lk 24:1-12; Jn 20:1, 11-13, 2, 3, 5, 10) and gives an exposition of each account.

It concludes with reflections on the historical and theological-liturgical significance of the empty-tomb narratives.—D.J.H.

Synoptics

1034. J. Denker, "La fuente de los logia (Q)," *RevistBib* 47 (4, '85) 185-206.

After summarizing recent scholarship on the sayings source Q used by Matthew and Luke in addition to Mk, the article presents a Spanish reconstruction of the original text of Q in thirteen sections.—D.J.H.

1035. A. Fuchs, "Durchbruch in der Synoptischen Frage. Bemerkungen zu einer 'neuen' These und ihren Konsequenzen," *StudNTUmwelt* 8 ('83) 5-17.

Luke's "omission" of Mk 6:45–8:26 between Lk 9:17 and 9:18, as well as the many smaller agreements between Lk and Mt against Mk, suggests that Luke and Matthew worked not with the canonical Gospel of Mark but rather with an edited and smoothed-out deutero-Mk. This in turn implies that the Two Source theory needs to give way to a "three stage" theory, which would do more justice to the growth process of the Synoptic tradition.—G.H.

1036. F. C. Rossow, "The Gospel-Potential of our Lord's Parables," *ConcJourn* 12 (1, '86) 3-8.

After heightening the "gospel" possibilities of Jesus' parables, the article points to the implicit gospel in some parables, makes suggestions about dealing with "law-oriented" parables, and indicates how the gospel can be brought into the parables.—D.J.H.

Matthew

1037. J. E. Davison, "*Anomia* and the Question of an Antinomian Polemic in Matthew," *JournBibLit* 104 (4, '85) 617-635.

There is no evidence that Matthew engaged in a polemic against a specific group of antinomians whom he considered to be a threat to the church. In the Septuagint and other Jewish writings, *anomia* carried the connotation of action that violated God's Law but not that of antinomianism (i.e. violation of the Law on principle). There is no reason for interpreting *anomia* in Mt 7:21-23; 13:41; 24:10-12 as referring to antinomianism. Most significant is the use of the term in 23:28 where it is employed with regard to the Pharisees. Thus there is no basis for pinning antinomianism on the Matthean usage of *anomia.*—D.J.H.

1038. G. Howard, "The Textual Nature of an Old Hebrew Version of Matthew," *JournBibLit* 105 (1, '86) 49-63.

The Hebrew version of Mt acquired from Jews in Italy in 1553 by Bishop Jean du Tillet of Brieu was most likely a late stage in a development designed to bring the Hebrew in line with the Greek Mt. The Greek text in its background overlapped at times with the Latin tradition, the Syriac tradition, and noncanonical Gospel material. Some readings point to a Hebrew origin.—D.J.H.

1039. J. MacCaffrey, "Prayer and the Fatherhood of God in Matthew," *ClerRev* 71 (3, '86) 104-109, (4, '86) 135-141.

(1) Although Matthew shared many teachings on prayer with the other Evangelists, his special contribution was the link between prayer and the dispositions of a child of God communing with a heavenly Father. Matthew's central insight was that Jesus the Son of God fulfilled the OT. (2) Matthean motifs regarding prayer include inner dispositions, God's saving action, the Father's love, fidelity to Christian tradition, the "new heart" as the place of prayer, bombarding God, oneness with God's will, the ecclesial dimension, and surrender. English versions of key prayer-texts in Mt are provided.—D.J.H.

1040. [Mt 1–2] J. D. Crossan, "From Moses to Jesus: Parallel Themes," *Bible Review* [Washington, DC] 2 (2, '86) 18-27.

Matthew's parallelism between Moses' infancy and Jesus' infancy was based on popular expansions of Exodus 1–2 that are reflected in midrashim and other Jewish sources. The Jewish sources (Josephus' *Antiquities*, ps.-Philo's *Biblical Antiquities*, *Sefer ha-Zikronot*) and Mt 1–2 present a drama in three acts: the king's plot (by Pharaoh and Herod), the father's action (by Amram and Joseph), and the deliverance (of Moses and Jesus).—D.J.H.

1041. [Mt 1:1-17] G. Mussies, "Parallels to Matthew's Version of the Pedigree of Jesus," *NovTest* 28 (1, '86) 32-47.

This compilation supplements the classical part of the notes on Mt 1:1-17 in J. J. Wettstein's famous collection of parallels to the NT by replacing or omitting some less relevant parallels and adding new parallels, especially with regard to the genealogy as a whole, its form and arrangement, its initial position in the Gospel, the occurrence of details added to its main structure, and its specific genealogical terminology. It makes comments on Mt 1:1, 2, 3, 6, 11-12, 16, 17.—D.J.H.

1042. [Mt 1:1-17] T. Stramare, "Significato della genealogia di Gesù in Matteo," *BibOr* 27 (4, '85) 205-214.

Mt 1:1-17 presents ascending (v. 1) and descending (vv. 2-16) genealogies of Jesus. It emphasizes his identity as Messiah and Son of David. His legal paternity was assumed by Joseph (see Mt 1:20).—D.J.H.

1043. [Mt 2:1-12] W. E. Phipps, "The Magi and Halley's Comet," *TheolToday* 43 (1, '86) 88-92.

The Magi story in Mt 2:1-12 was composed by a writer who was familiar with the appearance of Halley's Comet and the Magi's visit to the emperor Nero in A.D. 66. The storyteller's message was that the king worthy of a heavenly sign and earthly worship was altogether different from the haughty rulers of history.—D.J.H.

1044. [Mt 3:13-17] E. Cothenet, "Le baptême selon S. Matthieu," *StudNTUmwelt* 9 ('84) 79-94.

Investigation of Matthew's redactional procedures in his accounts of Jesus' baptism by John the Baptist (3:13-17) and Jesus' commission to baptize (28:16-20) suggests that Christian baptism originated from Jesus' willingness to "fulfill all righteousness" (3:15) in submitting to John's rite. As the manifestation that Jesus was truly the Son given the power of the Spirit to triumph over Satan, the baptism of Jesus can be understood as the prototype of Christian baptism that enables Christians to fulfill what Jesus enjoined in his earthly life.—D.J.H.

Mt 4:1-11, § 30-1073.

1045. [Mt 5:38-42] J. Kremer, "Einfache und wissenschaftliche Lesung der Bergpredigt," *BibLiturg* 59 (1, '86) 47-50.

The article first shows what a simple reading of Mt 5:38-42 can achieve with regard to the content and theological significance of the text. Then it illustrates how this reading can be enriched through scientific exegesis.—D.J.H.

Mt 5:38-48, § 30-1103.

1046. [Mt 6:1-18] J. H. Burtness, "Now You See It, Now You Don't: Ethical Reflections on a Textual Variant in Matthew Six," *WordWorld* 6 (2, '86) 161-169.

The textual variant *en tǭ phanerǭ* in Mt 6:4, 6, 18 suggests that pieties practiced in secret will be rewarded in the open. This reading destroys the important ambiguity of all empirical evidence for Christian faith and life, making it purely visible and demonstrable.—D.J.H.

1047. [Mt 6:9-13] D. Y. Hadidian, "The Lord's Prayer and the Sacraments of Baptism and of the Lord's Supper in the Early Church," *StudLiturg* 15 (3-4, '82-'83) 132-144.

The life-setting of the Lord's Prayer (see Mt 6:9-13; Lk 11:2-4) was prayer. In NT and early patristic times it was often associated with baptism and the Eucharist. Several of its petitions lend themselves to an eschatological interpretation. Baptism and the Eucharist may have provided an eschatological context for the Lord's Prayer.—D.J.H.

1048. S. Sabugal, "Our Daily Bread: Mt 6:11; Lk 11:3," *SIDIC* [Rome] 18 (2, '85) 12-15.

The phrase *ton arton hēmōn ton epiousion* in Mt 6:11; Lk 11:3 refers above all to the food necessary for the subsistence of those who live like the "poor in spirit." This bread is also the word of God, the Eucharist, and the Holy Spirit.—D.J.H.

1049. L. Sabourin, "Matthieu 10,23 et 16,28 dans la perspective apocalyptique," *SciEsp* 37 (3, '85) 353-364.

Contrary to many patristic and modern interpreters, it seems best to understand Mt 10:23 ("you will not go through all the towns of Israel before the Son of Man comes") and Mt 16:28 ("there are some standing here who will not taste death before they see the Son of Man coming in his kingdom") in an apocalyptic perspective. But they need not necessarily be taken as reflecting Jesus' eschatological consciousness. They may be attributed to the community or to Matthew as part of an exhortation to vigilance (see Mt 24:36–25:13).—D.J.H.

Mt 11:2-15, § 30-1138.

1050. G. Theissen, "Das 'schwankende Rohr' in Mt. 11,7 und die Gründungsmünzen von Tiberias. Ein Beitrag zur Lokalkoloritforschung in den synoptischen Evangelien," *ZeitDeutschPalVer* 101 (1, '85) 43-55.

The symbol of the reed appeared on coins minted under Herod Antipas on the occasion of his founding of Tiberias ca. A.D. 19. Numismatic, literary, and historical evidence suggests that the image of the shaking reed in Mt 11:7 alluded to Herod Antipas. The tradition contained in Mt 11:7-9 most likely originated in Palestine in the 20s of the 1st century A.D., probably with Jesus.—D.J.H.

1051. J. O'CALLAGHAN, "La variante 'se gritan . . . diciendo', de Mt 11,16-17," *EstEcl* 61 (236, '86) 67-70.

The expression *kai prosphōnousin . . . legontes* appears to be the authentic variant in Lk 7:32. The reading *kai prosphōnousin . . . kai legousin* is the preferred text for Mt 11:16-17. —D.J.H.

1052. J. SCHERMANN, "Das Gleichnis vom viererlei Acker: Matthäus 13,1-9," *BibLiturg* 58 (4, '85) 219-228.

The parable of the fourfold field (Mt 13:1-9 parr.) is examined with reference to its text, context, structure, and content. The parable's two central motifs are (1) the scattered seed and its fate, and (2) the soil and its varied conditions. Suggestions for preaching on this parable conclude the article.—D.J.H.

1053. [Mt 15:1-20] D. R. SCHWARTZ, "Viewing the Holy Utensils (P. Ox. V,840)," *NTStud* 32 (1, '86) 153-159.

According to P. Oxy. 5.840, the high priest disputed the right of Jesus and his disciples to view the holy utensils. Although the fragment is usually taken as a parallel to or a development of Gospel passages in which Jesus castigates the Pharisees for their overemphasis on external purity (see Mt 15:1-20/Mk 7:1-23; Mt 23:25-28), it probably should be considered another rare instance of Jesus' participation in Pharisaic criticism of the same overemphasis on the part of the priests.—D.J.H.

1054. N. ONWU, "Jesus and the Canaanite Woman (Matt. 15:21-28). Toward a Relevant Hermeneutics in African Context," *Biblebhashyam* 11 (3, '85) 130-143.

The majority of NT commentators have failed to give attention to the racist coloring of Mt 15:21-28. Jesus' response to human need means that false dichotomies between Jews and Gentiles ran counter to his belief and practice. In presenting the encounter between Jesus and the Canaanite woman, Matthew attributed his own Jewish cultural bias (see vv. 24, 26) to the earthly Jesus.—D.J.H.

1055. [Mt 16:11-12] J. O'CALLAGHAN, "La variante neotestamentaria 'levadura de los panes,'" *Biblica* 67 (1, '86) 98-100.

The combination of the readings *artōn* and *artou* in Mt 16:11-12 may be the best Greek text.—D.J.H.

1056. [Mt 16:13-19] T. FORNBERG, "Petrus—det nya förbundets överstepräst?" [Peter—High Priest of the New Covenant?], *Religion och Bibel* [Uppsala] 42-43 ('83-'84) 39-44.

Picking up on a suggestion made by G. Nickelsburg with reference to *1 Enoch* 12–16 and *T. Levi* 2–7 [§ 26-1118], it is argued that the pre-Matthean tradition embodied in Mt 16:13-19 regarded the apostle Peter as the legitimate replacement of the Jerusalem Temple's high priest, a (priestly) head of the church. On the redactional level, however, the passage is best understood over against the post-A.D. 70 development of rabbinic Judaism at Yavneh. The priestly orientation was replaced by a rabbinic one, with the "school of Matthew" viewing Peter as a chief rabbi with binding and loosing authority.—B.A.P.

1057. [Mt 16:13-19] T. Fornberg, "Peter—the High Priest of the new covenant?" *East AsiaJournTheol* 4 (1, '86) 113-121.

The final redactor of Mt 16:13-19 used traditions that presented Peter as some kind of successor to the high priest. This hypothesis is supported by the motifs of the keys and the (Temple) rock as well as the incident's link with the Day of Atonement. Peter appears as the highest representative for the people of God, for a church metaphorically built on the Temple mount.—D.J.H.

1058. [Mt 16:18] L. Crawford, "Tu es Pierre, et sur cette pierre . . . ," *Cahiers du Cercle Ernest Renan* [Paris] 33 (139, '85) 13-16.

For the saying now in Mt 16:18, the "first" Matthew used an Essene Hebrew text similar to 1QH 7:8-9. The "second" Matthew transformed it by making it refer to Peter.—D.J.H.

1059. B. van Iersel, "Matteüs 16, 18: Simôn, Petros, petra, prôtos. Reflectie op woordspelingen rond Simon, de steenrots (Mt. 16, 18: Simôn, Petros, petra, prôtos)," *TijdTheol* 25 (4, '85) 402-409.

Simon probably already had the name Peter before he came into contact with Jesus. Since in Mt the unreliability of Peter is emphasized, Jesus' saying about him as *petra* in Mt 16:18 was intended to be ironic. Matthew, however, did present Peter as *prōtos,* the most important of the Twelve.—D.J.H.

Mt 16:28, § 30-1049.

Mt 17:20, § 30-1083.

1060. D. Catchpole, "Reproof and Reconciliation in the Q community. A study of the tradition-history of Mt 18,15-17.21-22/Lk 17,3-4," *StudNTUmwelt* 8 ('83) 79-90.

A tradition-historical analysis of Mt 18:15-17, 21-22 and Lk 17:3-4 and a comparison of them with *T. Gad* 6:1-7, 1QS 5:25–6:1, and CD 9:2-8, leads to the following reconstruction of the Q version: "If your brother sins, go reprove him. If he listens to you, let him be. But if he does not listen, take with you one or two others. But if he refuses them, tell it to the church. But if he also does not listen to the church, let him be to you like the Gentile and the tax-collector. And if he sins against you seven times in a day, you must forgive him." This teaching coheres well with the impression conveyed by Mt 5:25-26/Lk 12:58-59 and Mt 7:1, 3-5/Lk 6:37-38, 41-43 that the theme of reproof and reconciliation was of immense concern to the Q community.—D.J.H.

1061. H. E. Lona, "'In meinem Namen versammelt.' Mt 18,20 und liturgisches Handeln," *ArchivLiturgWiss* 27 (3, '85) 373-404.

The literary context of Mt 18:20 is the section about forgiveness within the community of "brothers" (Mt 18:15-35). The idea of the Lord's presence among believers (see Mt 18:19-20) was an element in Matthew's christological interpretation of covenant fidelity (see Mt 1:23; 28:20). The background of Mt 18:20 was not specifically liturgical, nor did it serve to ground liturgical activity in the NT. The patristic applications of Mt 18:20 in the Syrian, Alexandrian, and African traditions were quite varied. [The same issue (pp. 405-407) contains A. A. Häussling's appendix on Mt 18:20 in the textual tradition of the Latin liturgy.]—D.J.H.

1062. [Mt 20:1-16] M. L. Barré, "The Workers in the Vineyard," *BibToday* 24 (3, '86) 173-180.

Through the parable of the workers in the vineyard (Mt 20:1-16), Jesus assures the disciples of Matthew's day that, even though they are "the last," nobodies in the eyes of the world, God will not forget them but will continue to provide for their needs every day. This interpretation of Mt 20:1-16 as a lesson for disciples in trusting God's providence is drawn from the figure of the last worker hired in the parable, Peter's question in Mt 19:27 ("What shall we have?"), and other texts in Mt.—D.J.H.

Mt 21:1-11, § 30-1081.

Mt 21:21, § 30-1083.

Mt 23:25-28, § 30-1053.

1063. S. Légasse, "Le refroidissement de l'amour avant la fin (Mt 24,12)," *StudNTUmwelt* 8 ('83) 91-102.

The Matthean context (Mt 24:9-14) and the meaning of *agapē* elsewhere make it possible to know what the Evangelist meant when he said that the love of many would grow cold before the parousia (see Mt 24:12). Although the idea of fraternal charity cannot be excluded, the term *agapē* surely featured fidelity to the divine rule enjoined by Jesus. The Evangelist considered the extinction of love to be equivalent to apostasy, not in the sense of a formal and public denial (see Mt 10:33) but by reason of an indifferent and rebellious life within the church.—D.J.H.

1064. [Mt 25:31-46] J. R. Donahue, "The 'Parable' of the Sheep and the Goats: A Challenge to Christian Ethics," *TheolStud* 47 (1, '86) 3-31.

Examination of Mt 25:31-46 as a parable to be interpreted from the horizon of apocalyptic and of its contacts with other parts of the Gospel (especially Mt 28:16-20) reveals a scene in which the mission to all the peoples of the world is complete and the parousia of the Son of Man is at hand. The parable of the sheep and the goats provides in the form of an apocalyptic revelation an integration of Christology, ethics, and salvation history. The least brethren of the Son of Man are to be viewed not simply as passive victims but rather as a church in mission that gives witness to Jesus through its teaching and way of life. Several elements in the parable—apocalyptic horizon, theme of faithful witness, ethic of discipleship, and emphasis on suffering—present significant challenges to Christian ethics today.—D.J.H.

1065. [Mt 26–28] J. G. Lodge, "Matthew's Passion-Resurrection Narrative," *ChicStud* 25 (1, '86) 3-20.

A commentary on the Matthean passion narrative is presented according to the following outline: homage and betrayal (26:1-16); the new Passover meal (26:17-29); the Mount of Olives (26:30-56); the trial (26:57–27:26); crucifixion (27:27-50): signs, wonders, and witnesses (27:51-66); the women at the tomb (28:1-8); Jesus' appearance to the women and the report of the guard (28:9-15); and the great commission (28:16-20).—D.J.H.

1066. [Mt 26:36] L. DEPUYDT, "Two Notes on the Coptic Language," *Orientalia Lovaniensia Periodica* [Leuven] 16 ('85) 131-140.

The article first considers the possibility of nasal plosion in Coptic. Then it supports H.-M. Schenke's judgment regarding the superiority of Codex Scheide's Coptic version of Mt by discussing its careful rendering of the *autou-ekei* opposition in Mt 26:36b by *mpeime-epime*.—D.J.H.

1067. [Mt 27:19] E. OTT, "Wer war die Frau des Pilatus? Eine Geschichte für heute," *GeistLeb* 59 (2, '86) 104-106.

After discussing the portrayal of Pilate's wife and her message to him according to Mt 27:19, the article reflects on the significance of this biblical figure for today.—D.J.H.

Mt 28:16-20, § 30-1044.

Mark

1068. J. MACCAFFREY, "Prayer, the Heart of the Gospels," *ClerRev* 71 (1, '86) 24-26; "Prayer and Faith in Mark's Gospel (2)," 71 (2, '86) 68-71.

The first article surveys the references to prayer in Mk and shows that the suffering of Jesus the Messiah was the Gospel's central insight. The second article relates Markan texts on prayer and faith to this central insight, concluding that the Gethsemane episode (Mk 14:32-42) summed up perfectly Mark's teaching on prayer.—D.J.H.

1069. E. S. MALBON, "Disciples/Crowds/Whoever: Markan Characters and Readers," *NovTest* 28 (2, '86) 104-130.

The disciples are portrayed in Mk with both strong and weak points to serve as realistic and encouraging models for hearers/readers who experience both strength and weakness in their Christian discipleship. The crowd is also portrayed in both positive and negative ways in relation to Jesus, and complements the disciples in a composite portrait of Jesus' followers. Both separately and together, the disciples and the crowd open the story of Jesus and the Markan narrative outward to a larger group—to whoever hears or reads the Gospel.—D.J.H.

1070. W. SCHENK, "Wird Markus auf der Couch materialistisch? Oder: Wie idealistisch ist die 'materialistische Exegese?'" *LingBib* 57 ('85) 95-106.

This critical assessment of F. Belo's materialist reading of Mk in *Lecture matérialiste de l'Evangile de Marc* (1974) not only demonstrates the inconsistencies of his method but also discusses his presuppositions, which are more or less idealistic. Belo's reading of Mk should not be confused with genuine text-linguistic exegesis.—D.J.H.

1071. B. STANDAERT, "L'évangéliste saint Marc," *Communautés et Liturgies* [Ottignies] 68 (1, '86) 87-91.

After surveying the NT data about Mark, the article discusses the style of the Gospel attributed to him, the character of the Evangelist and the recent rediscovery of his work, and entering into Mark's experience.—D.J.H.

1072. D. Trakatellis, "'*Akolouthei moi*/Follow me' (Mk 2.14): Discipleship and Priesthood," *GkOrthTheolRev* 30 (3, '85) 271-285.

The Markan understanding of discipleship involves five basic aspects: call by Jesus, mission, *diakonia*, knowledge of Christ, and total offering of oneself. These aspects relate directly to priesthood.—D.J.H.

1073. [Mk 1:12-13] A. Fuchs, "Versuchung Jesu," *StudNTUmwelt* 9 ('84) 95-159.

The temptation narratives in Mt and Lk do not fit into Q if the latter is regarded as a collection of logia unavailable to Mark. The fact that Mt 4:1-11 and Lk 4:1-13 are parallel against Mk 1:12-13 and yet show the influence of the latter suggests that the text of Mk was refashioned (deutero-Mk) before Mt and Lk—a view which does better justice to the dogmatic shaping influences at work. A thirteen-page bibliography is included.—G.H.

Mk 2:14, § 30-1072.

1074. G. Lohfink, "Das Gleichnis von Sämann (Mk 4,3-9)," *BibZeit* 30 (1, '86) 36-69.

After reconstructing the earliest form of the story contained in Mk 4:3-9, the article describes its use by early Christian teachers and catechists, and classifies it as a similitude rather than a parable. Then it interprets the similitude with reference to seed as a metaphor for the eschatological renewal of God's people and to the coming of the kingdom. The message was that God has begun his eschatological work by sowing his people anew and letting it grow despite opposition.—D.J.H.

1075. [Mk 6:17-28] M. Chevalon, "Jean le Baptiste et Salomé ou l'insaisissable vérité," *Cahiers du Cercle Ernest Renan* [Paris] 33 (140, '85) 24-26.

The story of John the Baptist's death in Mk 6:17-28 is doubtful in many respects, especially since Salome would have been a little girl who had not reached adolescence.—D.J.H.

Mk 6:52-53, § 30-973.

Mk 7:1-23, § 30-1053.

1076. J.-F. Collange, "Le déroute de l'aveugle (Mc 8,22-26): Écriture et pratique chrétienne," *RevHistPhilRel* 66 (1, '86) 21-28.

In attempting to define the role that reference to Scripture can and should play in Christian reflection and practice, the article focuses on the encounter between Jesus and the blind man in Mk 8:22-26. It gives particular attention to Jesus' initiative in rerouting the blind man, the beneficial effects of the rerouting, the man's gradual coming to clarity of vision, and his return to active life.—D.J.H.

1077. J. I. Miller, "Was Tischendorf really Wrong? Mark 8:26b Revisited," *NovTest* 28 (2, '86) 97-103.

Review of the documentary, paleographic, and exegetical and internal evidence regarding Mk 8:26b suggests that C. von Tischendorf's reading *mē eis tēn kōmēn eiselthę̄s* may represent the original text.—D.J.H.

1078. [Mk 9:33-34] T. Baarda, "To the Roots of the Syriac Diatessaron Tradition (T^A 25:1-3)," *NovTest* 28 (1, '86) 1-25.

The Arabic Diatessaron 25:1-3 presents the following version of Mk 9:33-34 before Mt 17:24: "And on that day this thought presented itself to his disciples and they said, who might be the greatest among them? And when they came to Capernaum and entered into the house, Jesus said to them: What were you reasoning about on the road among yourselves?" The thesis that this text was the reproduction in Arabic of the skillful arrangement of the material produced by the author of the Syriac Diatessaron has much in its favor and should attract attention to an unjustly neglected Diatessaron witness.—D.J.H.

1079. J. D. M. Derrett, "*Mylos onikos* (Mk 9:42 par.)," *ZeitNTWiss* 76 (3-4, '85) 284.

Why would a *mylos onikos* (see Mk 9:42 par.) have been used as a mode of punishment? Since the offender had caused others to stumble, a stone of stumbling must make him fall. The heavy weight would prevent the corpse from coming up for burial. His is to be an ass's burial, i.e. no burial at all. Yet drowning was better than being burnt alive. In light of the resurrection of the body, being at the bottom of the sea with the skeleton whole was better than having the bones picked clean and gnawed by birds and animals. The image reflected Jesus' "black humor."—D.J.H.

1080. [Mk 10:46-52] W. Brueggemann, "Theological Education: Healing the Blind Beggar," *Christian Century* [Chicago] 103 (5, '86) 114-116.

The meaning of the healing narrative in Mk 10:46-52 can be summarized in this way: (1) The man's illness reflects a powerlessness in society that leads to economic disadvantage and physical liability. (2) The community wishes to perpetuate the man's powerlessness by forcing him to be silent. (3) Hope leads the man to speak out, which is an act of social subversion. (4) The availability of Jesus as a committed partner in dialogue permits healing to take place. The story has much to tell us about what theological education should be helping the churches to do.—D.J.H.

1081. [Mk 11:1-10] W. A. Visser 't Hooft, "Triumphalism in the Gospels," *ScotJourn Theol* 38 (4, '85) 491-504.

None of the Gospel accounts (Mt 21:1-11; Mk 11:1-11; Lk 19:28-40; Jn 12:12-19) says clearly that Jesus rode into Jerusalem and was publicly acclaimed within its walls. The traditional conception of a triumphal entry is based on Mt 21:10-11. But the adjective "triumphant" is completely inappropriate to the incident. The event is best interpreted as an emblematic prophecy designed to teach about the humility and peaceful character of Jesus the Messiah. The messianic acclamation was a strong warning against triumphalism.—D.J.H.

1082. [Mk 11:13] W. J. Cotter, "'For It Was Not the Season for Figs,'" *CathBibQuart* 48 (1, '86) 62-66.

Four factors support the characterization of Mk 11:13d ("for it was not the season for figs") as information explaining the details of v. 13b and clarifying the tentativeness of Jesus' expectation: V. 13d cannot explain v. 13c but does explain the uncertainty of Jesus' expectation in v. 13b. Its position shows the characteristic of misplaced clauses habitual with Mk. It finds a direct parallel in Mk 16:3b-4b. It accords with Mark's reverent presentation of Jesus. —D.J.H.

1083. [Mk 11:22-23] F. Hahn, "Jesu Wort vom bergeversetzenden Glauben," *ZeitNTWiss* 76 (3-4, '85) 149-169.

Jesus' word about mountain-moving faith (Mk 11:22-23; Mt 17:20; 21:21; Lk 17:6) is a testimony to his own commitment; its wide distribution is attested by 1 Cor 13:2. The extant formulations display variations and secondary features, but the basic intention of the logion as a call to integrity in faithful and total commitment to God's work of eschatological renewal is readily discernible.—F.W.D.

1084. A. McNicol, "The Lesson of the Fig Tree in Mark 13:28-32: A Comparison Between Two Exegetical Methodologies," *RestorQuart* 27 (4, '84) 193-207.

Mk 13:28-32 taught the Markan community the following message: As surely as the fig tree goes through the cycle from budding to leaves and eventually comes to summer harvest, so God's judgment is working its way on the current evil generation. The dispensational premillennialist identifications of *genea* with ethnic Israel and the fig tree with the modern state of Israel have no real exegetical basis.—D.J.H.

1085. H. Giesen, "Christliche Existenz in der Welt und der Menschensohn. Versuch einer Neuinterpretation des Terminwortes Mk 13,30," *StudNTUmwelt* 8 ('83) 18-69.

Most exegetes refer Mk 13:30 to the parousia on account of its context. More probably, however, Mark (or his source) used apocalyptic material to show how the fate of Christians is in harmony with that of Christ. If they hold fast through their present trials, they will be saved. In "this generation," Jesus will die and rise again. In "this generation," the choosing of the elect will begin. In "this generation," the disciples must reckon with trials and persecution.—G.H.

1086. [Mk 14–15] G. Scholz, "'Joseph von Arimathäa' und 'Barabbas.' Beobachtungen zur narrativen Ausgestaltung der Auslieferungs- und der Stellvertretungstheologie," *LingBib* 57 ('85) 81-94.

An important motif in the Markan passion narrative is the handing over (*paradidonai*) of Jesus (see 14:10, 11, 18, 21, 41, 42, 44; 15:1, 10, 15). In light of the Gospels' tendency to transform kerygmatic formulas into narratives, it is possible to interpret the stories about Joseph of Arimathea (Mk 15:42-47) and Barabbas (Mk 15:6-15a) as "narrativizations" of the kerygmatic term *paradidonai.*—D.J.H.

1087. [Mk 14–16] D. Senior, "Crucible of Truth: Passion and Resurrection in the Gospel of Mark," *ChicStud* 25 (1, '86) 21-34.

Just as the body of Mk prepared for Jesus' passion, so the passion narrative (Mk 14–16) brought to a climax the major themes of the Gospel: Jesus' death for others, the unique character of his kingship, his role as the human face of God, the disciples' weakness and failure as signs of a fallible church, and the message of reconciliation.—D.J.H.

1088. [Mk 14:32–15:47] M. L. Soards, "The Question of A Pre-Markan Passion Narrative," *Biblebhashyam* 11 (3, '85) 144-169.

After listing the opinions of twenty-nine scholars regarding Mark's use of an existing passion narrative and tabulating their judgments for each pericope in Mk 14:32–15:47 on eight folding charts, the article discusses the methods and criteria used by these scholars in determining the form and content of the sources and traditions behind the Markan passion narrative. We may safely conclude that Mark used a source in composing his passion narrative. The challenge is to investigate the rich layers of tradition incorporated in the Markan account.— D.J.H.

1089. [Mk 14:72] E. LaVerdiere, "Peter Broke Down and Began to Cry," *Emmanuel* 92 (2, '86) 70-73.

The verb *klaiō* ("weep loudly, wail") and its usage in Mk help us to appreciate the nature of Peter's crying. He cried for his weakness in the face of Jesus' strength and for his infidelity as Jesus continued unswervingly to his death and resurrection.— D.J.H.

1090. [Mk 16:4] E. LaVerdiere, "It Was a Huge Stone," *Emmanuel* 92 (3, '86) 125-129.

The observation "It was a huge stone" in Mk 16:4 emphasized the size and function of the *lithos.* A stone that seals someone in death is indeed huge. The huge stone rolled away from the entrance to Jesus' tomb was part of the proclamation of his resurrection.— D.J.H.

Luke

1091. F. G. Downing, "Freedom from the Law in Luke-Acts," *JournStudNT* 26 ('86) 49-52.

Rather than picturing the early Christians as freeing themselves from the Law [see § 29-553], Luke portrayed them from the start as evincing a true and joyful traditional piety with no trace of unseemly "superstition." Luke's intention was to align Christians with the assumptions of contemporary thinking that ancestral custom should be observed.— D.J.H.

Lk, § 30-1222.

1092. [Lk 1–2] G. Baudler, "Aspekte für eine christliche Erziehung nach den lukanischen Kindheitserzählungen," *TheolPraktQuart* 134 (1, '86) 28-38.

Luke's portrayal of Jesus in Lk 1–2 provides a convincing model for the Christian upbringing of children: The child Jesus is affirmed without reservation, belongs to God and is not the possession of his parents, and is called to his own task by God.— D.J.H.

1093. [Lk 1:1-4] L. Alexander, "Luke's Preface in the Context of Greek Preface-Writing," *NovTest* 28 (1, '86) 48-74.

Lk 1:1-4 is a label with an address; it explains who the author is, what he is doing, why, and for whom. Of all the Greek prefaces available for comparison, Luke's preface is closest to those explanatory prefaces of the scientific tradition. The ancient scientific tradition provides the matrix within which we can explore both the social and the literary aspects of Luke's work, both the man and the nature of his writings.— D.J.H.

1094. P. Gibert, "Les évangiles et l'histoire (Luc 1,1-4, Jean 20,30-31)," *LumVie* 34 (175, '85) 19-26.

Analysis of Lk 1:1-4 reveals that Luke understood his task as more than supplying factual information. Likewise, Jn 20:30-31 alludes to the limitations of the historian's work. Both Evangelists gave to their Gospels a dimension beyond that of the historian.— D.J.H.

1095. [Lk 1:27] E. LaVerdiere, “The Virgin’s Name Was Mary,” *Emmanuel* 92 (4, ’86) 185-189.

By the statement “and the virgin’s name was Mary” (Lk 1:27), Luke highlighted Mary’s identity precisely as a virgin (*parthenos*), as the one who conceived the Son of the Most High through the power of the Holy Spirit.—D.J.H.

1096. K. Luke, “The Koranic Recension of Luke 1:34,” *IndTheolStud* 22 (4, ’85) 380-399.

The Koran’s account of the annunciation seems to presuppose the reading “man does not know me” in Lk 1:34b. The Syriac text of Ephraem’s commentary on the Diatessaron as well as the Arabic and Persian versions of the Diatessaron help to account for the genesis of the Koranic recension of Lk 1:34. The reading was ultimately inspired by Tatian after his fall into the encratist heresy.—D.J.H.

1097. S. Zedda, “*Lc.* 1,35b, ‘Colui che nascerà santo sarà chiamato Figlio di Dio.’ I. Breve storia dell’esegesi recente; II. Questioni sintattiche ed esegesi,” *RivistBib* 33 (1, ’85) 29-43, (2, ’85) 165-189.

The first part of the article gives a brief history of the exegesis of Lk 1:35b with regard to whether *hagion* is taken with the predicate or with the subject. The second part considers the possibilities of subject-verb and verb-subject in the use of *kaleō*, and the attributive construction with *gennōmenon* as against the predicative use of *hagion*. Exegesis of Lk 1:35b results in the following understanding: The one to be born holy, Jesus, shall exist and be recognized as the Son of God.

1098. [Lk 1:46-55] A. Valentini, “Il Magnificat e l’opera lucana,” *RivistBib* 33 (4, ’85) 395-423.

The Magnificat (Lk 1:46-55), which originated in a primitive Jewish-Christian community, was inserted by Luke in its present context along with some redactional touches (see vv. 48b, 55a). This hypothesis is confirmed by examining four features of the Magnificat (praise-exaltation and joy, the macarism, salvation, the use and meaning of *laleō*) with reference to pertinent material in Lk-Acts.—D.J.H.

1099. J. S. Croatto, “El ‘Benedictus’ como memoria de la alianza (Estructura y teología de Lucas 1,68-79),” *RevistBíb* 47 (4, ’85) 207-219.

The Benedictus (Lk 1:68-79) can be divided into two sections (vv. 68-72, 73-79), each having a chiastic structure with the prophet as the center (vv. 70b, 76a). It can also be read as a structural unit with the idea of remembering the covenant at the center (v. 72b). Or it can be interpreted as part of the larger unit in Lk 1:26-80. The Benedictus and the Magnificat (Lk 1:46-55) share many thematic and structural features.—D.J.H.

1100. [Lk 2:6-7] E. LaVerdiere, “No Room for Them in the Inn,” *Emmanuel* 91 (10, ’85) 552-557.

For Luke, as for the Septuagint translators, the Greek word *katalyma* (see Lk 2:6-7) referred to any place where a traveler could find hospitality on a journey. Thus the term is clearly associated with the Lukan themes of the journey and hospitality. There was no room for Jesus in Bethlehem, which for Luke foreshadowed the rejection at Jerusalem.—D.J.H.

1101. H. MUST, "A Diatessaric Rendering in Luke 2.7," *NTStud* 32 (1, '86) 136-143.

The Estonian reading of Lk 2:7 ("because they had no *other* place in the house") was established in the vernacular Diatessaron texts in western Europe and recorded in German since the 9th century A.D.—D.J.H.

1102. J. J. KILGALLEN, "Luke 2:41-50: Foreshadowing of Jesus, Teacher," *Biblica* 66 (4, '85) 553-559.

The episode of Jesus being found in the Temple (Lk 2:41-50) contains an intrinsic unity by which the two main elements—Jesus' acumen among the teachers of Israel (vv. 46-47), and his concern to be in his Father's house (v. 49)—are tightly linked. The twelve-year-old Jesus' involvement with the teachers of Israel foreshadowed his extensive teaching activity as an adult. Joseph and Mary found the Son of God as teacher, a side of Jesus new to them (v. 50).—D.J.H.

Lk 4:1-13, § 30-1073.

1103. F. NEUGEBAUER, "Die dargebotene Wange und Jesu Gebot der Feindesliebe. Erwägungen zu Lk 6,27-36/Mt 5,38-48," *TheolLitZeit* 110 (12, '85) 865-876.

In Mt 5:38-48 the aorist imperative dominated, whereas Lk 6:27-36 featured the present imperative. Jesus' commands about offering the other cheek and related actions were associated with discipleship and a missionary ethic. His command to love one's enemies was a revelation of his Father's love (see Mt 5:45, 48; Lk 6:35b-36).—D.J.H.

Lk 7:32, § 30-1051.

1104. [Lk 7:36-50] J. J. KILGALLEN, "John the Baptist, the Sinful Woman, and the Pharisee," *JournBibLit* 104 (4, '85) 675-679.

Much of Lk 7:36-50 fits well with the hypothesis that the sinful woman had been forgiven before she entered Simon's dining room. The basis of this hypothesis can be found in the comment about John the Baptist's controversial baptism in Lk 7:29-30. When read along with Lk 7:24-35, Lk 7:36-50 concerns the tragic irony that sinners accepted God's plan but religious leaders did not.—D.J.H.

1105. [Lk 9:28-36] M. COUNE, "Saint Luc et le mystère de la Transfiguration," *NouvRev Théol* 108 (1, '86) 3-12.

After pointing out the unique features of the Lukan transfiguration account (Lk 9:28-36; cf. Mk 9:2-8; Mt 17:1-8), the article discusses the place of the episode in the Gospel as a whole, Paul's influence on Luke, and the place of the transfiguration in Lk-Acts.—D.J.H.

Lk 10:1-16, § 30-1165.

1106. O. HAGEMEYER, "'Freut euch, dass eure Namen im Himmel verzeichnet sind!' (Lk 10,20)," *Heiliger Dienst* [Salzburg] 39 (4, '85) 160-163.

The image of a heavenly book in which the names of God's faithful ones are written (see Lk 10:20) is common in both the OT (see Mal 3:16; Exod 32:32; Isa 4:3; 56:5; Dan 12:1) and the NT (Heb 12:23; Rev 3:5; 13:8; 17:8; 20:12, 15; 21:27). The image may have derived from ancient shepherds' methods of accounting for their sheep and keeping their records in a pouch (*ṣĕrôr*) (see 1 Sam 25:29; 1QH 2:20).—D.J.H.

1107. E. Schüssler Fiorenza, "A Feminist Critical Interpretation for Liberation: Martha and Mary: Lk. 10:38-42," *Religion and Intellectual Life* [New Rochelle, NY] 3 (2, '86) 21-36.

The Martha and Mary story in Lk 10:38-42 pitted the apostolic women of the Jesus movement against each other and appealed to a revelatory word of the resurrected Lord in order to restrict women's ministry and authority. Its rhetorical interests were to silence women leaders of house-churches who like Martha might have protested, and at the same time to extol the silent and subordinate behavior of Mary.—D.J.H.

Lk 10:38-42, § 30-1132.

1108. P. C. Erb, "The Contemplative Life as the *Unum Necessarium:* In Defense of a Traditional Reading of Luke 10:42," *Mystics Quarterly* [Iowa City, IA] 11 (4, '85) 161-164.

The Martha-Mary story in Lk 10:38-42 explained the commandment about loving God (see Lk 10:27), just as the good Samaritan story (Lk 10:29-37) illustrated love of neighbor. This reading of Lk 10:25-42 suggests that *henos de estin chreia* in Lk 10:42 is the best reading and that the traditional interpretation of that necessity as the life of contemplative prayer is accurate.—D.J.H.

Lk 11:3, § 30-1048.

1109. K. Haacker, "Mut zum Bitten. Eine Auslegung von Lukas 11,5-8," *TheolBeitr* 17 (1, '86) 1-6.

This exposition of Lk 11:5-8 considers its context, its literary form (similitude), its background in OT and Jewish ideas about hospitality, the translation of *anaideia* as "shamelessness" in a positive sense, and its response to objections against prayers of petition. The basic message of Lk 11:5-8 is that petition in need cannot be futile.—D.J.H.

1110. J. Schlosser, "Lk 17,2 und die Logienquelle," *StudNTUmwelt* 8 ('83) 70-78.

The absence of the word *pisteuontōn* in Lk 17:2 (cf. Mt 18:6; Mk 9:42) indicates the independence of the Lukan form of the scandal saying. There are good reasons for supposing that Lk 17:2 closely reflects the wording of the Q version.—D.J.H.

Lk 17:3-4, § 30-1060.

Lk 17:6, § 30-1083.

1111. T. Lorenzen, "The Radicality of Grace: 'The Pharisee and the Tax Collector' (Luke 18:9-14) as a Parable of Jesus," *Faith and Mission* [Wake Forest, NC] 3 (2, '86) 66-75.

Jesus' parable preserved in Lk 18:10-14a teaches that, from God's point of view, the tax collector was correct and the Pharisee was not. The Pharisee's problem was his failure to love unconditionally. The text invites us to discover God as a loving Father and "that tax collector" as a brother.—D.J.H.

Lk 19:28-40, § 30-1081.

1112. R. Buth, "Luke 19:31-34, Mishnaic Hebrew, and Bible Translation: Is *kyrioi tou pōlou* Singular?" *JournBibLit* 104 (4, '85) 680-685.

In biblical and mishnaic Hebrew a single owner of an animal was often referred to by the plural *b'lym* ("owners"). If *hoi kyrioi autou* in Lk 19:33 is interpreted as a Hebraism, then the story in Lk 19:31-34 reads very naturally with the owner of the colt asking the disciples what they were doing. A Hebrew source probably distinguished between *b'lyw* ("its owner") in Lk 19:33 and *h'dwn* ("the Lord") in 19:31, 34.—D.J.H.

1113. H. Baarlink, "Friede im Himmel. Die lukanische Redaktion von Lk 19:38 und ihre Deutung," *ZeitNTWiss* 76 (3-4, '85) 170-186.

Despite its apparent conflict with Lk 2:14, the declaration in 19:38 concerning peace affirms that God is determined to be gracious to the people of Israel even in the face of its failure to recognize its time of opportunity. Although Lk 21:22 attests the termination of the year of grace promised in 4:18-19, God reaches out anew with a proclamation of peace in the apostolic mission (see Acts 10:36).—F.W.D.

1114. [Lk 22–24] R. Kany, "Der lukanische Bericht von Tod und Auferstehung Jesu aus der Sicht eines hellenistischen Romanlesers," *NovTest* 28 (1, '86) 75-90.

The article explores how an Ephesian ca. A.D. 170 who was familiar with romances by Chariton, Xenophon of Ephesus, Achilles Tatius, and other novelists would have understood Luke's account of Jesus' death, burial, resurrection, and appearances in Lk 22–24. Luke's lack of interest in the sensational is striking. He did not recount the events as an adventure, present himself as omniscient, or focus on psychological interests.—D.J.H.

1115. [Lk 22–24] E. LaVerdiere, "The Passion-Resurrection of Jesus according to St. Luke," *ChicStud* 25 (1, '86) 35-50.

This examination of Lk 22–24 gives particular attention to the unique features of the Lukan narrative, situates Luke's passion-resurrection story in the larger story to which it belongs, and compares Luke's telling of the story with those in the other Gospels. It appears under the following headings: events fulfilled in our midst, journey to Jerusalem, climax of the journey, with the disciples, experience of the risen Lord, and the ascension.—D.J.H.

1116. J. B. Green, "Jesus on the Mount of Olives (Luke 22.39-46): Tradition and Theology," *JournStudNT* 26 ('86) 29-48.

In portraying Jesus on the Mount of Olives in Lk 22:39-46, Luke used both his Markan source and a parallel tradition. His redaction of the pericope brought to the fore Jesus' submission to a suffering willed by God, and so was wholly consistent with his otherwise amply attested interest in depicting Jesus as the Servant of the Lord.—D.J.H.

1117. M. L. Soards, "Herod Antipas' Hearing in Luke 23.8," *BibTrans* 37 (1, '86) 146-147.

The phrase *dia to akouein peri autou* in Lk 23:8 should be translated "because of what he had heard about him." The content of the hearing rather than the hearing per se motivated Herod Antipas to seek to see Jesus.—D.J.H.

1118. R. J. Karris, "Luke 23:47 and the Lucan View of Jesus' Death," *JournBibLit* 105 (1, '86) 65-74.

Lk 23:47 should be translated as follows: "Seeing what had happened, the centurion praised God, saying: 'Truly this man was righteous.'" The word *dikaios* means "righteous," not "innocent." Luke did not employ the model of martyr in his description of Jesus' death. Rather he drew on the motif of justice and the model of the innocently suffering righteous one: God did not abandon his suffering righteous Son, whose suffering typified that of his unjustly treated creation; God graciously vindicated Jesus and created salvific trust in those who trust in his justice.—D.J.H.

1119. [Lk 24:13-35] S. V. DeLeers, "The Road to Emmaus," *BibToday* 24 (2, '86) 100-107.

This examination of the narrative of the appearance of the risen Christ to two disciples on their way to Emmaus (Lk 24:13-35) focuses on two aspects of Lukan resurrection theology: (1) the assertion of a relation between the "empty tomb" tradition and the "appearance to the disciples" tradition, and (2) the unity of the preascension appearances of the risen Christ and the Lord's ongoing presence in the church.—D.J.H.

1120. F. Manns, "Luc 24,32 et son contexte juif," *Antonianum* 60 (2-3, '85) 225-232.

In explaining his death and resurrection according to the Scriptures to the disciples on the way to Emmaus (see Lk 24:27, 32), the risen Jesus uses the rabbinic interpretative method known as *haraz,* i.e. stringing together scriptural quotations about a theme like pearls on a necklace.—D.J.H.

John

1121. J. Becker, "Das Johannesevangelium im Streit der Methoden (1980-1984)," *TheolRund* 51 (1, '86) 1-78.

This survey of Johannine research from 1980 to 1984 [see §§ 27-149, 978] gives particular attention to various methodological starting points: the text as a literary unity, relation to the Synoptic Gospels, analysis of literary levels and community reality, text pragmatics, context, sociological questions, historical events, history-of-religions questions, the integration of methods, Johannine theology, history of interpretation and influence, and anthroposophy. —D.J.H.

1122. R. F. Collins, "John's Gospel: A Passion Narrative?" *BibToday* 24 (3, '86) 181-186.

Like Mark, John wrote a passion narrative with an extended introduction. He prepared for the portrayal of Jesus' death as the moment of his glorification by the farewell discourse, the references to Passover, and the Son of Man sayings (Jn 12:32, 34).—D.J.H.

1123. G. Dip R., "'La libertad. En algunas partes de la Biblia'. La verdad juánica, síntesis de la libertad," *EfemMex* 2 (4, '84) 58-105.

Investigation of the theme of freedom in the Fourth Gospel and 1 John within the total biblical context reveals a special Johannine connection between freedom and truth. Indeed, John seems to have understood freedom and liberation as truth (see Jn 8:31-36). Jesus was the eschatological envoy, who united in his person all the truth that God revealed for the salvation of human beings. The Johannine idea of truth can serve as the basis of and guide for a theology of liberation.—D.J.H.

1124. H. Giesbrecht, "The Evangelist John's Conception of the Church as delineated in his Gospel," *EvangQuart* 58 (2, '86) 101-119.

The development of certain implied contrasts between Jesus and other important leaders in Israel's past combined with the skillful presentation of certain symbolic actions and assertions in the public ministry of Jesus were the two principal means by which John presented Jesus as the founder and leader of what was to become the worldwide church. In this light certain distinguishing features and experiences of the new community of Jesus are discussed. The article concludes that, in John's view, the church of Jesus is a community necessarily "born of God," essentially linked with OT anticipations, and the exclusive way to God. —C.R.M.

1125. J. A. Grassi, "The Role of Jesus' Mother in John's Gospel: A Reappraisal," *CathBib Quart* 48 (1, '86) 67-80.

M. Girard's analysis of the chiastic structure of the seven signs in the Fourth Gospel [see § 25-513] offers a more complete source for appraising the role of Jesus' mother. The first and last signs (Jn 2:1-12; 19:25-37) carry the common elements of the presence of Jesus' mother, the centrality of the "hour," and the focus on obedience as well as the interconnection of water/wine/spirit. Their meaning illuminates the sign of the loaves (6:1-71) to which the first and seventh signs point. The sign at Cana (2:1-12) brings Mary's role into the community's life and worship, in view of the meaning of Jesus' hour. Jesus' mother directs the community to obey Jesus as he obeyed his Father on the cross (19:25-37). Thus a new wine, prepared under obedience to Jesus and in the same spirit that Jesus revealed on the cross, can become a reality.—D.J.H.

1126. I. L. Grohar, "El 'mundo' en los escritos juanicos. Un ensayo de interpretación," *RevistBíb* 47 (4, '85) 221-227.

The Johannine writings use the term "world" in three ways: creation as the work of God, humanity as the object of God's merciful love, and unbelieving human beings hostile to God's love.—D.J.H.

1127. P. Hofrichter, "'Gnosis und Johannesevangelium,'" *BibKirch* 41 (1, '86) 15-21.

The roots of the conceptual and atmospheric commonalities between the Fourth Gospel and gnostic literature reach back beyond the Johannine Prologue (Jn 1:1-18) into pre-NT times, probably into the beginnings of the Hellenistic Jesus-movement. The gnostic and Johannine developments differed in their tendencies toward mythologizing and historicizing the same theological motifs.—D.J.H.

1128. F. Manns, "Les oeuvres de miséricorde dans le quatrième Évangile," *BibOr* 27 (4, '85) 215-221.

The article first discusses the Jewish tradition about the works of mercy in *Targum Neofiti* of Gen 35:9; *Targum ps.-Jonathan* of Exod 18:20 and Deut 34:6; and *b. Sukk.* 49b. Then it shows how Jesus was portrayed in the Fourth Gospel as carrying out the works of mercy.—D.J.H.

1129. J. Seynaeve, "Le thème de 'l'heure' dans le quatrième Evangile (suite)," *RevAfric Théol* 9 (17, '85) 43-58.

This installment [see § 30-175] first discusses the phrase *erchetai hōra* (see Jn 4:21, 23; 5:25, 28; 16:2, 25, 32) with reference to the "hour" of Jesus and in the context of Johannine eschatology. Then it considers various Johannine uses of the word *hēmera,* with particular attention to its affinities with *hē hōra.*—D.J.H.

1130. S. S. Smalley, "Keeping up with Recent Studies XII. St John's Gospel," *ExpTimes* 97 (4, '86) 102-108.

Four issues prominent in present-day discussion of the Fourth Gospel are considered: John's tradition, the structure of his work, its purpose in relation to an originating community, and the interpretation of his message. Those who undertake future research on Johannine tradition, purpose, and theology should treat them in relation to each other.—D.J.H.

1131. A. Smith, "On Eagle's Wings: The Easter Vision of John," *ClerRev* 71 (4, '86) 129-134.

The Easter vision of the Fourth Gospel is explained with reference to eight texts: through the open door (20:1-9), the closeness of Christ (20:19-31), choosing our future (21:1-19), ultimate responsibility (10:27-30), the energy of love (13:31-35), homes of God (14:23-29), the glory of harmony (17:20-26), and the Spirit of forgiveness (20:19-23).—D.J.H.

1132. J. Sudbrack, "Die Geschwister von Betanien. Biblisches Zeugnis von der Menschlichkeit Jesu," *GeistLeb* 59 (2, '86) 83-92.

The Gospel passages that concern Lazarus, Martha, and Mary are considered under the following headings: the humanity of the Lord (Jn 12:1-8), the tears of repentance and longing (Jn 20:11-18), called by Jesus (Lk 10:38-42), and "I am the resurrection and the life" (Jn 11:1-44).—D.J.H.

Jn, § 30-1242.

1133. [Jn 1:1-18] S. Brown, "The True Light," *TorontoJournTheol* 1 (2, '85) 222-226.

In the hymn introducing the Fourth Gospel (Jn 1:1-18), the Evangelist appears to have undercut his own christological exclusivism, even as Paul did in Romans 4. The Evangelist's use of mythological language to express faith points to an underground connection between Christianity and other world religions, which are equally dependent on mythic speech.—D.J.H.

1134. [Jn 1:1-18] J. Duvernoy, "Le prologue de l'évangile selon Saint Jean," *Cahiers du Cercle Ernest Renan* [Paris] 33 (138, '85) 26-33.

The original version of the Johannine Prologue (vv. 1a-c, 3a, 3c, 4a-b, 5a-b, 6a-b, 7a-b, 9, 10a, 10c, 11a-b, 12a-c, 13, 14b-c, 16) was similar in form to the priestly prayer in Jn 17:1-26 and expressed a characteristically Johannine theology.—D.J.H.

1135. [Jn 1:1-18] J. Staley, "The Structure of John's Prologue: Its Implications for the Gospel's Narrative Structure," *CathBibQuart* 48 (2, '86) 241-264.

Jn 1:1-18 exhibits a concentric structure: A—the relationship of the Logos to God, creation, and humankind (vv. 1-5); B—John's witness (vv. 6-8); C—the journey of the Light/Logos (vv. 9-11); D—the gift of empowerment (vv. 12-13); C′—the journey of the Logos (v. 14); B′—John's witness (v. 15); A′—the relationship of the Logos to humankind, re-creation, and God (vv. 16-18). This concentric pattern influenced the presentations of Jesus' four ministry tours in the rest of the Gospel (Jn 1:19–3:36; 4:1–6:71; 7:1–10:42; 11:1–21:25). In the process of resolving seemingly inconsequential issues of the plot, the Evangelist adapted the conventions of narration/direct speech and *Leitwörter* to order the metaphorical-theological structure of the Gospel—a structure centered around the journey motif. A chart illustrates the structure of the whole Gospel and its parts.—D.J.H.

1136. A. Vicent Cernuda, "La huella cristológica de Jn 1,13 en el siglo II y la insólita audacia de esta fórmula joanea," *EstBíb* 43 (3-4, '85) 275-320.

The extreme caution displayed by Ignatius, Justin, and Irenaeus in using Jn 1:13 explicitly to express Jesus' divine sonship [see §§ 28-155, 556] can be attributed to their fear of the theogamous interpretation. Their caution highlights the Evangelist's boldness in composing a seemingly theogamous formula in order to overcome the surrounding hierogamies, to facilitate access to the faith for the uneducated, and to state the "indissoluble indivisibility" of Jesus as the Son of God in the strictest sense.—D.J.H.

1137. W. J. Dumbrell, "Law and Grace: The Nature of the Contrast in John 1:17," *EvangQuart* 58 (1, '86) 25-37.

The many points of contact between Exodus 33–34 and Jn 1:14-18 suggest that the Law given through Moses in Jn 1:17 referred to the second giving of the commandments (see Exodus 34). The claim of Jn 1:17 was that what God had entertained for all Israel in Exodus 19–20 was revealed once again in Jesus.—D.J.H.

1138. M. Sawicki, "How To Teach Christ's Disciples: John 1:19-37 and Matthew 11:2-15," *LexTheolQuart* 21 (1, '86) 14-26.

In their portraits of John the Baptist, Jn 1:19-37 and Mt 11:2-15 provide different models of making disciples for the Lord. The way of teaching modeled by "Riverbank John" in Jn 1:19-37 is mystagogical catechesis, i.e. instruction based on the church's experience of the Lord's presence when gathered for sacramental worship. The way of teaching exemplified by "Jailhouse John" in Mt 11:2-15 is praxis catechesis, or action-reflection teaching. —D.J.H.

1139. I. Broer, "Noch einmal: Zur religionsgeschichtlichen 'Ableitung' von Jo 2,1-11," *StudNTUmwelt* 8 ('83) 103-123.

Many interpreters of Jn 2:1-11 find its history-of-religions derivation in the OT Elisha cycle and/or the Jewish motif of abundant wine as a sign of the eschaton. But the prominence of the Greco-Roman motif of changing water into wine and its possible associations with the Dionysos cult suggests that the OT-Jewish background was not the only influence on the Johannine Cana-story.—D.J.H.

1140. P. Trudinger, "'On the Third Day There was a Wedding at Cana.' Reflections on St John 2, 1-12," *DownRev* 104 (354, '86) 41-43.

The "third day" (Jn 2:1) on which the wedding at Cana took place was the sixth day in John's theological scheme of the new creation (see Jn 1:19, 29, 35, 39, 43; 2:1, 12). The celebration at Cana pointed to the cross, Jesus' coming hour.—D.J.H.

1141. S. Agrelo, "A proposito de Jn 3,1-3," *Antonianum* 60 (2-3, '85) 233-239.

According to Jn 3:1-3, Nicodemus recognized Jesus as an authorized teacher but failed to see in him the manifestation of God's kingdom. To recognize the kingdom, it is necessary to be born from above (see v. 3).—D.J.H.

1142. A. Lenglet, "Jésus de passage parmi les Samaritains (Jn 4,4-42)," *Biblica* 66 (4, '85) 493-503.

A synchronic reading of Jn 4:4-42 shows that the narrative program (Jesus gathering the Samaritans) is realized by two overlapping subprograms (the woman in vv. 7-29, and the Samaritans in vv. 28-42). The story of the woman corresponds to the phase by which the revelation of Jesus could "pass" (see v. 4) to the Samaritans. The disciples mark by their absence (vv. 7, 27) the absolutely personal character of the dialogue between Jesus and the woman; they also enter into dialogue with Jesus (vv. 31-38). Jesus' discourse (especially vv. 32, 34, 37-38) echoes and comments on the structure of the narrative.—D.J.H.

1143. A. Feuillet, "Dans le sillage de Vatican II. Réflexions sur quelques versets de Jn 6 (vv. 14-15 et 67-69) et sur le réalisme historique du quatrième Évangile," *Divinitas* 30 (1, '86) 3-52.

The article discusses first the historical information in the Johannine conclusion of the account of the multiplication of the loaves (Jn 6:14-15) as reflecting the political messianism of the Galileans. Then it compares Peter's confession of faith in Jesus in Jn 6:67-69 with that in Mt 16:13-18, concluding that the Johannine version was not a transposition of the Matthean version and pointing out other Johannine correspondences with Mt 16:13-18. Finally it calls attention to examples of historical realism in the Fourth Gospel and to John's achievement as witness and theologian.—D.J.H.

Jn 6:67-69, § 30-1143.

1144. B. H. Grigsby, "'If Any Man Thirsts . . .': Observations on the Rabbinic Background of John 7,37-39," *Biblica* 67 (1, '86) 100-108.

In discussions of the Feast of Tabernacles and its water ceremony as the background of Jn 7:37-39, *Pesiqta Rabbati* 52:3-6 and *t. Sukk.* 3:3-12 have been overlooked. This article focuses on the two texts' distinctive insights into the rabbinic understanding of the water libation, and *Pesiqta*'s development of a rabbinic rationale for the feast's additional eighth day. On the assumption that those who heard Jesus and read the Fourth Gospel had access to these traditions, Jesus' cry in Jn 7:37-39 becomes profoundly relevant.—D.J.H.

1145. É. Delebecque, "Autour du verbe *eimi*, 'je suis', dans le quatrième évangile. Note sur Jean VIII, 25," *RevThom* 86 (1, '86) 83-89.

Jesus' affirmations about himself with the verb *eimi* in Jn 8:23-24 naturally evoked the question, "Who are you?" Jesus responded: "From the beginning, all that very reality that

I have handed over to you." Thus he told the Jews that he was from the beginning (see Exod 3:14).—D.J.H.

1146. É. Delebecque, "'Lazare est mort' (note sur Jean 11,14-15)," *Biblica* 67 (1, '86) 89-97.

The following translation of Jesus' statement in Jn 11:14-15 best reflects its Greek language and meaning: "Lazarus is dead—and I am in joy, for your sakes—dead in order that you may come to faith, dead because I was not there."—D.J.H.

Jn 12:12-19, § 30-1081.

1147. [Jn 18–21] R. H. Fuller, "The Passion, Death and Resurrection of Jesus according to St. John," *ChicStud* 25 (1, '86) 51-63.

A careful reading of the Fourth Gospel shows that the cross is the goal to which the story of Jesus steadily moves and that Jesus' resurrection revealed the cross for what it was. The article first establishes the passion-resurrection tradition common to all four Evangelists, isolates the traditions unique to the Fourth Gospel and evaluates their claim to historicity, and draws out the theological reflection of the Johannine community as expressed by the Evangelist and the final redactor.—D.J.H.

Jn 20:30-31, § 30-1094.

Acts of the Apostles

1148. G. Betori, "La storiografia degli Atti. La ricerca nel nostro secolo: rassegna e valutazioni," *RivistBib* 33 (1, '85) 107-123.

This survey of research on the historical character of Acts summarizes and evaluates major positions under three headings: from the beginning of this century to the 1950's, the contributions of redaction criticism, and contemporary research.—D.J.H.

1149. D. L. Bock, "Jesus as Lord in Acts and in the Gospel Message," *BiblSac* 143 (570, '86) 146-154.

A survey of texts in Acts in which Jesus is called Lord shows that more than deity but something less than total personal submission was present in the term.—D.J.H.

1150r. M.-É. Boismard and A. Lamouille, *Le texte Occidental des Actes des Apôtres. Reconstitution et réhabilitation. Tome I: Introduction et textes. Tome II: Apparat critique, index des caractéristiques stylistiques, index des citations patristiques,* Synthèse 17 (Paris: Éditions Recherche sur les Civilisations, 1984).

F. Neirynck and F. Van Segbroeck, "Le texte des Actes des Apôtres et les caractéristiques stylistiques lucaniennes," *EphTheolLov* 61 (4, '85) 304-339.—According to Boismard and Lamouille, the Western text of Acts in its primitive form was Luke's first edition, and the pre-Alexandrian text was Luke's own later revision of his work. This article focuses on the treatment of the criterion of Lukan style. After collating the Alexandrian text of Acts with reference to modern editions and Codex Vaticanus (ms B), it examines the index of stylistic characteristics, lists the stylistic characteristics in Lk, and considers the relationship between the Lukan characteristics and the Western text of Acts.—D.J.H.

1151. E. LaVerdiere, "Jesus Christ: Lord of All," *BibToday* 24 (2, '86) 73-78.

In responding to the challenge of universality, Luke in Acts worked as both a storyteller and a pastoral theologian. Taking Jesus as the principle of continuity, he showed that reaching out to the Gentiles assured rather than threatened Christian identity.—D.J.H.

1152. R. S. MacKenzie, "The Western Text of Acts: Some Lucanisms in Selected Sermons," *JournBibLit* 104 (4, '85) 637-650.

Codex Bezae's text of the missionary sermons in Acts 10:34-43; 13:16-41; and 17:22-31 contains some genuine Lukanisms: *systrephein* (10:41), *achri nyn* (13:31), *metanoia* (13:38), *kai esigēsan* (13:41), *haima* (17:26), *malista* (17:27), and *kath' hēmeran* (17:28). These variant readings in Codex Bezae cannot be dismissed as the work of a reviser or a group of revisers. The Bezan text of the sermons in Acts, at the very least, may have preserved elements of a textual tradition that is more Lukan than that of ms B.—D.J.H.

1153. S. M. Praeder, "From Jerusalem to Rome," *BibToday* 24 (2, '86) 79-84.

Luke's history of the early Christian mission from Jerusalem to Rome took the form of a selective, structured, and theological narrative. This introductory guide to Luke's narrative ordering of that mission considers the transitional chapters (Acts 1–2), the interrelation of miracles and stages in the universal mission, the progressive and repetitive itineraries or plots of the missionary travels (Acts 13–14; 16–19), and the concluding chapters (Acts 27–28). —D.J.H.

1154. C. Ukachukwu Manus, "Conversion Narratives in the Acts: A Study on Lucan Historiography," *IndTheolStud* 22 (2, '85) 172-195.

After surveying the three accounts of Paul's conversion in Acts (9:3-19; 22:6-16; 26:12-18), the article relates them to OT prophetic call narratives and compares them with Paul's account in Gal 1:6-19. Then it highlights some critical issues raised by the texts and explores their similarities and dissimilarities. With their emphasis on Paul's prophetic mission, Luke's conversion narratives helped readers to form a good estimate of Paul's value as an apostle and witness, as a missionary called by the Lord as the Twelve were.—D.J.H.

Acts, § 30-1091.

1155. M. Benéitez, "Un capítulo de narrativa bíblica: Los 'encargos' de Hch 1,1-12," *MiscCom* 43 (83, '85) 329-382.

Acts 1:1-12 is a series of commissions that perform a decisive function in the narrative of Acts, furnishing a key to the whole book and providing the impulse for its occasion-sermon-response sequences throughout its narrative structure. After examining the sequence and its function through Acts and analyzing the nature and character of the "ascent" in 1:1-12 and its narrative components, the article takes up the series of "commissions" in the following order: (1) 1:11—mandate to carry out the commission; (2) 1:6-7—the commission and the destiny of Israel; (3) 1:4, 8—the Spirit as author of the commission; and (4) 1:15-26—the difference between the apostles and the others. The article examines the parallels to the commission in Lk 24:46-48 in Mt 28:16-20 and Mark 16:14-20 and concludes with a view of the relation of the fourth commission to Lk.

1156. J. E. Alsup, "Prayer, Consciousness, and the Early Church: A Look at Acts 2:41-47 for Today," *Austin Seminary Bulletin* [Austin, TX] 101 (4, '85) 31-37.

By mentioning four chief elements of early church life (the teaching of the apostles, *koinōnia,* the breaking of bread, prayer) in his summary in Acts 2:41-47, Luke made clear his intention of drawing together for the reader foundational moments of the church in history. These four integrative elements in the summary provide a promising way for talking about the life and consciousness of the church today.—D.J.H.

1157. B. R. Gaventa, "To Speak Thy Word With All Boldness: Acts 4:23-31," *Faith and Mission* [Wake Forest, NC] 3 (2, '86) 76-82.

Acts 4:23-31 is not explained simply by calling it an early Christian exegesis of Psalm 2 or by noting its parallels with the Pentecost event. With this text Luke not only announced the interwoven themes of persecution and mission, but also interpreted for the reader the source of persecution and the source of the church's response. He introduced the motif that the church's ability to withstand persecution derives from God alone.—D.J.H.

1158. J. Lambert, "L'échappée belle. Rubriques en marge du Discours d'Étienne, Actes, 7," *FoiVie* 84 (6, '85) 25-32.

Starting from readings of Acts 7 by R. Girard and M. Serres, this investigation of the Stephen story considers the protohistory, the proceedings, the account, the persecution, and the extraordinary peace.—D.J.H.

Acts 7, § 30-1222.

1159. T. L. Brodie, "Towards Unraveling the Rhetorical Imitation of Sources in Acts: 2 Kgs 5 as One Component of Acts 8,9-40," *Biblica* 67 (1, '86) 41-67.

Luke's stories of Simon and the Ethiopian (Acts 8:9-40) were modeled largely, but not exclusively, on the OT story of Naaman and Gehazi (2 Kings 5). Naaman's physical renewal (the cleansing of his leprosy) has been adapted to form a basis for describing the Ethiopian's internal renewal (his cleansing in baptism). Gehazi's desire to use God's healing as a way of making money has been adapted to depict Simon's giving money in an attempt to have a power that was primarily spiritual. Luke's adaptation of 2 Kings 5 should be viewed in the context of the rhetorical practice of *imitatio,* particularly in the practice of internalizing ancient texts.—D.J.H.

1160. J. Calloud, "Sur le chemin de Damas (3). Quelques lumières sur l'organisation discursive d'un texte. Actes des Apôtres 9,1-19," *SémiotBib* 40 ('85) 21-42.

This installment in the semiotic analysis of Acts 9:1-19 [see §§ 30-201, 670] focuses on the two major figurative ensembles: displacement and the way. Attention is given to the dominant, variant, and possible functions in each ensemble.—D.J.H.

1161. [Acts 10] J. M. Bassler, "Luke and Paul on Impartiality," *Biblica* 66 (4, '85) 546-552.

Both Acts 10 and Romans suggest the same theological justification for the Gentile mission:

divine impartiality. However, behind the verbal similarities lay quite different understandings of impartiality, one rooted in Jewish notions of divine judgment (Paul), the other closer to Greco-Roman expressions of universality (Luke). Paul's understanding of divine impartiality as the elimination of all categories was ultimately more radical than Luke's view of it as the opening of one category to worthy members of another.—D.J.H.

Acts 14:17, § 30-1229.

Acts 15, § 30-1164.

1162. [Acts 18:22] A. SATAKE, "Paulus' Besuch der Gemeinde in Jerusalem am Ende seiner zweiten Missionsreise," *AnnJapanBibInst* 11 ('85) 54-94.

The statement in Acts 18:22 that on landing at Caesarea Paul "went up and greeted the church" describes his visit to Jerusalem at the end of his second missionary journey. Paul probably hoped to build bridges between the Jerusalem community and the communities founded by him. His lack of success at Jerusalem is the most likely explanation for Luke's reticence concerning the visit.—D.J.H.

1163. L. PANIER, "Parcours: Pour lire les Actes des Apôtres. 10ème série: ch. 27-28. La parole à Rome," *SémiotBib* 40 ('85) 43-49. [See § 30-671.]

This semiotic analysis of Acts 27–28 discusses Paul's voyage from Caesarea Maritima to Malta (27:1–28:10) as a sequence with movement. Then it considers Paul's stay at Rome (28:11-31).—D.J.H.

EPISTLES–REVELATION

Paul

1164. P. J. ACHTEMEIER, "An Elusive Unity: Paul, Acts, and the Early Church," *CathBib Quart* 48 (1, '86) 1-26.

After surveying the evidence in Acts and Paul's letters about his visits to Jerusalem, the article examines the Pauline and Lukan accounts about them from a literary-theological perspective and attempts a reconstruction of the historical events that gave birth to the narratives. The final section looks to the implications of the reconstruction for our understanding of the primitive church's history. The apostolic decree in Acts 15 should be viewed as the cause of the conflict in Antioch described in Gal 2:11-14, not its result. Instead of the supposed final triumph of unity between Paul and Jerusalem, we must acknowledge that this unity was never achieved. Paul ended his career as an isolated figure, whose theological emphasis was destined for a swift decline.—D.J.H.

1165. D. C. ALLISON, "Paul and the Missionary Discourse," *EphTheolLov* 61 (4, '85) 369-375.

The article responds to C. M. Tuckett's critique [§ 29-1029] of the theory that Paul knew the Synoptic missionary discourse [§ 26-940], concluding that Paul used a form of the missionary discourse very close to what was in Q and best preserved in Lk 10:1-16.—D.J.H.

1166. T. F. Best, "St. Paul and the Decline of the Miraculous," *EastAsiaJournTheol* 4 (1, '86) 68-76.

This article was published previously in *Encounter* [§ 28-186].—D.J.H.

1167. J. D. M. Derrett, "'Running' in Paul: The Midrashic Potential of Hab 2,2," *Biblica* 66 (4, '85) 560-567.

The "running" metaphor, which is intrusive and perplexing when first encountered at Gal 2:2; 5:7; Rom 9:16; and Phil 2:16, appears to derive directly from Hab 2:2-4, which itself is capable of being interpreted in the light of the image of the runner.—D.J.H.

1168. U. Luck, "Die Bekehrung des Paulus und das Paulinische Evangelium. Zur Frage der Evidenz in Botschaft und Theologie des Apostels," *ZeitNTWiss* 76 (3-4, '85) 187-208.

Since the OT viewed righteousness and life as correlatives, Paul's vision of the resurrected Lord was at the same time an experience of the righteousness of God, which in turn found expression in Paul's proclamation of the gospel. The success of this proclamation was not dependent on his auditors' exposure to the OT. The Roman imperial cult, with its celebration of an upright and life-giving world-order, afforded a background for Gentile understanding of *euangelion* as the beneficent righteousness of God.—F.W.D.

1169. J. Marcus, "The Evil Inclination in the Letters of Paul," *IrBibStud* 8 (1, '86) 8-21.

That Paul knew the Jewish traditions of the "evil inclination" is most clearly demonstrated by his use of the expression *epithymia sarkos* in Gal 5:16. The article examines the ways in which Paul in his undisputed letters employed Jewish traditions concerning the *yēṣer* and in some cases stood them on their head. In Paul's thinking, the *yēṣer* concept underwent an apocalyptic transformation so that Satan was viewed as standing behind and exploiting the evil inclination.—D.J.H.

1170. J.-M. Martin, "Masculin-Féminin chez saint Paul. Thèmes d'une Symbolique," *Christus* [Paris] 33 (129, '86) 39-48.

Paul's symbolism of masculine and feminine is examined under three headings: submission (sub-ordination and cancellation), male and female (see Rom 1:18-32), and a single flesh (see Eph 5:22-33).—D.J.H.

1171. G. Molyneaux, "Does the Pauline Doctrine of the Atonement Have Any Basis in the Gospels?" *EastAfricJournEvangTheol* 4 (2, '85) 15-19.

The Pauline writings and the Gospels agree that Christ's death was the most important event in history, fulfilled God's plan, and was the sacrifice for sins.—D.J.H.

1172. J. Plevnik, "Recent Developments in the Discussion Concerning Justification by Faith," *TorontoJournTheol* 2 (1, '86) 47-62.

E. Kašemann defined the righteousness of God as the eschatological revelation of the rule of God through Christ over the world. The article discusses how Käsemann's proposal was developed and grounded by C. Müller and P. Stuhlmacher, assessed by K. Kertelge and J. A. Ziesler, taken up by H. Schlier and U. Wilckens, criticized by other scholars (K. Stendahl, N. A. Dahl, E. P. Sanders), and treated by J. Reumann and J. A. Fitzmyer. Although several issues connected with justification by faith need further clarification, there is a fairly wide consensus that there is a juridical sense involved in justification.—D.J.H.

1173r. H. RÄISÄNEN, *Paul and the Law* [*NTA* 28, pp. 320-321].

A. J. M. WEDDERBURN, "Paul and the Law," *ScotJournTheol* 38 (4, '85) 613-622.—Räisänen has done us the service of subjecting Paul's arguments about the Law to sustained scrutiny and has come up with a mostly convincing analysis. He has shown that Paul's claims to greatness do not lie in his logic or coherence of thought, that Paul wanted to think and act as if the Torah were of divine origin and as if it had been abolished by what God had done in Christ, and that Paul's description of Judaism is a most unfortunate legacy to later generations of Christians in their dealings with Jews and their evaluation of Judaism.—D.J.H.

1174r. E. P. SANDERS, *Paul, the Law, and the Jewish People* [*NTA* 28, p. 93; § 30-697r].

T. DEIDUN, "'Having His Cake and Eating It.' Paul on the Law," *HeythJourn* 17 (1, '86) 43-52.—With regard to the Law, is it Paul or Sanders who wants to have his cake and eat it? None of Sanders's arguments for the unsystematic character of Paul's thinking on the Law are unassailable; some of them show Sanders to be more unsystematic than Paul was. It remains to be demonstrated that Pauline exegesis and Lutheran theology can be kept entirely apart.—D.J.H.

1175. D. A. TEMPLETON, "Pauline Investigations: *Peripsemata Postpaulina*," *HeythJourn* 27 (1, '86) 26-42.

Observations are offered on Paul as a theologian, the interpretation of his writings, his theology and ways of expression, his understanding of justification, approach to Jesus' identity and significance, approach to Jesus' death and resurrection, and view of flesh and spirit.—D.J.H.

1176. J.-Y. THÉRIAULT, "La femme chrétienne dans les textes pauliniens," *SciEsp* 37 (3, '85) 297-317.

The article first reviews orientations in research since 1976 on women in the Pauline communities, Gal 3:28 as the foundational text, man and woman in Christian marriage (see 1 Corinthians 7; Eph 5:21-33; Col 3:18-19), and women in liturgical assemblies (see 1 Cor 11:2-16; 14:33b-38; 1 Tim 2:9-15). Then it offers nine hermeneutical considerations relative to the understanding of the Christian woman in Pauline texts, concluding with observations on their significance for today.—D.J.H.

Romans, 1–2 Corinthians

1177. G. L. BORCHERT, "Romans, Pastoral Counseling, and the Introspective Conscience of the West," *RevExp* 83 (1, '86) 81-92.

In attacking the approach to Paul from the introspective conscience of the West, K. Stendahl [see §§ 6-201; 8-642] introduced a needed corrective to anthropological or human-centered interpretations of Paul. Nevertheless, biblical scholars should be encouraged to explore the psychological dimensions of Scripture. Paul's profound argumentation on the nature of sanctification or holy living (see Romans 7–8) provides the basis for an adequate view of Christian teaching and pastoral care.—D.J.H.

Romans, § 30-1161.

1178. K. R. SNODGRASS, "Justification by Grace—to the Doers: an Analysis of the Place of Romans 2 in the Theology of Paul," *NTStud* 32 (1, '86) 72-93.

The assumption behind Romans 2 was Paul's belief in judgment according to works (see 2:7, 10, 13, 14-15, 26): God's wrath awaits those who reject him and do evil, life awaits those who respond in obedience, and this granting of life has its foundation in Christ's death. Thus Paul's judgment teaching must be seen as the presupposition of his justification teaching rather than as a contradiction or unexpurgated Jewish fragment. Paul believed that salvation is to the doers.—D.J.H.

1179. Z. I. HERMAN, "Giustificazione e perdono in Romani 3,21-26," *Antonianum* 60 (2-3, '85) 240-278.

After considering the context of Rom 3:21-26 and the origin of Paul's teaching about justification, the article examines key terms related to the revelation of the righteousness of God, discusses whether Rom 3:24-26 contains a pre-Pauline tradition, investigates the meaning and OT background of the "righteousness of God," and explores the extent to which justification is a present reality according to Rom 3:21-26. The pericope represents a "present eschatology," suggesting that God's saving action transforms the "now" of the believer. —D.J.H.

1180. [Rom 3:22-26] S. R. BOGUSLAWSKI, "Implicit Faith in Karl Rahner: A Pauline View," *IrTheolQuart* 51 (4, '85) 300-308.

In interpreting the phrase *pistis Iēsou* in Rom 3:22-26 and elsewhere, the subjective genitive ("the faithfulness of Jesus Christ") should be preferred. Jesus embodied the covenant fidelity of God and was the paradigm of human response. Thus the concept of anonymous, or prospective, Christianity is better served by a prominent christological focus than by K. Rahner's epistemological-metaphysical emphasis.—D.J.H.

1181. J. LAMBRECHT, "Why is Boasting Excluded? A Note on Rom 3,27 and 4,2," *Eph TheolLov* 61 (4, '85) 365-369.

Although in principle the law of works does not exclude boasting (see *ouchi* in Rom 3:27), in reality it is excluded because nobody practices all that the Law asks. Boasting is manifestly, primarily, and completely excluded by the law of faith, i.e. through a new "law" or dispensation in which faith is the central principle. According to Rom 4:1-5, Abraham and each human person can boast on what they do. But as far as justification is concerned, all boasting is excluded.—D.J.H.

Rom 4:2, § 30-1181.

1182. A. MAILLOT, "Notule sur Romains 7/7-8 ss," *FoiVie* 84 (6, '85) 17-23.

In translating Rom 7:7-13, it is advisable to render *hamartia* without the article as "sin" and with the article as "guilt" (Hebrew *'āšām*).—D.J.H.

1183. D. J. MOO, "Israel and Paul in Romans 7.7-12," *NTStud* 32 (1, '86) 122-135.

Rom 7:7-12 has as its main focus the giving of the Law to Israel. The term *nomos* should be understood as referring to the Mosaic Law. The narrative sequence of the text reflects a

Pauline theological pattern having to do with Israel's redemptive-historical experience with the Law. The first-person style strongly implies some degree of autobiographical reference also.—D.J.H.

1184. A. van den Beld, "Romans 7:14-25 and the Problem of *Akrasia*," *RelStud* 21 (4, '85) 495-515.

The English version of an article published in Dutch in *Bijdragen* [§ 30-231].—D.J.H.

1185. M. Adinolfi, "L'invio del Figlio in *Rom* 8,3," *RivistBib* 33 (3, '85) 291-317.

Having taken account of NT "sending" formulas (see Gal 4:4-5; Jn 3:17; 1 Jn 4:9; Jn 3:16) and the context of Rom 8:3, the article examines Rom 8:3 with reference to the sender (God), the beneficiaries of the sending ("those who are in Christ," i.e., the Christians), the one sent ("his own Son"), the mode of sending ("in the likeness of sinful flesh"), the motive of the sending ("for sin"), and its result (the condemnation of sin). Rom 8:3 is the only NT passage where the verdict of condemnation has an abstract object ("sin"). The sending of the Son is unlike the sendings of the Cynic-Stoic philosophers, Hermes-Logos, and Alexander or the emperors. In the sending of the Son, God was present in the Son and, through the action of his Spirit, acted in the intimate being of the believers.

1186. R. Penna, "Il motivo della *ʿaqedah* sullo sfondo di *Rom.* 8,32," *RivistBib* 33 (4, '85) 425-460.

After examining the OT account of the testing of Abraham (Gen 22:1-19) and biblical allusions to it, the article considers the fully developed rabbinic motif of the binding of Isaac according to the targums and midrashim. Then it discusses the preparations for the rabbinic concept in *Jubilees, 4 Maccabees,* writings by Philo and Josephus, and ps.-Philo's *Biblical Antiquities.* Finally it situates Rom 8:32ab ("he did not spare his own Son but gave him up for us all") in the intermediate phase of the motif's development, describing its connection of the binding of Isaac with the Suffering Servant as its most original contribution.—D.J.H.

1187. J. W. Aageson, "Scripture and Structure in the Development of the Argument in Romans 9–11," *CathBibQuart* 48 (2, '86) 265-289.

Paul's use of Scripture and the literary structure of the discussion in Romans 9–11 are inseparable; together they form the interlacing that binds the discourse into a unity. The literary structure and scriptural argument in Romans 9–11 can be divided into the following units: 9:1-5; 9:6-13; 9:14-29; 9:30-33; 10:1-13; 10:14-21; 11:1-6; 11:7-10; 11:11-24; 11:25-32; 11:33-36. Paul developed and presented his argument according to a pattern of verbal links, thematic associations, and connecting interrogatives, as well as theological convictions.—D.J.H.

1188. M. A. Seifrid, "Paul's Approach to the Old Testament in Rom 10:6-8," *TrinJourn* 6 (1, '85) 3-37.

Paul's alterations of Deut 30:11-14 in Rom 10:6-8 and his bold connections of it to the advent, resurrection, and apostolic preaching of Christ fit well with the overall theme of Romans 9–11: the fulfillment of God's word to Israel in the Christ event. Paul found in the OT text words reflecting the "righteousness of faith." His insertion of the phrase *tout' estin* is best regarded as an explanatory idiom unrelated to the Qumran pesher technique.—D.J.H.

1189. U. Borse, "'Tränenbrief' und 1. Korintherbrief," *StudNTUmwelt* 9 ('84) 175-202.

The evidence suggests most strongly that the "tearful letter" referred to in 2 Cor 2:4 was none other than 1 Corinthians. By designating it a "tearful" letter, Paul may have been trying to commend its contents to those who felt rebuffed by its objective sternness.—G.H.

1190. J. Murphy-O'Connor, "Interpolations in 1 Corinthians," *CathBibQuart* 48 (1, '86) 81-94.

Of the seven passages in 1 Corinthians that have been judged to be interpolations (2:6-16; 4:6; 6:14; 11:3-16; 14:34-35; 15:31-32; 15:44b-48), only the addition by the scrupulous scribe (4:6) and the prohibition by the male chauvinist (14:34-35) have been buttressed by convincing arguments. The other proposals have at least obliged scholars to look anew at the problems in five difficult texts.—D.J.H.

1191. A. Padgett, "Feminism in First Corinthians: A Dialogue with Elisabeth Schüssler Fiorenza," *EvangQuart* 58 (2, '86) 121-132.

After a brief recital of Schüssler Fiorenza's thesis in *In Memory of Her* (1983), the article proposes to test her "attractive model" against the text of 1 Corinthians in four places: the implications of the use of *sophia* in 1:18-31 for Sophia-Spirit worship; Paul's teaching on marriage in 7:1-40; 11:2-16; and 14:33-36. Her model for 1 Corinthians is less true to the text itself than certain others, especially as it reads the Pauline corpus in as chauvinistic a manner as possible. Nevertheless, she has done a great service to NT students in demonstrating the existence and importance of women leaders in the early church.—C.R.M.

1 Corinthians, § 30-1221.

1192. H. Hübner, "Der vergessene Baruch. Zur Baruch-Rezeption des Paulus in 1 Kor 1,18-31," *StudNTUmwelt* 9 ('84) 161-173.

Both direct and indirect quotations of the book of Baruch by Paul, particularly in contexts of election (and nonelection) and wisdom (see 1 Cor 1:18-31), have been strangely overlooked by scholars. Baruch is an essential link in the continuity of OT and NT. Its noninclusion in the Masoretic canon must render this canon unacceptable to Christian theologians.—G.H.

1193. D. Sänger, "Die *dynatoi* in 1 Kor 1:26," *ZeitNTWiss* 76 (3-4, '85) 285-291.

The *dynatoi* mentioned in 1 Cor 1:26 were rich persons whose wealth enabled them to exercise social and political power.—D.J.H.

1194r. [1 Cor 7] N. Baumert, *Ehelosigkeit und Ehe im Herrn* [*NTA* 29, p. 211].

M. S. Zimmermann, "'Jeder, wie Gott ihn ruft.' Ein neues Verständnis des Apostels Paulus," *GeistLeb* 58 (6, '85) 455-459.—Worked out from an extraordinary knowledge of Greek, this study constitutes a breakthrough in the exegesis of 1 Corinthians 7. Baumert argues that Paul addressed various groups and problems from the principle enunciated in 1 Cor 7:17a: "Everyone should live as God has called him." Thus the unique character of the individual's relationship to Christ can lead one person to marry and another to celibacy. —D.J.H.

1195. [1 Cor 11:2-16] A. PADGETT, "'Authority Over Her Head.' Toward a Feminist Reading of St. Paul," *Daughters of Sarah* [Chicago] 12 (1, '86) 5-9. [See § 29-206.]

According to 1 Cor 11:3-7b, the Corinthians believed that a woman who spoke in church should beautify her hair in the traditional Greek manner, or she would shame her head. In 1 Cor 11:7c-16 Paul argued that, since woman is the glory of man and equal to man in Christ, she has the right to wear her hair in church however she wants.—D.J.H.

1196. [1 Cor 11:2-16] G. PELLA, "Voile et soumission? Essai d'interprétation de deux textes pauliniens concernant le statut de l'homme et de la femme," *Hokhma* 30 ('85) 3-20.

A truly evangelical (as opposed to a critical or fundamentalist) approach to Pauline texts pertaining to men and women (1 Cor 11:2-16; Eph 5:18-33) respects the authority of Scripture while interpreting them in their original contexts and translating them into our context. It stresses the underlying values in 1 Cor 11:2-16 (solidarity, sexual differentiation, respect for modesty) and Eph 5:18-33 (supervision, reciprocity).—D.J.H.

1197. D. K. LOWERY, "The Head Covering and the Lord's Supper in 1 Corinthians 11:2-34," *BiblSac* 143 (570, '86) 155-163.

Paul's directions about the state of women in the church (1 Cor 11:2-16) and the state of Christians at the Lord's Supper (11:17-34) were part of his counsel concerning Christian freedom (chaps. 8–14). The Corinthian women had expressed the slogan "everything is permissible" by throwing off their head coverings. The Corinthian *agapē* meal had become an occasion for self-centered indulgence.—D.J.H.

1198. [1 Cor 11:24-25] J. MAGNE, "Les paroles sur la coupe," *Cahiers du Cercle Ernest Renan* [Paris] 32 (137, '84) 241-248.

The earliest formulation of the sacramental words of institution over the bread and the cup was the version in 1 Cor 11:24-25. The eschatological saying in Mk 14:25 was the most primitive. The two traditions were combined and rearranged by the author of 1 Cor 11:24-25.—D.J.H.

1199. J. M. SANCHEZ CARO, "'Probet autem seipsum homo' (1 Cor 11, 28). Influjo de la praxis penitencial eclesiástica en la interpretación de un texto bíblico," *Salmanticensis* 32 (3, '85) 293-334.

The conditions for participating in the Eucharist that were formulated by Paul in 1 Cor 11:28 primarily concerned ecclesial unity and charity. This emphasis on the ecclesial significance of the text was maintained in the first two centuries A.D. The article traces the subsequent history of the uses of 1 Cor 11:28 in various controversies regarding penance and the Eucharist in the late 2nd and early 3rd centuries A.D., Greek and Latin patristic writings, and later sacramental theology up to the Council of Trent.—D.J.H.

1200. W. RICHARDSON, "Liturgical order and Glossolalia in 1 Corinthians 14.26c-33a," *NTStud* 32 (1, '86) 144-153.

It is difficult to read Paul's positive statements about glossolalia (see 1 Cor 14:2, 4, 15, 17, 18, 22, 39) and conclude that he was merely making allowance for a hostile Corinthian faction. Paul intended 1 Cor 14:26c-33a to provide directives for acceptable manifestations of the gift of tongues (see vv. 26c, 27a, 27b, 27d, 28c).—D.J.H.

1 Cor 15:1-3, § 30-1208.

1201. [1 Cor 15:4] H. SAHLIN, "På tredje dagen uppstånden enligt skrifterna" [Raised on the Third Day According to the Scriptures], *Religion och Bibel* [Uppsala] 42-43 ('83-'84) 91.

It is widely acknowledged that Hos 6:2 is the logical reference in 1 Cor 15:4, but it has not been explained how the Hosea text can be read messianically. Such an explanation is ready to hand if we assume that Paul adopted a vocalization of the Hebrew verbs different from that of the MT, reading *yĕḥayennû* and *yĕqimennû* ("he [God] will in two days cause him [Christ] to live, on the third day cause him to rise"), and also reading the verb at the end of the verse as a niphal ("and he [Christ] will be made alive before him [God]"). A similar understanding of the Hosea text can lie behind the verb *zōopoieō* in a number of NT texts (e.g. 1 Pet 3:18).—B.A.P.

1202. [2 Cor] D. MACDONALD, "The Price of Poverty," *RevRel* 45 (1, '86) 3-14.

Paul proclaimed that Christ enriched us in his total poverty (see 2 Cor 8:9). Seeing the influence of this insight on Paul in 2 Corinthians can be of immense practical help in assimilating the reason for evangelical poverty and so nourishing its continuing dynamic. —D.J.H.

2 Cor 2:4, § 30-1189.

1203. E. BEST, "II Corinthians 4.7-15 Life Through Death," *IrBibStud* 8 (1, '86) 2-7.

This excerpt from Best's forthcoming commentary on 2 Corinthians in the Interpretation series provides an exposition of 2 Cor 4:7-15 with special attention to its literary flow and theological message.—D.J.H.

1204. [2 Cor 10–12] C. FORBES, "Comparison, Self-Praise and Irony: Paul's Boasting and the Conventions of Hellenistic Rhetoric," *NTStud* 32 (1, '86) 1-30.

Taking 2 Cor 10:12-13 as the key to the whole "boasting" passage in 2 Corinthians 10–12, the article first discusses the Greco-Roman rhetorical conventions related to comparison, self-praise, and irony. Next it considers the character-types of the ironic man and the pretentious man in the Hellenistic moralizing tradition. Then it applies this material to 2 Corinthians 10–12, suggesting that Paul attacked the entire convention of self-advertisement by a remarkably subtle and forceful parody of its methods. Paul characterized his opponents as pretentious and fraudulent, while laying before the Corinthian congregation a powerful statement of his own apostolic position and authority. His mastery of and assurance in rhetoric suggest long practice and serious study.—D.J.H.

1205. R. INFANTE, "Immagine nuziale e tensione escatologica nel Nuovo Testamento. Note a *2Cor.* 11,2 e *Eph.* 5,25-27," *RivistBib* 33 (1, '85) 45-61.

A particularly suitable image for expressing the dialectical tension of the eschatological event of salvation was the marriage of the church with its heavenly spouse in 2 Cor 11:2 and Eph 5:25-27 (see also Rev 19:7; 21:2, 9; 22:17). In 2 Cor 11:2 the nuptial metaphor is articulated twice: the promise ("I betrothed you"), and the presentation and introduction of the bride into the home of the groom at the marriage. The church at Corinth (and the whole church) lives in a nuptial state between its inchoative and completed phases. According to

Eph 5:25, Christ's love for the church is the model and the motive for the conjugal life of Christians. In 5:26-27, Christ as the groom paid the *môhar* of himself to have as bride this new people, which is the church of all time. In Revelation, the church is the community-bride beloved of Christ, which is purchased by his blood (Rev 1:4-5), and thus lives in an already active eschatological state, awaiting the day when the *nymphē* will become the *gynē* of the Lamb (22:17).

1206. W. Baird, "Visions, Revelation, and Ministry: Reflections on 2 Cor 12:1-5 and Gal 1:11-17," *JournBibLit* 104 (4, '85) 651-662.

2 Cor 12:1-5 and Gal 1:11-17 probably did not depict the same event. The former described a revelation that disallowed disclosure; the latter described a revelation that demanded proclamation. 2 Cor 12:1-5 recounted a heavenly journey, and Gal 1:11-17 echoed the main themes of the prophetic call narrative. Paul refused to found his ministry on private ecstatic religion (2 Cor 12:1-5) but rather appealed to God's revelation in the crucified Christ (Gal 1:11-17). —D.J.H.

Galatians–Philemon

1207. J. Smit, "Paulus, de galaten en het judaïsme. Een narratieve analyse van Galaten 1-2 (Paul, Galatians and Judaism: A Narrative Analysis of Gal. 1-2)," *TijdTheol* 25 (4, '85) 337-362.

Examination of the chronological, topographic, actantial, and semantic codes show that Gal 1:13–2:21 form a unity, each part of which is characterized by its own antithesis. There is a strong resemblance in structure and expression between Gal 2:1-10 and 2:11-21. The unity of Jew and Gentile in Christ was the principal thesis behind Paul's argument in Gal 1:6–2:21. He opposed those Jewish Christians who were convinced that faith in Christ could be experienced only within the framework of Judaism.—D.J.H.

1208. [Gal 1:11-12] K. Chamblin, "Revelation and Tradition in the Pauline *Euangelion*," *WestTheolJourn* 48 (1, '86) 1-16.

In Gal 1:11-12, Paul identified Christ as the gospel itself; Paul's gospel was about Christ exclusively and all inclusively. 1 Cor 15:1-3 suggests that the tradition (both that of the OT and that of the apostles) was the principal means that the risen Lord used to convey the content of the gospel to and through Paul.—D.J.H.

Gal 1:11-17, § 30-1206.

1209. T. L. Donaldson, "The 'Curse of the Law' and the Inclusion of the Gentiles: Galatians 3.13-14," *NTStud* 32 (1, '86) 94-112.

The "we" in Gal 3:13-14 referred to Jewish Christians. Christ through the cross redeemed Israel from the curse of the Law so that the blessing of Abraham might come to the Gentiles in Christ Jesus. Paul reinterpreted a Jewish thought-pattern in which the inclusion of the Gentiles was viewed as a consequence of the eschatological redemption of Israel. He placed the cross and the Gentile mission at the end of a long redemptive road that began with Abraham and traversed the territory of the Law and its people.—D.J.H.

1210. [Gal 3:21] M. Winger, "Unreal Conditions in the Letters of Paul," *JournBibLit* 105 (1, '86) 110-112.

Paul clearly regarded the conditions expressed in Gal 2:21 and 3:21 as unfulfilled and impossible of fulfillment. Yet whereas in 3:21 he used the unreal conditional form (i.e. secondary tenses of the indicative and *an* in the apodosis), in 2:21 he did not. In fact, Paul expressed unreal conditions more often without the unreal form than with it. He used *an* in the apodosis of Gal 3:21 as insurance against misunderstanding.—D.J.H.

1211. L. L. Belleville, "'Under Law': Structural Analysis and the Pauline Concept of Law in Galatians 3.21–4.11," *JournStudNT* 26 ('86) 53-78.

The principal thesis of Gal 3:21–4:11 that Scripture enclosed all things under sin (3:22) was developed according to a chiastic pattern: A—confined under the Law (past fact); B—under a *paidagōgos* (analogy); C—sons of God (present state); B′—under guardians and stewards (analogy); A′—enslaved under the regulatory principles of the world (past fact and present danger). The Law's function was that of a custodian who closely regulated and supervised God's people in their spiritual minority. With the coming of faith in Christ, the Law's function as guardian and custodian ceased and the Spirit became the internal guiding principle.—D.J.H.

Eph 5:18-33, § 30-1196.

1212. [Eph 5:21-33] C. Dieterlé, "Statuts des textes bibliques et théologies du couple," *LumVie* 34 (174, '85) 61-72.

After situating Eph 5:21-33 in its context and noting its peculiarities (emphasis on the sociologically stronger party, many references to Christ), the article discusses its teachings on the submissiveness of wives and the headship of Christ (vv. 22-24), the picture of Christ and the church (vv. 25-29), and the picture of the man and the woman (vv. 30-32). Then it explores how a theology of the human couple can be constructed, concluding that Eph 5:21-33 has the role of celebrating Christ's love for the church and offering human love a horizon of the possible.—D.J.H.

Eph 5:25-27, § 30-1205.

1213. S. Soderlund, "Focus on Philippians: A Review Article," *Crux* 20 (3, '84) 27-32.

Descriptions and evaluations of commentaries on Paul's letter to the Philippians by G. F. Hawthorne (1983), F. F. Bruce (1983), and A. Motyer (1984). Taken together, the three commentaries convey a great deal of exegetical and pastoral insight about the meaning of Philippians.—D.J.H.

1214. [Phil 3:1-21] J. Lambrecht, "Our Commonwealth is in Heaven," *LouvStud* 10 (3, '85) 199-205.

In Phil 3:1-21, Paul emphasized the importance of the future for those who believe in Christ. Just as it happened to Christ (see Phil 2:6-11), so it will happen to Paul (3:10-11) and to Christians (3:20-21): exaltation, resurrection, and glorification.—D.J.H.

1215. Z. KIERNIKOWSKI, "Identità e dinamismo della vita cristiana secondo Col. 1,3-11," *RivistBib* 33 (1, '85) 63-79, (2, '85) 191-228.

In its address and thanksgiving, the letter to the Colossians gives a global image of the Christian life as the work of God already partially fulfilled and at the same time orientated to a definitive accomplishment. The article analyzes Col 1:3-11, dividing it into the thanksgiving (1:3-8) and the intercessory prayer (1:9-11). Then it looks at Col 1:3-11 as a whole, structuring it so as to reveal within it the centrality of vv. 6b-d. The whole section articulates the dynamics of the Christian life. The second part of the article discusses the initial event of the gospel, its reception, and its minister. It proceeds to examine the actual state of the community and the determinative factors of the Christian life. Finally, taking up the theme of the intercessory prayer, the article looks at the Christian life as that of a community on the way. The whole dynamic of the Christian life is for the exaltation of God's work.

1216. R. TREVIJANO ETCHEVERRIA, "La misión en Tesalónica (1 Tes 1, 1-2, 16)," *Salmanticensis* 32 (3, '85) 263-291.

After outlining Paul's mission in Macedonia and Achaia on the basis of Acts and Paul's letters, the article focuses on his mission in Thessalonica according to 1 Thes 1:1–2:16: the thanksgiving for God's choosing the Thessalonians (1:2-4; 2:13; 3:9-13), their reception of the gospel (1:5-10), the behavior of Paul and his companions (2:1-13), and the suffering of the community (2:14-16).—D.J.H.

1217. E. C. MALONEY, "Biblical Authorship and the Pastoral Letters," *BibToday* 24 (2, '86) 119-123.

Written ca. A.D. 80-100, the Pastorals reflect the attempt to structure church leadership. At the end of the 1st century A.D., Christians changed from the literary anonymity of the Hebrew tradition to the common Hellenistic practice of attributing literary works to great figures of the past.—D.J.H.

1218. I. H. MARSHALL, "Faith and Works in the Pastoral Epistles," *StudNTUmwelt* 9 ('84) 203-218.

The Pastorals manifest a pattern of thinking about salvation in basic agreement with that of Paul and primitive Christianity in general. Using traditional material but making it his own, the author of the Pastorals presented salvation in terms of the divine initiative in grace and in such a way as to rule out human merit (see 2 Tim 1:9; Tit 3:4-7). This doctrine influenced his approach to ecclesiastical organization and pastoral counsel. He understood faith as a living, active, continuous attitude of trust in God that should give rise to a life of godliness and good works.—D.J.H.

1219. [1 Tim] G. D. FEE, "Reflections on Church Order in the Pastoral Epistles, with Further Reflection on the Hermeneutics of *Ad Hoc* Documents," *JournEvangTheol Soc* 28 (2, '85) 141-151.

Paul wrote 1 Timothy to the church at Ephesus ca. A.D. 62 through Timothy in order to encourage Timothy himself to stop the erring elders there and to authorize him before the church to carry out his task. Since 1 Timothy was an ad hoc response to the Ephesian situation, what it says about church order is more reformational or corrective than organizational. —D.J.H.

1220. J. H. Roberts, "Die brief aan Filemon: Bevryding en Christelike verantwoordelikheid" [The Letter to Philemon: Liberation and Christian Responsibility], *TheolEvang* 18 (3, '85) 19-26.

The relation between liberation and Christian responsibility is examined from three perspectives: Paul's request, the substantiation for the request, and the importance of obedience. Those who have experienced the liberation of Christ have been put into a totally new relationship with one another and are under obligation to put this into practice. [In the same issue (pp. 27-31) H. J. C. Pieterse discusses Roberts's article with reference to the problem of persuasion in preaching.]—D.J.H.

Hebrews

1221. L. D. Hurst, "Apollos, Hebrews, and Corinth: Bishop Montefiore's Theory Examined," *ScotJournTheol* 38 (4, '85) 505-513.

According to H. Montefiore in *The Epistle to the Hebrews* (1964), Hebrews was written from Ephesus by Apollos to the Corinthian church between A.D. 52 and 54. But it is very difficult to fit Hebrews into a Corinthian background. Even though Montefiore has not proven his case, he has helped to demonstrate the large area of common ground between Hebrews and Paul.—D.J.H.

1222. T. Jelonek, "Chrystologia listu do Hebrajczyków (Christologia epistolae ad Hebraeos)," *AnalCracov* 17 ('85) 253-257.

Luke the Evangelist wrote the letter to the Hebrews in the name of Paul as a continuation of the sermon of Stephen (see Acts 7), which was interrupted when he was stoned to death. Jesus is the continuation and fulfillment of the old covenant, our brother and high priest.—J.P.

1223. R. W. Thurston, "Philo and the Epistle to the Hebrews," *EvangQuart* 58 (2, '86) 133-143.

After reviewing previous research on the relation between Philo and the Christology of Hebrews, the suggestion is made that Hebrews 1–4 can be interpreted as a refutation or correction of a Christology derived from Philo's Logos doctrine. Patristic references to the Ebionites and Cerinthus provide evidence for the existence of adherents of such a Christology. The affinities of Hebrews with Philo's writings stemmed not from the author's background but were the result of quoting the Book of Testimonies of the "Philonists" to refute their Logos Christology [see § 23-957].—C.R.M.

1224. J. M. Vernet, "Cristo, el que abre el camino," *Salesianum* 47 (3, '85) 419-431.

The letter to the Hebrews portrays Christ the *prodromos* and *archēgos* as the one who opens the way. After discussing various aspects of the dynamism of Hebrews, the article focuses on the theme of the way in Hebrews with reference to the closed way of the OT, Christ the fullness and fulfillment, and the way according to Heb 9:8 and 10:20.—D.J.H.

1225. J. P. Meier, "Symmetry and Theology in the Old Testament Citations of Heb 1,5-14," *Biblica* 66 (4, '85) 504-533.

There is a general symmetry between the movement of thought in the seven christological designations in Heb 1:2b-4 and that in the seven OT quotations in Heb 1:5-14 [see § 30-277].

The train of thought begins with Christ's exaltation (1:2b; 1:5-6), moves back to creation (1:2c; 1:7), moves farther back to preexistence, divinity, and eternal rule (1:3a; 1:8b-c), moves forward again to creation as well as governance and guidance of creation (1:3b; 1:10-12), moves all the way up to exaltation again (1:3d; 1:13), and compares Christ's exalted status to the angels' inferior role (1:4; 1:14). Heb 1:1-4 was composed by the author of Hebrews, who conceived of the preexistent Son as a real person in his preexistence. — D.J.H.

1226. H. S. Camacho, "The Altar of Incense in Hebrews 9:3-4," *AndUnivSemStud* 24 (1, '86) 5-12.

The most significant reason why the altar of incense was placed in the Holy of Holies according to Heb 9:3-4 was that the ministry of the incense of this altar was singularly on behalf of that inner shrine. Moreover, the *sammîm* ("spices") incense burned upon this altar connected the altar even more closely to the Holy of Holies. Thus the description in Heb 9:3-4 indicated familiarity with and knowledge of the Hebrew Temple ritual. — D.J.H.

1227. A. J. Levoratti, "'Tú no has querido sacrificio ni oblación.' Salmo 40, 7; Hebreos 10, 5," *RevistBíb* 48 (1, '86) 1-30.

After summarizing R. Girard's interpretation of Hebrews and calling attention to the theological originality of Hebrews, the first installment in this critique of the Girardian reading of Hebrews explains Jesus' attitudes toward the levitical cult, the pure-impure distinction, Sabbath observance, the levitical priesthood, the Jerusalem Temple, the "purification" of that Temple, and sacrifices. [To be continued.] — D.J.H.

1228. W. Schenk, "Die Paränese Hebr 13,16 im Kontext des Hebräerbriefes — Einer Fallstudie semiotisch-orientierter Textinterpretation und Sachkritik," *StudTheol* 39 (2, '85) 73-106.

After discussing the problems involved in translating Heb 13:16a and the inadequacy of previous translations, the article explores some issues involved in translating and interpreting Heb 13:16b. Then it considers the problem of an ethics of gratitude, the semantics of the sacrificial terminology, and the theological and didactic consequences of Heb 13:16 for a more responsible church praxis. — D.J.H.

Catholic Epistles

1229. [Jas 5:5] E. Lerle, "*Kardia* als Bezeichnung für den Mageneingang," *ZeitNTWiss* 76 (3-4, '85) 292-294.

Two NT occurrences of *kardia* should be translated so as to bring out its anatomical function as the entrance to the stomach: "You have fattened your bellies (*kardias*) in a day of slaughter" (Jas 5:5); ". . . satisfies your insides (*kardias*) with food and gladness" (Acts 14:17). — D.J.H.

1230. L.-M. Antoniotti, "Structure littéraire et sens de la Première Épître de Pierre," *RevThom* 85 (4, '85) 533-560.

On the basis of literary markers and content, the following general outline of 1 Peter is proposed and explained: address (1:1-2); first part — in his great mercy God has made the elect his people through Jesus Christ (1:3–2:10); second part—exhortation to be associated with the paschal mystery of Jesus Christ (2:11–5:11); and final salutation (5:12-14). The first part is divided into three sections: the praise of God the Father, Jesus Christ, and the Spirit (1:3-12); sanctification and the blood of Christ (1:13-25); and the election and the construction of the spiritual building (2:1-10). The second part is divided into two sections: suffering for justice while doing good after Christ's example to the glory of God (2:11–4:11); and the blessedness of sharing in the sufferings and the glory of Christ (4:12–5:11).—D.J.H.

1231. K. SHIMADA, "Is I Peter a Composite Writing?—a stylistic approach to the two-document hypotheses," *AnnJapanBibInst* 11 ('85) 95-114.

Examination of stylistic features in 1 Peter (vocabulary, grammar, syntax, etc.) casts doubt on the hypothesis that the letter consists of two originally independent parts (1:3–4:11; 4:12–5:14).—D.J.H.

1232. G. D. KILPATRICK, "1 Peter 1:11 *tina ē poion kairon*," *NovTest* 28 (1, '86) 91-92.

The interpretation of *tina ē poion kairon* in 1 Pet 1:11 that treats *tina* as the interrogative pronoun ("whom") and *poion* as the corresponding interrogative adjective ("what time") agrees with general NT practice.—D.J.H.

1233. V. R. STEUERNAGEL, "An Exiled Community as a Missionary Community. A Study based on 1 Peter 2:9, 10," *Evangelical Review of Theology* [Exeter, UK] 10 (1, '86) 8-18.

After examining the context and content of 1 Pet 2:9-10, the article explores its three missiological dimensions: mission and identity, chosen but not exclusive, and mission as an exercise of community.—D.J.H.

1234. D. FARKASFALVY, "The Ecclesial Setting of Pseudepigraphy in Second Peter and its Role in the Formation of the Canon," *SecondCent* 5 (1, '85-'86) 3-29.

In the case of 2 Peter, the choice of turning to Petrine pseudepigraphy was motivated by two factors: (1) An existing Pauline corpus made questionable the acceptance of a new pseudepigraphic work under Paul's name. (2) The author perceived the need for combining the apostolic authorities of Paul and the Twelve. Compared to the Pastorals, 2 Peter recognized a wider scope of Christian traditions and integrated them into one treasury of "remembrance" sealed by the authority of the same Lord. From a theological viewpoint, a "pseudepigraphic" work such as 2 Peter may have been deemed genuinely apostolic by those who believed they were in possession of an oral tradition that the church needed to have in written form. [The same issue (pp. 30-46) contains W. R. Farmer's response with regard to the influence of Galatians on 2 Peter, Marcionite influence and 2 Peter, and the advisability of labelling 2 Peter as pseudepigraphic.]—D.J.H.

1235. C. P. THIEDE, "A Pagan Reader of 2 Peter: Cosmic Conflagration in 2 Peter 3 and the *Octavius* of Minucius Felix," *JournStudNT* 26 ('86) 79-96.

The cosmic conflagration described in 2 Pet 3:7, 10-12 was firmly established in a scriptural context that makes a 1st-century A.D. date much more plausible than a 2nd-century date. Both Caecilius in the writing of Minucius Felix and Celsus as quoted by Origen were likely to have known 2 Peter; Octavius belonged to the period of Justin, prior to Irenaeus and his fight against the gnostics. The cosmic conflagration was a matter of serious, not just popular or mythological, concern in antiquity.—D.J.H.

1236. C. C. BLACK, "The Johannine Epistles and the Question of Early Catholicism," *NovTest* 28 (2, '86) 131-158.

Examination of the Johannine epistles with reference to the criteria customarily used to detect "early catholic" tendencies in approaching issues of authority, faith, church, and eschatology reveals that the very model of early catholicism ultimately obscures rather than clarifies. The standards that have been employed for defining and eliciting early catholicism basically constitute a set of sociological tendencies displayed by most complex organizations of human beings, especially religious organizations. They are not essentially or even distinctively "catholic" characteristics at all.—D.J.H.

1237r. P. BONNARD, *Les Epîtres johanniques* [*NTA* 28, p. 90].

R. E. BROWN, *The Community of the Beloved Disciple* [*NTA* 24, p. 78].

C. F. MOLLA, "Les Epîtres Johanniques," *RevThéolPhil* 117 (4, '85) 305-311.—Distinguished by its richness and conciseness, Bonnard's commentary on the Johannine epistles helps readers to grow in serious understanding of the texts, especially by informing them of the various possible interpretations and the reasons for choosing among them. Brown's study of the development of the Johannine community suggests a life-setting for the texts and makes one sensitive to the behavior and motivations behind them, though further research on these matters is needed.—D.J.H.

1-3 John, § 30-1126.

1238. J. PAINTER, "The 'Opponents' in 1 John," *NTStud* 32 (1, '86) 48-71.

1 John was written as a response to the problems caused by Gentiles who had entered the Johannine community and interpreted the Fourth Gospel tradition without reference to the Jewish conflict in which it was formed. The opponents' perspective led to a one-sided emphasis on selected themes (see the seven "boasts" in 1 Jn 1:6, 8, 10; 2:4, 6, 9; 4:20) that amounted to a distortion of the Johannine tradition. In the struggle with the opponents, the author of 1 John returned to the Johannine tradition and affirmed the necessity to confess Jesus Christ having come in the flesh.—D.J.H.

1 John, § 30-1123.

1239. [2-3 John] G. STRECKER, "Die Anfänge der johanneischen Schule," *NTStud* 32 (1, '86) 31-47.

2 and 3 John should be taken as the starting point for the history of the Johannine school. John the elder was the author of both letters and the founder of the Johannine school at Ephesus. The "deceivers" described in 2 Jn 7-11 denied that Christ would come again. The elder wrote 2 John to meet the threat posed by the appearance of these false teachers. 3 John documents the reactions to the elder's action in sending out the "brothers" (see vv. 3, 5, 10). The elder's theology was essentially apocalyptic and emphasized community with God, truth, and love. 1 John and the Fourth Gospel were composed later by different representatives of the Johannine school.—D.J.H.

1240. U. C. von Wahlde, "The Theological Foundation of the Presbyter's Argument in 2 Jn (2 Jn 4-6)," *ZeitNTWiss* 76 (3-4, '85) 209-224.

2 Jn 4 introduced what later proved to be the topic of the letter: walking in the truth. V. 5 introduced the commandment to love one another. V. 6 first stated that love is manifest in keeping the commandments in general and then specified the commandment as walking in the truth. Thus 2 Jn 4-6 provided a theological foundation for the presbyter's exhortation to his community to remain true to Christ's message.—D.J.H.

1241. [3 Jn] B. Olsson, "Structural Analyses in Handbooks for Translators," *BibTrans* 37 (1, '86) 117-127.

A structural analysis of 3 John, relevant for translators, should include cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. Attention should be given not only to the text's syntactic and semantic dimensions but also to its pragmatic dimensions (choice of medium, choice and use of text type, rhetorical strategy). —D.J.H.

Revelation

1242. J. M. Ford, "Shalom in the Johannine Corpus," *HorBibTheol* 6 (2, '84) 67-89.

(1) The Revelation of John is an example of quietist or pacifist apocalyptic writing. It features the Divine Warrior motif (threat, battle and victory, theophany, banquet) and the complete absence of a call to arms on the part of human beings. (2) In the Fourth Gospel, peace is bound up with Jesus' passion. Peace comes through the defeated one rather than the defeating one, through the mediation of life rather than the infliction of death.—D.J.H.

1243. W. G. Morrice, "John the Seer. Narrative Exegesis of the Book of Revelation," *ExpTimes* 97 (2, '85) 43-46.

Written in the persona of John the elder, this "narrative exegesis" of Revelation treats introductory matters, emperor worship, using the Hebrew Scriptures, the nature of Jesus, worship in the early church, and the encyclical and canonical character of the book.—D.J.H.

1244. D. Muñoz León, "La estructura del Apocalipsis de Juan. Una approximación a la luz de la composición del 4.° de Esdras y del 2.° de Baruc," *EstBíb* 43 (1-2, '85) 125-172.

Comparison of Revelation with *4 Ezra* and *2 Baruch* reveals that the apocalyptic part of Revelation consists of two blocks: (1) the apocalypse of the Day of Yahweh (chaps. 4–9, or 4–11), which describes the divine judgment of punishment for evildoers (of Israel and the world) and of salvation for the elect; and (2) the apocalypse of the beasts and their defeat by the Messiah (chaps. 13–19, or 12:1–20:6), which concerns the combat of the dragon and the beasts against the Messiah (the woman's son) and against the church (the woman's offspring), and their final defeat by the Messiah which inaugurates the definitive reign of God.—D.J.H.

1245. M. Trevès, "Remarques sur l'Apocalypse," *Cahiers du Cercle Ernest Renan* [Paris] 33 (139, '85) 33-42.

The oldest part of Revelation was the vision of the Lamb, which was composed in A.D.

69-70. The identification of Jesus as the Messiah necessitated interpolations for dogmatic reasons (see Rev 5:5; 11:15; 12:10; 19:11-21; 20:4, 6). In the 2nd century A.D., "John" republished the vision of the Lamb with his own introduction (chaps. 1–3) and epilogue (chaps. 20–22).—D.J.H.

Revelation, § 30-1205.

1246. R. BERGMEIER, "Die Buchrolle und das Lamm (Apk 5 und 10)," *ZeitNTWiss* 76 (3-4, '85) 225-242.

The author of Revelation provided the Jewish apocalyptic vision of chapter 10 with a prior Christian interpretation in chapter 5, thereby establishing that the Lamb is a prophetic figure and that the *biblion* of Rev 5:2 is the scroll of the end-time prophecy.—F.W.D.

Revelation 10, § 30-1246.

1247. [Rev 18:6] K. A. STRAND, "Some Modalities of Symbolic Usage in Revelation 18," *AndUnivSemStud* 24 (1, '86) 37-46.

Rev 18:6 contains a "reversal of roles" allusion to the OT (see Isa 40:2; 61:7; Jer 16:18; 17:18; Zech 9:12) wherein Babylon rather than Judah is to receive a double measure of punishment. Rev 18:20 ("God has judged your judgment out of her") involves a literal transmission of the conceptualization (and terminology) "out of" that appears in Ezek 28:18.—D.J.H.

Rev 18:20, § 30-1247.

BIBLICAL THEOLOGY

1248r. G. E. LADD, *Théologie du Nouveau Testament,* vol. 1 [*NTA* 30, p. 113].

M.-A. CHEVALLIER, "A propos de la théologie de Ladd," *Hokhma* 30 ('85) 91-94.—After comments on format and presentation, the article raises questions about Ladd's tendency toward systematization, his failure to distinguish between Jesus' preaching and the Gospels' testimony about him, and the premature nature of the enterprise.—D.J.H.

Christology

1249. J. M. BASSLER, "A Man for All Seasons. David in Rabbinic and New Testament Literature," *Interpretation* 40 (2, '86) 156-169.

(1) The rabbinic discussions of David suggest a kaleidoscope of images: the penitent sinner, the zealous scholar, the pious king, the inspired prophet, the sweet singer, the second Moses, and the first Solomon. He is "Everyman," whose moral frailty is balanced by sincere remorse, whose studious zeal for Torah is matched by a near mystical hymning of God, and whose life and death serve as a model for any Israelite. (2) The NT focus on Jesus limited interest in David to two claims: David was the progenitor of the Messiah and the inspired author of the Psalms. In all other regards the figure of David faded in the literary presence of his Son.—D.J.H.

1250. J. Chmiel, "Współczesna interpretacja logiów o synu człowieczym (Les Logia du Fils de l'Homme dans la discussion d'aujourd'hui)," *AnalCracov* 17 ('85) 205-210.

A synthetic sketch of the "Son of Man" problem notes that in the NT Jesus used this phrase to identify himself and his life in three phases: pre-existence, earthly life, and future life. Scholarly opinions about the title can be divided into five groups. Three general conclusions seem to be commonly held: (1) Jesus drew the title from meditation on Scripture texts, and it survived especially in Hellenistic-Jewish Christian communities. (2) The Aramaic linguistic substratum of the title is ambiguous in meaning. (3) The primitive Christian community preserved this title because it derived from Jesus himself, who linked himself with the figure of a suffering and glorified Messiah who would establish God's reign.—J.P.

1251. J. A. Fitzmyer, "La Comisión Bíblica y la Cristología," *EstEcl* 61 (236, '86) 71-77.

The Spanish version of an article published in English in *America* [§ 29-675r; see also § 30-306] with regard to *Bible et christologie* [*NTA* 29, p. 218].—D.J.H.

1252. J. Glenn, "Prometheus and Christ," *Classical Bulletin* [Wilmore, KY] 62 (1, '86) 1-5.

Although the Church Fathers generally ignored the similarities between Prometheus and Christ, there are some remarkable affinities between these two central savior-figures of the Greco-Roman and Christian traditions. The similarities have been interpreted from the perspectives of psychoanalysis, divine foreshadowing, and archetypes.—D.J.H.

1253. E. A. Johnson, "Jesus, the Wisdom of God: A Biblical Basis for Non-Androcentric Christology," *EphTheolLov* 61 (4, '85) 261-294.

The article first considers various OT depictions of Wisdom as a personal figure, the possible influence of the Isis cult on these portrayals, and five attempts at interpreting the theological significance of personified Wisdom. Then it discusses the foundational role of this tradition in the development of NT Christology with reference to Paul's statements and the NT christological hymns, texts in Q and Mt, and Johannine passages. Next it sketches the influence of Wisdom Christology in the history of theology. Since reliance on the figure of personified Wisdom for christological insight brings into play the tradition of the great goddess that shaped Sophia, Wisdom Christology opens up the possibility of a truly inclusive approach that relates in a beneficial way to believing women of the church.—D.J.H.

1254. L. Panier, "Jésus, le Christ, à plus d'un titre," *LumVie* 34 (175, '85) 57-73.

The ways in which the Gospels articulate stories and titles can provide a sound basis for reflecting on the relationship between the Jesus of history and the Christ of faith, and offer interesting perspectives for Christology. With a narrative theology that does justice to the poetic dimension of the Gospels [see § 30-495], it is possible to go beyond the faith/history debate in Christology.—D.J.H.

1255. R. L. Reymond, "The Justification of Theology With a Special Application to Contemporary Christology," *Presbyterion* 12 (1, '86) 1-16.

The NT offers at least four reasons for doing theology: Jesus' own theological method, his mandate to teach in Mt 28:16-20, the apostolic model, and the apostolically approved example and activity of the NT church. Both R. Bultmann's existential Jesus and E. Käsemann's docetic Christ are open to theological objections.—D.J.H.

1256. E. Schweizer, "The Testimony to Jesus in the Early Christian Community," *HorBibTheol* 7 (1, '85) 77-98.

The article first discusses the roots of the Jesus tradition with reference to healing stories, prophetic words, sayings, parables, etc. Then it considers to what extent the NT represents the tradition of Jesus and/or the confession of Christ. It is very unlikely that Christian communities ever lived only with the tradition about Jesus or only with the confession of his death and resurrection. The tradition about Jesus became important when the dogmatic mooring of faith in his death and resurrection as decisive events of salvation had been definitely secured.— D.J.H.

1257. N. M. Watson, "Willi Marxsen's Approach to Christology," *ExpTimes* 97 (2, '85) 36-42.

Marxsen's writings provide not only a persuasive account of the development of the earliest christological thought but also a consistent standpoint from which to evaluate that development. Nevertheless, some lingering misapprehensions of what he means by the aphorism "die Sache Jesu geht weiter" need to be corrected [see § 22-382]. Moreover, his distinction between the Jesus-kerygma and the Christ-kerygma is problematic and is not easily combined with his interpretation of the resurrection.— D.J.H.

Church and Ministry

1258. F. H. Agnew, "The Origin of the NT Apostle-Concept: A Review of Research," *JournBibLit* 105 (1, '86) 75-96.

Earlier scholarship traced the origin of the NT concept of apostle to the sending convention of OT and rabbinic Judaism, with particular reference to the *šālîaḥ*-figure that emerged with some clarity in rabbinic Judaism. This position met serious opposition in the mid-20th century from scholars who traced the apostle concept to Christian experience or to gnostic sources. More contemporary research has returned with some qualification to the theory of the Jewish origin of the concept, though the theory of a Christian origin still finds defenders. — D.J.H.

1259. M.-A. Chevallier, "L'unité plurielle de l'Eglise d'après le Nouveau Testament," *RevHistPhilRel* 66 (1, '86) 3-20.

Examination of epistles in the Pauline current (1 Corinthians, Ephesians, Pastorals, 1 Peter) with reference to their theological and pastoral circumstances, images of the church, organization of ministries, and exercise of teaching authority illustrates the diversity of ecclesiologies within the NT. This diversity defies attempts at harmonizing. To bring out the theological unity of the NT, one must start not from the periphery and work toward the center, running the risk of compromise solutions ("diversity reconciled"), but rather from the center and work toward the periphery, running the risk of controversy ("plural unity").— D.J.H.

1260. H. Frohnhofen, "Weibliche Diakone in der frühen Kirche," *StimmZeit* 204 (4, '86) 269-278.

Some NT texts (see Rom 16:1-2; 1 Tim 3:11) indicate that women held the office of deacon as men did. Christian sources from the 2nd century A.D. provide no information about female deacons. From the 3rd century onward the female diaconate became widespread in the churches of the East but was resisted in the West.—D.J.H.

1261. K. GILES, "Apostles before and after Paul," *Churchman* 99 (3, '85) 241-256.

The NT presents a varied and dynamic picture of what constituted an apostle. After discussing Jesus as the archetypal apostle, the article considers the Twelve in the Gospels, the twelve apostles in Acts, Paul's understanding of apostleship, apostles in the rest of the NT, women apostles (see Jn 4; Rom 16:7), and apostles in post-NT writings.—D.J.H.

1262. O. KNOCH, "Charisma und Amt: Ordnungselemente der Kirche Christi. Charismatisch-funktionale und amtlich-institutionelle Elemente in den kirchlichen Gegebenheiten der zweiten und dritten christlichen Generation in ihrem gegenseitigen Verhältnis," *StudNTUmwelt* 8 ('83) 124-161.

Jesus did not intend to create a special religious caste beyond the symbolic group of the Twelve. The risen Lord empowered certain groups and individuals to represent him, but there was still no evidence of a hierarchy. The sign of the Twelve became obsolete at the break with Judaism, and authority passed to the apostles (now more than twelve) insofar as their claim to act in Jesus' name was recognized by the communities. As Christianity spread and the parousia failed to occur, further reflection was devoted to the power of representing Christ in the local churches, and differentiations of function were established. At the end of the 1st century A.D., a synthesis of presbyterial and episcopal/diaconal ministry was achieved and attributed to the apostle Paul. It was seen as guaranteeing apostolic continuity and led to the concept of succession. The band of disciples gathered by Jesus thus gradually, and not without the risk of compromise, developed into a public religious institution.—G.H.

1263. B. MAGGIONI, "Alcune comunità cristiane del Nuovo Testamento: Coscienza di sè, tensioni e comunione," *ScuolCatt* 113 (4-5, '85) 404-431.

The article discusses five NT communities (Jerusalem, Antiochene, Corinthian, Matthean, Johannine) with regard to three issues: tensions within the community and ways of resolving them, relations between communities, and the position of the community vis-à-vis the world. Despite the differences among these communities, there were many and substantial elements in common, especially their focus on God's action in Christ.—D.J.H.

1264. I. H. MARSHALL, "How far did the early Christians *worship* God?" *Churchman* 99 (3, '85) 216-229.

The NT writers did not use the language of worship to refer to early Christian meetings. Those meetings took place for various purposes: to address God, to listen to God through members of the church, to build up one another, and to carry out the rituals of baptism and the Lord's Supper. The primacy of God's action in Christ toward his people is confirmed by the NT descriptions of the church and its ministry: assembly, temple, spiritual fellowship, body, and household and family of God. To speak of a Christian meeting as a service of worship is to depart seriously from the NT pattern.—D.J.H.

1265. R. L. OMANSON, "The Role of Women in the New Testament Church," *RevExp* 83 (1, '86) 15-25.

Women played prominent roles in the ministry of Jesus and in the early church. Several NT texts that are often quoted to deny women such leadership (1 Pet 3:1-6; Eph 5:22-33;

Col 3:18-19; 1 Cor 14:34-35) were not written for that purpose. The prohibition in 1 Tim 2:11-15 had only local and temporary significance.—D.J.H.

1266. A. DA S. PEREIRA, "Participação des Fiéis nas Decisões da Igreja à Luz do NT (II)," *RevistEclBras* 45 (180, '85) 678-690.

The participation of the faithful in the decisions of the church in the light of the NT is discussed by summarizing the approaches to the issue taken by R. Schnackenburg, J. Gnilka, A. Jaubert, and B. Holmberg, respectively. Fourteen general conclusions are drawn. In the NT church, both the authority of pastors and the effective participation of the community were real.—D.J.H.

Various Themes

1267. R. H. ALLAWAY, "Fall or Fall-Short?" *ExpTimes* 97 (4, '86) 108-110.

There is no conclusive scriptural justification for saying that, by his disobedience, Adam (and the universe with him) "fell" from an initially perfect state. The NT writers and early Christian Apologists envisaged Adam as created imperfect and mortal, with the hope of gaining perfection and immortality, of which hope he fell short by his disobedience.—D.J.H.

1268. A. ANDRÉS, "Reino de Dios y esfuerzo humano," *RazFe* 212 (1045, '85) 248-264.

After discussing the place of history and politics in Jesus' preaching of the kingdom of God, the article considers the nearness of the kingdom as Jesus' central message with reference to the parables, conversion, and the disciples. Then it treats the relation between history and eschatology with respect to Jesus, and describes the kingdom as Jesus' work shared with his disciples and God.—D.J.H.

1269. P. BERTHOUD, "Couple et ordonnance créationnelle," *RevRéf* 36 (4, '85) 171-184.

After considering sociological and theological aspects of cohabitation today, the article focuses on Jesus' teaching about marriage and divorce (see Mt 19:1-12 parr.) with particular attention to the basis of marriage in the order of creation according to Genesis 1–2. Observations on the civil and religious dimensions of marriage are included.—D.J.H.

1270. J. M. CABALLERO CUESTA, "La 'metánoia' en la Biblia. Penitencia y conversión en el profeta Jeremías y Jesús de Nazaret," *RevistAgust* 27 (82-83, '86) 3-62.

The article first discusses Jeremiah as a preacher of conversion, his struggle against false ideas of conversion, his own ideas about conversion as a return to Yahweh, the individual character of conversion, its problems, and its place in the new covenant. Then it considers Jesus as a preacher of conversion, the characteristics of the conversion preached by him, its essence, demands (the "new righteousness"), basis (love of God), joy, and relation to Jesus' work as redeemer. Conversion is a turning to the truth about humanity and about God.—D.J.H.

1271. L. R. DONELSON, "The Gospel as Linguistic Freedom: A New Testament Critique of Contemporary Evangelism," *Austin Seminary Bulletin* [Austin, TX] 100 (8, '85) 31-39.

Three attitudes toward evangelism can be detected in the NT: the power of the orthodox word, the linkage of word and deed, and the necessity of linguistic freedom. The ability of the canon to hold these three views together indicates that the use of any one of these positions without the others is inadequate and incorrect.—D.J.H.

1272. D. DORMEYER AND L. HAUSER, "Apokalyptik und Science Fiction. Eine Anfrage," *Der Evangelische Erzieher* [Frankfurt/M.] 37 (6, '85) 597-616.

In this exploration of convergences between ancient apocalypticism and modern science fiction, Dormeyer (pp. 597-606) discusses the origin, transmission, and function of Jewish apocalypticism, as well as its relation to ancient Israelite wisdom and prophecy, and its influence on Jesus and the early church. Then Hauser (pp. 606-616) considers the cultural history of science fiction and reflects on the apocalyptic and theological dimensions of books by E. von Däniken, P. J. Farmer, and R. A. Heinlein.—D.J.H.

1273. J. DU PREEZ, "Social Justice: Motive for the Mission of the Church," *JournTheolSAfric* 53 ('85) 36-46.

The missionary task of the church includes the search for social justice; this search is part of the preaching of the gospel, for it arises from God's revelation of himself to the world. Christian social justice should be practiced with a loving heart.—D.J.H.

1274. W. EDGAR, "Le divorce et le remariage," *RevRéf* 36 (4, '85) 185-202.

Examination of the pertinent biblical evidence indicates that God intended marriage to be monogamous and lifelong. Nevertheless, God permitted divorce. Even though divorce is the result of sin, that sin can be pardoned. Everyone who has been divorced for a legitimate reason has the right to marry again.—D.J.H.

1275. C. H. FELDER, "New Testament Foundations for Peacemaking in the Nuclear Age," *JournRelThought* 42 (2, '85-'86) 56-61.

The single most important challenge of the NT statements about peacemaking is assisting people to rediscover apocalypticism's world of hope—a life-affirming world for the powerless, poor, and exploited, to which the wealthy and powerful are also invited.—D.J.H.

1276. A. FEUILLET, "L'indissolubilité du mariage et le monde féminin d'après la doctrine évangélique et quelques autres données bibliques parallèles," *ScriptTheol* 17 (2, '85) 415-461.

The article first discusses Jesus' teaching about marriage according to Mk 10:1-12 and other NT texts (Lk 16:18; 1 Cor 7:10-16; Rom 7:1-6; Jn 7:53–8:11). Then it considers Mt 19:3-12 and the Matthean exceptive clauses (Mt 5:32; 19:9), the historical context and greatness of the evangelical teaching about marriage, the evangelical message and the place of women in the NT world, and the earliest evangelical teaching about marriage on the basis of comparing Mk 10:1-12 and Mt 19:3-12. The conclusion reflects on Christian marriage with reference to Christ's nuptial union with the church (see Eph 5:22-33). The NT texts confirm the indissolubility of marriage; the exceptive clauses permit separation but not remarriage.—D.J.H.

1277. R. T. FRANCE, "Liberation in the New Testament," *EvangQuart* 58 (1, '86) 3-23.

Jesus' program of liberation centered on attitudes and values, on spiritual and social orientations. The emphasis of liberation language in the NT is on relationship with God and on

God's initiative in the saving process. Though the NT provides raw materials for socio-economic reform, it gives no direct approval to political liberation. Jesus was a radical; liberation theology is revolutionary.—D.J.H.

1278. G. Gispert-Sauch, "The Joy of God," *Vidyajyoti* 49 (8, '85) 406-412.

Taking as a starting-point W. G. Morrice's *Joy in the New Testament* (1984), the article discusses the theme of joy with respect to God, Jesus, and the Holy Spirit, and makes comparisons with ideas about joy in the Upanishads and later Indian philosophy.—D.J.H.

1279. M. Glasswell, "Martyrdom and Orthodoxy in the New Testament Era—The Theme of *Martyria* as Witness to the Truth," *GkOrthTheolRev* 30 (3, '85) 287-296.

Witness to the truth is the connecting theme for the concept of martyrdom as it is rooted in the NT period, even though witness was originally a separate concept. Thus the basic importance of martyrdom that operated during NT times is its association with orthodoxy and its function as a guarantee of orthodoxy. The development of the martyrdom tradition had nothing to do with a supposed delay of the parousia.—D.J.H.

1280. J. Goldingay, "Divine Ideals, Human Stubbornness, and Scriptural Inerrancy," *Transformation* [Exeter, UK] 2 (4, '85) 1-4.

In both Testaments there are tensions between God's ultimate standards for human behavior and his concessions to human sinfulness. There are temptations in seeking to discern between them. [The same issue (pp. 4-5) contains a response by R. Nicole.]—D.J.H.

1281. M.-L. Gubler, "'Der Herr wird alle Krankheit von dir nehmen' (Dtn 7, 15). Ein theologischer Durchblick durch das Alte und Neue Testament," *Diakonia* 17 (1, '86) 6-17.

The article first considers OT teachings on sickness: the nature of illness, helpers in the midst of illness, laments about it, responsibility for life, and Job's protest against the doctrine of retribution. Then it focuses on Jesus' contribution to the biblical understanding of suffering: his solidarity with the sick (Mt 8:17), mission to those in need of redemption (Jn 9:3), challenge to Christians (Mt 25:36), and effect on Paul's apostolic life (2 Cor 4:10).—D.J.H.

1282. A. Hanson, "Liberation Theology and the New Testament," *Search* 8 (2, '85) 65-69.

The NT is stony soil for those who are seeking a gospel of social revolution or even of social reform (e.g. 1 Cor 7:20-21). They would find more to encourage them in the OT.—D.J.H.

1283. W. Harrington, "Resurrection of the Body and Life Everlasting," *Furrow* 37 (2, '86) 92-100.

Resurrection of the body was a Jewish idea; in Hebrew thought human existence could never be the existence of a disembodied soul. Jesus and Paul were at pains to insist that the "body" of one who lives beyond death is a transformed body—very different from the earthly body of flesh and blood.—D.J.H.

1284. M. J. Harris, "The New Testament view of life after death," *Themelios* 11 (2, '86) 47-52.

After comments on the nature of death and immortality according to the NT, the article discusses the person's state immediately after death (the intermediate state) and after Christ's return (the final state). NT eschatology focuses on the Last One rather than the last things, relates beliefs about human destiny to present attitudes and conduct, and emphasizes the final destiny of the resurrected saints.—D.J.H.

1285. G. Haufe, "Funktion und Interpretation urchristlicher Bekenntnissätze," *TheolLit Zeit* 110 (11, '85) 785-794.

The confessional sentences in the NT can be classified according to their theological functions in their contexts: summary comments on what was preached and believed (Rom 10:9; 1:3-4; 4:24-25), signals of kerygmatic-ecclesial unity (1 Cor 15:3b-5; Eph 4:5), the basis of theological argumentation (1 Thes 4:14; Rom 5:6-11; 1 Thes 5:9-10; Rom 3:25-26; Gal 4:4-5), the basis of paraenetic argumentation (1 Cor 6:14; 8:6), the critical appeal against erroneous belief (1 Cor 12:3; 15:20-23; Gal 2:20; 1 Jn 4:2), and the high points and elements of the story of Christ (Phil 2:6-11; Mk 1:11; Mt 14:33; 16:15; Lk 1:35).—D.J.H.

1286. T. M. Kivunzi, "Biblical Basis for Financial Stewardship," *EastAfricJournEvang Theol* 4 (1, '85) 24-34.

Four biblical attitudes toward money are discussed: Knowledge of what money is helps us to develop the right attitude toward it. Knowledge of real need eliminates mere want. Knowledge of the owner of money provides guidance to the possessor in the use of it. Knowledge of money in relation to eternity controls our future motives toward it.—D.J.H.

1287. A. Lindemann, "Gottesherrschaft und Menschenherrschaft. Beobachtungen zum neutestamentlichen Basileia-Zeugnis und zum Problem einer theologischen Ethik des Politischen," *TheolGlaub* 76 (1, '86) 69-94.

The article first discusses the NT evidence about how John the Baptist and Jesus understood God's reign, how the early Christians talked about God's reign and Christ's reign, and how the NT writers referred to the exaltation of Christ to God's right hand. Then it considers the relation of the divine and human kingdoms according to K. Barth and O. Cullmann, the Barmen Declaration of 1934, and more recent approaches to Christ's reign in political theology. Finally it reflects on the possible consequences of these positions.—D.J.H.

1288. N. Lohfink, "Gottes Reich und die Wirtschaft in der Bibel," *IntKathZeit/Communio* 15 (2, '86) 110-123.

The relationship of the economy to the biblical idea of the kingdom of God is explored with reference to Israel's origins in the exodus experience, the economic implications of the Jubilee year (see Leviticus 25), and NT eschatological perspectives and their effects on Christian life. Four general conclusions are drawn.—D.J.H.

1289. U. Luz, "Israel und sein Land—aus der Sicht des Neuen Testaments," *Zeichen der Zeit* [Berlin] 39 (11, '85) 266-269.

Just as there are a variety of attitudes toward the state of Israel among Christians today, so the NT writings manifest several approaches toward the land of Israel and the Temple: criticism (Acts 7), spiritualization (Hebrews), Israel as the true home of Jesus and the Christian community (Lk-Acts), etc. Paul's teaching that God's gifts to Israel are irrevocable (see Rom 11:29) suggests that the promise of the land remains in force. Since the NT approaches to the land of Israel are diverse and situation-bound, there is no one Christian attitude on this matter. Nevertheless, Paul's approach proceeded from his reflection on the center of the gospel of God's immeasurable love.—D.J.H.

1290. J. Luzárraga, "El Mensaje de la Eucaristía para la Vida Consagrada según el N.T.," *Manresa* 57 (225, '85) 335-362.

The relation between the Eucharist and religious life is explored with reference to NT texts under the following headings: preparation for the Eucharist and attitudes toward it, the context of the Eucharist and one's personal horizon with God, the "pledged" presence of Jesus, the Eucharist as the Word, the corporate aspect of the Eucharist, its ethical effects and consequences, the Eucharist as symbol and model of the consecrated life, and the eschatological dimension of the Eucharist.—D.J.H.

1291. J. McDermott, "Gegenwärtiges und kommendes Reich Gottes," *IntKathZeit/Communio* 15 (2, '86) 142-144.

Jesus joined the present and future aspects of the kingdom of God as the basis for his summons to unconditional conversion. After describing one-sided attempts at explaining the mystery of God's kingdom, the article surveys the Synoptic evidence for the deep-rooted tension between past and future regarding the kingdom.—D.J.H.

1292. J. McPolin, "The Two Standards in Scripture," *Way* Supplement 55 ('86) 16-26.

The biblical roots of the Ignatian meditation on the Two Standards are best found in Pauline texts about discernment and wisdom and in Johannine passages about the conflict between light and darkness.—D.J.H.

1293. W. A. Meeks, "Understanding Early Christian Ethics," *JournBibLit* 105 (1, '86) 3-11.

Understanding the ethics of the early Christians must begin with a rigorous attempt at describing the ethos of the larger culture within which the Christian movement began and spread. Then there is need to gather the scattered, but not negligible, information about the social structure of the various forms of the early Christian movement and to correlate them with specific constellations in the symbolic universe exhibited by the sources. Finally we need to analyze the logic of the interactive world shared by early Christian writers and readers. —D.J.H.

1294. L. Monloubou, "Théologie biblique de l'Esprit," *EspVie* 95 (50, '85) 665-671.

The NT writers were very conscious of the newness that constituted the church and each disciple of Jesus. They knew that the source of this newness was the Holy Spirit. The theme of the newness of the Spirit is traced first in the OT and then in the Gospels, Paul's letters, and the Fourth Gospel.—D.J.H.

1295. J. Navone, "What is 'love?'" *Homiletic and Pastoral Review* [New York] 86 (6, '86) 46-50.

Christians tell the story of Jesus Christ and his people to explain what they mean by "love." The Gospels are their answer to the question, What is love?—D.J.H.

1296. R. J. Raja, "'Young People, be Yourselves,'" *Vidyajyoti* 49 (8, '85) 397-405.

The article first discusses Septuagintal and NT words for young persons (e.g. *mikros, neos*), giving special attention to their self-acceptance and dynamism. Then it focuses on the OT story of Samuel as the embodiment of the ideals of youth.—D.J.H.

1297. O. Rodenberg, "Heiligung—Gottes Geschenk, Werk und Weg mit uns," *TheolBeitr* 17 (2, '86) 78-84.

According to the biblical perspective, God is the one who sanctifies; holiness is a gift, not a human achievement. God's gift of holiness demands movement and activity, expressed in the disciple's personal relationship with the Master.—D.J.H.

1298. L. Rougier, "De la réalité aux écrits néo-testamentaires," *Cahiers du Cercle Ernest Renan* [Paris] 33 (140, '85) 48-49.

The anti-Roman Jewish liberation movement around Jesus was transformed by Paul into a Romanophile, anti-Semitic religion.—D.J.H.

1299. D. Senior, "New Testament Images of Mary," *BibToday* 24 (3, '86) 143-152.

Rather than stressing Mary's bond with Jesus as his mother, the NT writers portrayed Mary as a believer who had to move toward a deeper level of life with Christ. The more prominent NT images of Mary include the hearer of the word, the outsider brought in, barren except in God, woman of justice, and mother of the Lord.—D.J.H.

1300. G. M. Soares-Prabhu, "Class in the Bible: The Biblical Poor a Social Class?" *Vidyajyoti* 49 (7, '85) 322-346.

The poor in the Bible formed (1) a sociological group whose identity was defined by their social situation rather than their religious attitude, (2) a dialectical group whose situation was determined by antagonistic groups standing over and against them, and (3) a dynamic group who were those through whom God shaped his history and not merely the passive victims of history. Although the configuration of the poor in the Bible does not coincide with that of a Marxist class, neither is it altogether different from one. The biblical poor include and transcend Marx's proletariat, and the conflicts of biblical history include and transcend the class struggle of Marxism.—D.J.H.

1301. W. C. Spohn, "The Use of Scripture in Moral Theology," *TheolStud* 47 (1, '86) 88-102.

This survey of books and articles on the process of integrating Scripture more critically into moral theology is carried out with reference to the exegetical, hermeneutical, methodological, and theological tasks involved in the undertaking.—D.J.H.

1302. S. H. Travis, "The problem of judgment," *Themelios* 11 (2, '86) 52-57.

According to the NT, God's judgment will be final, universal, personal, according to works, involving division, and in terms of relationship to God. Universalism (i.e. the idea that all will ultimately be saved) is painfully short of biblical foundation.—D.J.H.

1303. J. Van Den Hengel, "Mary: Miriam of Nazareth or the Symbol of the 'Eternal Feminine,'" *SciEsp* 37 (3, '85) 319-333.

The article first describes the scriptural, feminist, and pneumatological constraints on recovering the place and function of Mary in the church. Then it discusses the NT evidence about Mary: the mother and brothers and sisters of Jesus; the story of Mary at Cana and under the cross in the Fourth Gospel; and the infancy narratives. Today we must return to the Mary of the Scriptures, the Mary of history, who began the mariological development.—D.J.H.

1304. P. Vanzan, "La donna nella Chiesa: indicazioni bibliche e interpretazioni femministe," *CivCatt* 137 (3257, '86) 431-444.

The male-female relationship willed by God (Genesis 1–2) was compromised by sin (Genesis 3). The tension between these two dimensions of human existence appears in the NT texts about relationships between men and women. Even Paul seems to combine rabbinic misogynism and evangelical feminism.—D.J.H.

1305. M. Veit, "Arbeit aus biblischer Perspektive," *Der evangelische Erzieher* [Frankfurt/M.] 38 (1, '86) 18-34.

After commenting on the unobtrusiveness of the theme of work in the OT, the article discusses work as "service" according to the OT, the place of work in Israel's experiential wisdom, and the treatment of labor and work in intertestamental literature. Then the NT approaches to work are considered with reference to the eschatological critique in the Gospels, the apostolate and labor according to Paul, the domestic codes in the later epistles, and the saying about the birds and the lilies (see Mt 6:26-30).—D.J.H.

1306. H. U. von Balthasar, "Gottes Reich und die Kirche," *IntKathZeit/Communio* 15 (2, '86) 124-130.

The article surveys the NT evidence about Jesus and the kingdom of God, the kingdom and the church, and the question concerning imminent expectation of the kingdom.—D.J.H.

1307. S. Voorwinde, "The Temple and Biblical Ethics," *VoxRef* 45 ('85) 3-11.

After placing the concept of the temple in its biblical-theological framework and giving particular attention to Paul's uses of the Greek term *naos,* the article examines the idea's practical implications for Christian ethics with regard to holiness, sexuality, heresy, and Christian unity.—D.J.H.

1308. K. Walsh, "Women's Studies and the Churches," *Month* 19 (1, '86) 18-21.

After considering reasons for reconstructing Christian origins and discussing the nature of the NT, the article attempts a revision of Christian origins on the basis of the thesis that the earliest Jesus movement was egalitarian and became only with difficulty and gradually a hierarchical, patriarchal institution.—D.J.H.

1309. K. M. Woschitz, "Ersehntes und erschlossenes Leben. Skizze zum biblischen Thema 'Ewiges Leben,'" *TheolPraktQuart* 134 (2, '86) 128-138.

The article first sketches some approaches to death and eternal life in ancient Near Eastern and Greek cultures. Then after summarizing pertinent OT material, it examines the development of the theme of "eternal life" in the Synoptic Gospels, Paul's letters, and the Johannine writings, respectively.—D.J.H.

1310. J. Zmijewski, “Neutestamentliche Weisungen für Ehe und Familie,” *StudNTUmwelt* 9 (’84) 31-78.

The Synoptic Gospels show that Jesus’ view of marriage was applied to the early Christian community without losing any of its radicality: Divorce was forbidden. With regard to the *Haustafeln* regulating family life, though they are pragmatic, they clearly breathe the spirit of Jesus and present us with a model of fundamental attitudes: All conduct should be an expression of the love that comes to us from God in Jesus Christ.—G.H.

THE WORLD OF THE NEW TESTAMENT

1311. C. Alonso Fontela, “La esclavitud a través de la Biblia,” *EstBíb* 43 (1-2, ’85) 89-124, (3-4, ’85) 237-274.

This examination of the origin and development of slavery supplements the biblical sources by ancient Mesopotamian, rabbinic, and Greco-Roman materials. After surveying the terminology of slavery, the first article presents general considerations about slavery in antiquity and discusses various sources of slaves (war, piracy, banditry, sale of oneself, sale of children, debts, natural increase of the slave population, exposure of infants, and commerce). The second article analyzes the various classes of slaves and their juridical and social situations, with particular attention to Jewish society and Jewish sources.—D.J.H.

1312. J. P. Brown, “The Ark of the Covenant and the Temple of Janus. The magico-military numen of the state in Jerusalem and Rome,” *BibZeit* 30 (1, ’86) 20-35.

OT and Roman descriptions of war-making were organized around the exit of the magico-military numen of the state from its house to make war and its return back again in triumph. The NT gave a version of Hebrew war-making materials closer to Roman practice, whether by entering more deeply into their spirit or by coloring them with Roman themes.—D.J.H.

1313. G. B. Bruzzone, “I mesi nella Bibbia: Nisan,” *BibOr* 27 (4, ’85) 223-227.

In ancient Israel the first month (Abib-Nisan) corresponded roughly to our March-April. The article surveys the OT and NT evidence about Nisan under three headings: agricultural products (flax, barley, wheat), liturgical festivals (Unleavened Bread, Passover), and historical events.—D.J.H.

1314. M. D. Goodman and A. J. Holladay, “Religious Scruples in Ancient Warfare,” *Classical Quarterly* [Oxford] 36 (1, ’86) 151-171.

The impact of religious scruples during wartime is examined with reference to three ancient societies: the world of the Greek city before Alexander the Great, Rome before Constantine, and the Jews in the Hellenistic and Roman period. On the surface, the religious aspects of warfare were less prominent for Jews than for their Roman contemporaries and the Greeks before Alexander. A genuine uncertainty about how to keep the Sabbath in wartime seems to have existed among Jews. Jewish refusal to fight on Saturdays was believed by both Jews and Gentiles to have led at times to disaster.—D.J.H.

1315. R. Scroggs, “The Judaizing of the New Testament,” *Chicago Theological Seminary Register* [Chicago] 76 (1, ’86) 36-45.

In the last two or three decades, scholars of early Christianity have come more and more to interpret NT texts from the perspective of a Jewish rather than a Hellenistic or gnostic background. Popular (nonestablishment, non-Pharisaic) Palestinian Judaism, perhaps with some tinges of apocalypticism, has emerged as the matrix of the Jesus movement. Hellenistic Judaism was the matrix of the urban churches, the communities out of which most of the early Christian documents originated.—D.J.H.

Archaeology

1316. D. T. Ariel, I. Sharon, J. Gunneweg, and I. Perlman, "A Group of Stamped Hellenistic Storage-Jar Handles from Dor," *IsrExplJourn* 35 (2-3, '85) 135-152, plate 18.

The nineteen stamped storage-jar handles excavated at Tel Dor are similar to, if not imitative of, well-known classes from the Greek world. The stamps were most likely a guarantee of capacity. The jars can be dated ca. 175-130 B.C.; they were manufactured in the northern coastal region of Israel.—D.J.H.

1317. E. B. Banning, "Peasants, Pastoralists and *Pax Romana:* Mutualism in the Southern Highlands of Jordan," *BullAmSchOrRes* 261 ('86) 25-50.

Data from the 1979 season of the Wadi el-Ḥāsa survey was used to test alternative hypotheses concerning the relationship between settled agriculturalists and mobile pastoralists during Roman and Byzantine times in southern Jordan. The hypothesis of symbiosis, or "mutualism," between agriculturalists and pastoralists seems to have a higher probability than the competing hypotheses of hostility between nomads and settled peoples, and of ethnic uniformity within the survey area.—D.J.H.

1318. G. Barkay, "The Garden Tomb—Was Jesus Buried Here?" *BibArchRev* 12 (2, '86) 40-57.

The cave of the so-called Garden Tomb in Jerusalem was originally hewn in the Iron Age II, sometime in the 8th or 7th century B.C. It was not used again for burial purposes until the Byzantine period (5th to 7th centuries A.D.). So it could not have been the tomb in which Jesus was buried. [The same issue (pp. 54-55) contains J. Murphy-O'Connor's note on the Nonnus inscription.]—D.J.H.

1319r. V. C. Corbo, *Il Santo Sepolcro di Gerusalemme. Aspetti arceologici dalle origini al periodo crociato,* 3 vols. (Jerusalem: Franciscan Printing Press, 1981-82).

D. Bahat, "Does the Holy Sepulchre Church Mark the Burial of Jesus?" *BibArchRev* 12 (3, '86) 26-45.—Corbo's summary of recent archaeological work may well be the last word on the Church of the Holy Sepulchre for a long time to come. But despite its monumental nature, it is definitely unsatisfactory from an archaeological perspective. Although we can never be certain, it seems very likely that the Constantinian rotunda was actually built over the true site of Jesus' burial.—D.J.H.

1320. L. Dequeker, "Le Zodiaque de la Synagogue de Beth Alpha et le Midrash," *Bijdragen* 47 (1, '86) 2-30.

The 6th-century A.D. synagogue mosaic at Beth Alpha in Galilee reflected the hope of the Jewish people that the Jerusalem Temple would soon be rebuilt by the messiah. (1) The sacrifice of Isaac pointed to the daily sacrifices in the Temple. Moriah was identified as Zion. (2) The zodiac represented the vision granted to Abraham the astrologer that Israel would be persecuted by Babylon, Media, Greece, and Edom. Helios symbolized Elijah victorious over Edom. (3) The upper part of the mosaic, in front of the prayer niche facing Jerusalem, depicted the sacred portal of the rebuilt Temple. The two menorahs on it represented the written and oral Torah.—D.J.H.

1321. E. EISENBERG, "Rytwn ywwny mṣypwry (A Greek Rhyton from Sepphoris)," *Qadmoniot* 18 (1-2, '85) 31-33.

In the course of road repairs in 1979 at the site of ancient Sepphoris (Diocaesarea), several pieces of a unique ceramic rhyton were uncovered; subsequent inspection recovered several additional pieces of the vessel. The rhyton was fabricated in two pieces of black-glazed ware that were later joined. The top of the vessel consisted of a wheel-made horn with a molded lip. The bottom portion depicts a griffin. The style of the depiction of the griffin and the fabrication technique of the rhyton date the vessel to the 4th century B.C. and mark it as being of Greek manufacture. The rhyton is one of the few remains from this period discovered at Sepphoris.—K.H.

1322. M. FISCHER, "The Corinthian Capitals of the Capernaum Synagogue: A Revision," *Levant* 18 ('86) 131-142, figs. 1-2, plates XXX-XXXVII.

The Corinthian capitals of the Capernaum synagogue can be dated between the early 3rd and early 4th centuries A.D. They were a continuation of the well-recorded capitals from Amrit, Sebaste, Beth-shean, Kedesh in Upper Galilee, and other sites. They clearly preceded in design and workmanship the early Byzantine heritage. They were completely different from the types dated to the 5th and 6th centuries A.D. Comparative artistic analysis of the Corinthian capitals indicates that the Capernaum synagogue was constructed around the mid-3rd century A.D.—D.J.H.

1323. W. H. C. FREND, "Silent Witness: The Use and Limitation of Archaeological Research in the Problems of Early Christianity," *RömQuart* 80 (1-4, '85) 148-159.

Archaeology has transformed the study of early Christian history by its discoveries, its methods, and the attitudes that it has encouraged. Material finds have provided means of objective judgment of events in ecclesiastical history. Nevertheless, the risks and abuses of archaeology are not to be underestimated.—D.J.H.

1324. D. GERA, "Tryphon's Sling Bullet from Dor," *IsrExplJourn* 35 (2-3, '85) 153-163, plate 19A-C.

The sling bullet found at Dor was made under that city's authority and bore an acclamation for the success of Tryphon. Since Dor served as a stronghold of Diodotus-Tryphon in the war against Antiochus VII, the link between the sling bullet and Diodotus-Tryphon seems assured. The obverse of the Greek inscription on the sling bullet should be rendered: "For the victory of Tryphon." The reverse should be translated: "Dor. Year 5. Of the city of the Dorians. Have a taste of sumac." Tryphon's fifth year was 138-137 B.C.—D.J.H.

1325. P. C. HAMMOND, "Petra, the Timeless," *Archaeology* [Boston, MA] 39 (1, '86) 18-25.

Along with tons of Nabatean pottery sherds littering the present surface of Petra is more ancient evidence of the site's claim to being "half as old as Time." The American survey and excavation project in the temple area during recent years has contributed new data concerning Nabatean architecture, decoration, architectural technology, religion, and chronology before the Roman takeover of Petra under Trajan in A.D. 106.—D.J.H.

1326. M. HENGEL AND R. PELED, "Pk šl plyz w‘lyw ty ’wry ’kyls (A Bronze Jug Bearing Depictions of Achilles)," *Qadmoniot* 18 (1-2, '85) 51-53.

The form of the bronze jug acquired from an antiquities dealer by the Rockefeller Museum in 1946 is paralleled by two other published examples from Israel, dating from the beginning of the 7th century A.D. The pictorial reliefs on the jug are in two registers, one around the neck of the vessel, the other around the body. All the scenes relate to Achilles' exploits in the Trojan War, as recounted by Homer. The article dates the jug to the Byzantine period and regards it as demonstrating the continuous use of artistic themes drawn from the Homeric cycles up to the Arabic conquest of the eastern Mediterranean world.—K.H.

1327. Z. ILAN AND E. DAMATI, "Ḥpyrt byt-hknst šl mrwt (Excavation of the Synagogue at Meroth)," *Qadmoniot* 18 (1-2, '85) 44-50.

Excavations in 1984 at Meroth in Upper Galilee, northwest of Hazor, confirmed the location of a synagogue with three basic phases. The synagogue itself had been built over a tunnel complex, hewn into the bedrock, which yielded pottery of the 2nd through 5th centuries A.D. The synagogue was erected in the 5th century and remained in use until the late Byzantine/early Arabic period. In plan it resembled the basilical form of other known Galilean synagogues. Portions of a mosaic floor were recovered from the first phase of the structure. The mosaic depicts a young man in a short tunic with a helmet and shield accompanying him, an image that may represent "Judah Victorious." A problematic dedicatory inscription is also included in the mosaic. In debris from the latest phase of use, an amulet was recovered which contained a twenty-six line inscription in Hebrew seeking the deity's protection.—K.H.

1328. A. KLONER, "H’mpyty’ṭrwn šl byt-gwbryn/’lwytrwpwlys (The Amphitheatre of Beth-Guvrin/Eleutheropolis)," *Qadmoniot* 18 (1-2, '85) 38-43.

The city of Beth-Guvrin/Eleutheropolis is located at the boundary of the lower Shephelah and coastal plain, and the upper Shephelah and Judean hill-country. The city functioned as the center of Idumaea. In A.D. 200, Septimus Severus renamed the city "Eleutheropolis" and made it a Roman colony. The amphitheater is located on the northwest edge of the city and was excavated in 1982-83 under the auspices of the Israel Department of Antiquities. The full extent of the amphitheater was approximately 3,000 square meters; a barrel-shaped vault, whose interior was over 3 meters wide and approximately 5 meters high, ran about the circumference. The architectural form of the amphitheater suggests that it was used for gladiatorial contests. Both literary and archaeological evidence point to the presence of gladiators in the Judean Shephelah in the Roman period.—K.H.

1329. A. KLONER, "The 'Third Wall' in Jerusalem and the 'Cave of the Kings' (Josephus War V 147)," *Levant* 18 ('86) 121-129, figs. 1-3, plates XXVI-XXIX.

It is almost certain that the line of the present northern wall of the Old City of Jerusalem cannot be identified with the "third wall" described by Josephus (*War* 5:147). The locations of the Monument of Queen Helena and the Tomb of the Kings indicate that the third wall ran between these two burial monuments, north of the present wall.—D.J.H.

1330. A. H. LEVY, "Two Bronze Rouletting Tools," *IsrExplJourn* 35 (2-3, '85) 181-182, plate 19D-E.

The article describes two bronze implements, each consisting of a shaft with an attached wheel. These tools for impressing roulette decorations on pottery were manufactured in the late 1st or early 2nd century A.D.—D.J.H.

1331. W. MEACHAM, "On the Archaeological Evidence for a Coin-on-Eye Jewish Burial Custom in the First Century A.D.," *BibArch* 49 (1, '86) 56-59.

Contrary to the recent claim by R. Hachlili and A. Killebrew [§ 28-732], the archaeological evidence from Jericho, 'En Boqeq, and the Shroud of Turin presents a very strong case for the proposition that coin-on-eye burial was occasionally practiced by Jews in Judea during the 1st and 2nd centuries A.D. [The same issue contains a response by Hachlili and Killebrew (pp. 59-60), as well as a critique of Meacham's position by L. Y. Rahmani (pp. 60-61).] —D.J.H.

1332. E. M. MEYERS, E. NETZER, AND C. L. MEYERS, "Sepphoris 'Ornament of All Galilee,'" *BibArch* 49 (1, '86) 4-19.

After sketching the history of Sepphoris, the article discusses literary evidence about its mixed population and summarizes the findings of earlier excavations. Then it reports on the findings of the 1985 Sepphoris project sponsored by Duke University and Hebrew University with reference to occupational periods, public and private buildings, underground water installations, aboveground water installations, and special artifacts.—D.J.H.

1333. E. NETZER AND S. ARAZI, "Mnhrwt hrwdywn (The Tunnels of Herodium)," *Qadmoniot* 18 (1-2, '85) 33-38.

In the course of excavations during 1973-75 at Herodium by the Institute of Archaeology, Hebrew University, Jerusalem, an extensive tunnel system was cleared and recorded. The system consists of interlocking elements in three locations at the site: beneath the palace-fortress, quarried into the northeast side of the mountain, and quarried into the artificial fill and rock on the eastern slope of the mountain. There is little doubt that much of the tunnel system was hewn during the Bar-Kokhba revolt. The tunnels were designed to allow soldiers to pour out of concealed openings to defend the palace-fort.—K.H.

1334. E. PUECH, "The Tell el-Fûl Jar Inscription and the *Nĕtînîm*," *BullAmSchOrRes* 261 ('86) 69-72.

If read as *ḥnnyh ḇr ḥgb* ("Hananiah, the son of Hagab"), the short jar inscription discovered at Tell el-Fûl and dated ca. 100 B.C. offers important information for the Hebrew onomasticon and for the persistence of families of *nĕtînîm* (see Ezra 2:43-46) attached to the "Canaanite" sanctuaries, particularly the one in Jerusalem (see *Hagabos* in Acts 11:28; 21:10).—D.J.H.

1335. R. RIESNER, "Das Prätorium des Pilatus," *BibKirch* 41 (1, '86) 34-37.

The article reviews the literary, historical, and archaeological evidence for identifying the praetorium (see Jn 19:9) with three sites in Jerusalem: the Antonia, Herod's palace, and the Hasmonean palace.—D.J.H.

Dead Sea Scrolls

1336. F. García Martínez, "Orígenes apocalípticos del movimiento esenio y orígenes de la secta qumránica," *Communio* 18 (3, '85) 353-368.

The Essene movement originated in the Palestinian apocalyptic movement during the late 3rd or very early 2nd century B.C., before the crisis involving Antiochus IV Epiphanes. The Qumran community arose as a schismatic sect within Essenism during the high priesthood of John Hyrcanus, under the influence of the Teacher of Righteousness and his halakic rulings about the calendar, ritual purity, Temple worship, and marriage.—D.J.H.

1337. K. A. Mathews, "The Leviticus Scroll (11QpaleoLev) and the Text of the Hebrew Bible," *CathBibQuart* 48 (2, '86) 171-207.

11QpaleoLev consists of one large portion of Leviticus and seventeen scattered fragments of it; the scroll has been assigned a date ca. 100 B.C. Examination of its significant textual readings leads to the conclusion that its textual affiliation is unclear. The Qumran text manifests a mixture of readings and no clear dependence on any one source. It calls into question the theory that the major OT textual traditions reflect distinct text-types. An appendix provides transcriptions of the Hebrew texts in 11QpaleoLev.—D.J.H.

1338. E. Tov and J. Cook, "A Computerized Database for the Qumran Biblical Scrolls with an Appendix on the Samaritan Pentateuch," *JournNWSemLang* 12 ('84) 133-137.

Recognizing that it has become necessary to record the Qumran biblical evidence on computer, the article urges that this information be added to a database containing the Masoretic text and outlines a procedure for carrying out the project. An appendix sketches a system for recording the differences between the Masoretic text and the Samaritan Pentateuch.—D.J.H.

Dead Sea Scrolls, §§ 30-973, 1006.

Jewish Backgrounds

1339. A. Abecassis, "The Meaning and Message of Jewish Apocalyptic. The Apocalyptic Era," *SIDIC* [Rome] 18 (3, '85) 10-11.

The problem of the kingdom of God received different answers from the framers of the halakah, the mystics, and the apocalyptists. Their answers corresponded to the three categories of midrashim: halakah, haggadah, and pesher. The Christian Bible received its structure from the apocalyptic movement and the midrash pesher.—D.J.H.

1340. R. A. Bitter, "De betekenis van *hyponoia* en *allègoria* bij Philo van Alexandrië: Overeenkomst en verschil (The meaning of *hyponoia* and *allègoria* in Philo of Alexandria; similarity and difference)," *Bijdragen* 46 (4, '85) 363-380.

The word *hyponoia,* which had been used long before Philo in the sense of the underlying or hidden meaning, was gradually replaced in the 1st century B.C. by *allegoria.* Both terms indicated an interpretation in which a hidden or deeper meaning of a text was discovered in connection with or instead of the literal signification. But they were not synonyms: *Allegoria* was a grammatical term indicating a figure of speech, and *hyponoia* was a philosophical designation indicating the way in which the deeper meaning was found. Although he used both terms, Philo's preference for *hyponoia* was consistent with his desire to stand in the philosophical tradition in interpreting Scripture.—D.J.H.

1341. A. Brisset, "Les suppressions dans les 'Antiquités judaïques' de Flavius Josèphe," *Cahiers du Cercle Ernest Renan* [Paris] 32 (137, '84) 215-218.

Material in books 17–20 of Josephus' *Antiquities* was suppressed between the 2nd and 5th centuries A.D. The author of books 1–2 in *Jewish War* was a 2nd-century A.D. ps.-Josephus. —D.J.H.

1342r. J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha. Volume 1* [*NTA* 28, p. 328; § 29-360r].

R. Bauckham, "The Apocalypses in the New Pseudepigrapha," *JournStudOT* 26 ('86) 97-117.—The article comments on the treatments of seventeen apocalyptic works contained in the volume and makes general observations about the inclusiveness of the collection and the concept of OT Pseudepigrapha. Students of apocalypticism need to be acquainted with apocalypses written before A.D. 200, Christian apocalypses written from A.D. 200 to 1000, Hebrew Merkabah texts, and Hebrew apocalypses.—D.J.H.

1343. L. Crawford, "Quelques mots sur Yosippos, fils de Matthias, dit Flavius Josèphe," *Cahiers du Cercle Ernest Renan* [Paris] 33 (140, '85) 27-36.

After general comments about Josephus, the article discusses the significance of his statements about James the brother of Jesus, early Christianity, Apollos the author of Revelation, the first census of the Jews, and the slaughter of the innocents. Neither a fanatic nor a traitor, Josephus was a historian "with his feet on the ground."—D.J.H.

1344. M. de Jonge, "Two Interesting Interpretations of the Rending of the Temple-veil in the Testaments of the Twelve Patriarchs," *Bijdragen* 46 (4, '85) 350-362.

Testament of Benjamin 9:4 connected the rending of the Temple veil with the departure of the Holy Spirit to the Gentiles. According to *Testament of Levi* 10:3, the covering of the Temple was rent so as to uncover the shame of the Jerusalem priests. Although there are many patristic parallels to the former interpretation, no patristic statement directly corresponds to the latter. There is no objection to calling both interpretations "Jewish Christian" in the sense accorded to the term by J. Daniélou.—D.J.H.

1345. L. Díez Merino, "El Profesor Alejandro Díez Macho y los estudios aramaico-targúmicos (12-V-1916 a 6-X-1984)," *EstBíb* 43 (1-2, '85) 5-56.

The late Professor Díez Macho's contributions to Aramaic and targumic studies are described under eight headings: definition of targum, discoverer and cataloguer of manuscripts, the Aramaic dialects, publication of targumic texts, targum and the NT, director of doctoral theses on targumic themes, Hebrew grammar, and principal contributions to Hebrew-Aramaic philology. A ten-page bibliography of his publications on these topics concludes the article.—D.J.H.

1346. P. Doron, "The methodology of Targum Onkelos," *EstBíb* 43 (1-2, '85) 173-187.

Analysis of chapters 5; 15–20; and 33–34 in *Targum Onqelos* of Deuteronomy leads to the following classification of translation types: translation reflecting rabbinic exegesis; literal or "plain sense" renderings; euphemisms and circumlocutions in deference to God, Israel, and its leaders; varying translations of the same form in context; comparative hermeneutics (harmonization with other passages); changes due to considerations of Aramaic style; variant readings of the Hebrew text; and extremes in rendition (free paraphrase of the text, no translation at all).—D.J.H.

1347. W. Eck, "Zum konsularen Status von Iudaea im frühen 2. Jh.," *Bulletin of the American Society of Papyrologists* [Decatur, GA] 21 (1-4, '84) 55-67.

Various dates have been proposed for when Judea received the status of consular province in the 2nd century A.D. Examination of the pertinent historical and epigraphic evidence indicates that Judea was already a consular province by A.D. 108, when Q. Pompeius Flaco was governor.—D.J.H.

1348. J. Gereboff, "To Speak, How to Speak, and When Not to Speak: Answers from Early Rabbinic Stories," *Semeia* 34 ('85) 29-51.

The editors of both the Mishnah and the Tosefta were concerned about the proper use of speech but held different views on matters related to this issue. The framers of the Mishnah implied that humans should use their ability to speak in order to bring people together, not to create disharmony among them. The framers of the Tosefta accentuated conflicts ignored in the Mishnah and suggested that speech can be used for restating and reinforcing the structures of society. These divergencies strengthen the position that historical studies of rabbinic materials cannot ignore documentary divisions. [The same issue (pp. 53-57) contains a response to Gereboff by J. N. Lightstone.]—D.J.H.

1349. R. P. Gordon, "The *gladius hispaniensis* and Aramaic *'ispānîqê,*" *VetTest* 35 (4, '85) 496-500.

The Aramaic word *'ispānîqê* in *Targum Jonathan* of 2 Sam 18:11; 20:8; 21:16; 1 Kgs 2:5 means "Spanish" and denotes not a belt but the famous "Spanish sword." Although there may be some connection with Greek *phoinikos(ē)*, the Syriac *'espainīqā'* is most likely a transliteration of Greek *hispanikos(ē)* and a reference to the black fleeces preeminently associated with Spain.—D.J.H.

1350. C. T. R. Hayward, "Jewish Traditions in Jerome's Commentary on Jeremiah and the Targum of Jeremiah," *ProcIrBibAssoc* 9 ('85) 100-120.

Investigation of Jerome's commentary on the book of Jeremiah with regard to his geographical observations, treatment of theological problems, explanations of Hebrew words, and exegesis of particular words and phrases suggests that Jerome knew the Jewish exegesis that survived in *Targum of Jeremiah* and haggadic interpretations that were preserved in the late midrashim.—D.J.H.

1351. W. Horbury, "Ezekiel Tragicus 106: *dōrēmata,*" *VetTest* 36 (1, '86) 37-51.

The word *dōrēmata* in Ezekiel the Tragedian's *Exagōgē* 106 referred to the national privileges given by God through the patriarchal covenants; the promises of increase and of the land were especially prominent (see Exod 32:13). The idea of covenant there should be seen together with the postexilic semantic development of *bĕrît* toward the sense of "grant" or "disposition." The Jewish understanding of covenant privileges as God's gifts is a neglected antecedent of Paul's view of grace.—D.J.H.

1352. R. A. Horsley, “Popular Prophetic Movements at the Time of Jesus. Their Principal Features and Social Origins,” *JournStudNT* 26 (’86) 3-27.

The popular prophetic movements in Jesus’ time were quite different from the popular messianic movements as well as from the Sicarii and Zealots. The distinctive focus common to the prophetic movements was anticipated participation in some great liberating act by God. These movements were both reactions to and directed against the oppression of the Jewish peasantry in Roman-dominated Palestine. The oracular prophets protested the situation, and the action prophets led their followers in revolutionary activities [see § 30-419]. Besides the many similarities, there were also some significant differences between Jesus and the popular prophetic movements.—D.J.H.

1353. R. A. Horsley, “The Zealots. Their Origin, Relationships and Importance in the Jewish Revolt,” *NovTest* 28 (2, ’86) 159-192.

The Zealots were in origin largely villagers from northwest Judea. When the Roman reconquest in A.D. 67 made their traditional way of life impossible, they formed brigand groups in the countryside. As the Romans advanced, they fled to Jerusalem, formed their coalition, and called themselves “Zealots.” They singled out the Herodian nobles for attack, bringing popular justice to those who were unrighteously wealthy, powerful, and betraying them to the Romans. They attempted to organize an alternative government along the lines of an egalitarian theocracy. Their allies from Idumea rescued them from imprisonment in the inner court of the Temple and helped them take effective control of the city. The Zealots’ presence in Jerusalem blocked the mediating strategy of the high priests who sought a negotiated settlement with the Romans and provided time for other groups to form and mobilize in order to continue their resistance to the Roman government.—D.J.H.

1354. M. S. Jaffee, “Oral Torah in Theory and Practice: Aspects of Mishnah-Exegesis in the Palestinian Talmud,” *Religion* 15 (4, ’85) 387-410.

This examination of the dialectic between canonical constraint and exegetical ingenuity in the Palestinian Talmud’s reading of the Mishnah gives particular attention to its notion of the oral Torah, atomization of the Mishnah into nearly unintelligible literary fragments, and reintegration of the Mishnah. For the framers of the Palestinian Talmud, interpreting the Mishnah was primarily a means of making oral Torah, i.e. mediating the original revelation into the contemporary rabbinic community and its houses of study. They understood exegesis as participation in the latter-day unfolding of revelation.—D.J.H.

1355. J. Laporte, “Philonic Models of Eucharistia in the Eucharist of Origen,” *LavThéol Phil* 42 (1, ’86) 71-91.

This investigation of how Origen used Philo’s teaching on *eucharistia* is carried out with reference to five themes: the first-fruits and sacrifices as images of thanksgiving, the word of God as bread of life, the Pasch, the high priest as mediator of prayer, and the high priest as mediator of propitiation. Origen deeply transformed the Philonic themes in the light of the Last Supper, the Fourth Gospel, Paul’s writings, and Hebrews.—D.J.H.

1356. J. A. Lund, “On the Interpretation of the Palestinian Targumic Reading *wqht* in Genesis 32:25,” *JournBibLit* 105 (1, ’86) 99-103.

The Palestinian Targums of Gen 32:25 render the Hebrew verbal form *wattēqaʿ* as *wqht*, the third-person feminine singular from the root *qhy*. The meaning of *wqht* as “was benumbed” or the like is indicated by the history of the interpretation of the Hebrew *wattēqaʿ* as reflected in the other ancient versions and by the use of the root *qhy* in Aramaic and Hebrew. The interpretation "was dislocated" should be dropped.—D.J.H.

1357. F. J. Murphy, "*2 Baruch* and the Romans," *JournBibLit* 104 (4, '85) 663-669.

The author of *2 Baruch* deliberately urged pacifism on his contemporaries. In doing so he was careful to assure his readers that those who destroyed the Temple and Jerusalem in A.D. 70 would be punished. At the same time he conveyed the idea that this punishment was entirely God's business. Instead of concerning themselves with revenge or the judgment of Zion's destroyers, Jews should turn their attention to the other world and concern themselves with the salvation of their souls.—D.J.H.

1358r. J. Paramelle with E. Lucchesi, *Philon d'Alexandrie, Questions sur la Genèse II 1–7* [*NTA* 29, p. 351].

J. A. Munitiz, "Fragments of Philo on Genesis," *HeythJourn* 17 (1, '86) 63-65.—Paramelle's edition of the Greek manuscript of Philo's *Quaestiones et solutiones in Genesim* 2:1-7, together with Lucchesi's revised edition of the Armenian version and Paramelle's very sensitive French translation, is a great improvement on R. Marcus's edition. Now the Greek text that Marcus attempted to discern beneath the Armenian *calque* is available, even if the reliability of the new manuscript is not impeccable. Paramelle's extraordinary erudition and power of synthesis enable him to initiate the reader into a particular way of tackling a text. The overall accuracy of the book is amazing. However, the sheer quantity of information and the method of exposition can sometimes lead to bafflement.—D.J.H.

1359. A. Paul, "Bulletin du judaïsme ancien," *RechSciRel* 74 (1, '86) 129-157. [See § 27-1221.]

Summaries and evaluations of twenty books are divided into two parts: Pseudepigrapha, Qumran, and apocalypses (twelve); and Jewish writings in the Greek language (eight). —D.J.H.

1360. S. C. Reif, "Some liturgical Issues in the talmudic Sources," *StudLiturg* 15 (3-4, '82-'83) 188-206.

After remarks on methodology and the general background to rabbinic prayer, the article examines about fifty talmudic and other Jewish sources regarding prayer. The material appears under three headings: the theological status of prayer, the essential nature of prayer, and the mechanics of prayer. There was no monolithic approach to prayer in talmudic times; attempts at generalizing on the basis of the views of this tanna or that amora are doomed to failure.—D.J.H.

1361. P. Sacchi, "Jewish Apocalyptic," *SIDIC* [Rome] 18 (3, '85) 4-9.

Four periods in the development of apocalyptic literature are distinguished: up to 200 B.C. (*1 Enoch* 1–37; 72–82), 2nd century B.C. (*1 Enoch* 83–90), 1st century B.C. (*1 Enoch* 91–105; 38–71), and 1st and early 2nd century A.D. (*Apocalypse of Zephaniah, 2 Baruch, 4 Ezra*). One issue running throughout the long history of Jewish apocalypticism is the problem of evil. [The same issue (p. 24) contains Sacchi's selected bibliography on apocalypticism.] —D.J.H.

1362. J. Schwartz, “Cléopâtre et Aséneth,” *RevHistPhilRel* 65 (4, ’85) 457-459.

The honeycomb omen to Cleopatra described by Dio Cassius (50.15.1-2) is related to the honeycomb incident in *Joseph and Aseneth* 16–17.—D.J.H.

1363. M. Serfaty, “Traduction, *Targum* et paraphrase. La concordance automatique du *Targum* Babylonien du livre de la Genèse,” *Sefarad* 43 (2, ’83) 199-220.

After describing some translation techniques characteristic of *Targum Onqelos,* the article makes statistical comparisons between the vocabularies of the Masoretic text and *Targum Onqelos* for Genesis. Close analysis of the verbs in *Targum Onqelos* reveals a noticeable reduction in their number due to the dropping of synonymous equivalents in Aramaic—a feature that suggests a widening of the semantic value of words and roots in Aramaic. The comparatively limited lexical range of *Targum Onqelos* indicates that its language was ancient Aramaic and that its definitive redaction preceded the generation of Bar Kokhba and Rabbi Aqiba.—D.J.H.

1364. A. Shinan, “The Angelology of the ‘Palestinian’ Targums on the Pentateuch,” *Sefarad* 43 (2, ’83) 181-198.

Only where biblical language or content required the addition of an angel or other heavenly force did the Palestinian targumists generally provide one, and even then with restraint. *Targum ps.-Jonathan* stands out in including holy angels relatively frequently, citing their names, and ascribing miraculous and heroic deeds to them. Even more prominent in *Targum ps.-Jonathan* is its exclusive mention of Sammael and Satan, along with other forces of evil, with recognition of their powers and their existence as real and active entities.—D.J.H.

1365. D. Slingerland, “The Nature of *Nomos* (Law) within the *Testaments of the Twelve Patriarchs,*” *JournBibLit* 105 (1, ’86) 39-48.

Despite the fact that the authors of *Testaments of the Twelve Patriarchs* stressed love of neighbor and other general aspects of the Law, there is no basis for the scholarly consensus that *nomos* has been limited to this sphere. These authors conceived of the Law as a written body of jurisprudence, held the role of Israel’s traditional teachers in high regard, referred to the Law and the Prophets, called for obedience to all this legal matter, and showed much interest in ritual laws (e.g. circumcison, clean and unclean foods, marriage regulations, sacrificial cult).—D.J.H.

1366. M. J. Stiassny, “Apocalyptic in Judaism: Its Eclipse,” *SIDIC* [Rome] 18 (3, ’85) 12-17.

Rabbinic attitudes toward apocalypticism are discussed under four headings: the prophetic theme and the fascination of apocalyptic, the apocalypses discarded and retrieved, the struggle against the Jewish Christians, and Jewish gnosticism and the antignostic reaction.—D.J.H.

1367. M. E. Stone, “Three Transformations in Judaism: Scripture, History, and Redemption,” *Numen* 32 (2, ’85) 218-235.

Three central lines of development in Jewish religious thought and the related transformation of Jewish society during the Second Temple period are examined: (1) the change from oral tradition to written tradition and the shift in attitude toward written tradition that became regarded as Sacred Scripture; (2) the shift in the character of thought from “historical” to “metahistorical” categories and to a “cosmic” view of the world and nature; and (3) the change in the perception of the human predicament that led to different conceptions of redemption and eschatology.—D.J.H.

1368. J. W. van Henten, "Einige Prolegomena zum Studium der jüdischen Martyrologie," *Bijdragen* 46 (4, '85) 381-390.

Studies of Jewish martyrdom accounts have generally focused on their terminology or their influence on NT and early Christian accounts. The Jewish texts are so varied in form that one can hardly speak of a genre. Each account must be investigated with reference to its literary and sociohistorical context. The martyrdom accounts in 2 Macc 4:1–10:8 and 14:1–15:36 follow the same outline.—D.J.H.

1369. J. W. Wevers, "An Apologia for Septuagint Studies," *BullIntOrgSeptCognStud* 18 ('85) 16-38.

The publication of critical texts has made possible a new and important era of Septuagint studies. Correct use of the Septuagint involves (1) an understanding of the codal systems of the source language and of the target language in contrastive fashion; (2) an appreciation of how the translators approached their task, translation technique, and exegetical understanding of the text; and (3) a study of the text history as this is summarized in the apparatuses of critical editions. It is imperative that one have some clear understanding of the mind of the Septuagint translators and how they operated before drawing textual conclusions that presuppose a parent text different from the Masoretic text.—D.J.H.

1370. G. A. Wewers, "Die Erforschung des Talmud Yerushalmi," *ZeitRelGeist* 37 (4, '85) 322-330.

This introduction to studying the Palestinian Talmud discusses its literary and historical place within the rabbinic corpus, the process of its composition and the beginning of commenting on it, the classic commentaries, critical research (by S. Lieberman, J. N. Epstein, and L. Ginzberg), and the present state of research.—D.J.H.

1371. M. Ydit, "A Case Study in Mishnaic Theodicy," *Journal of Reform Judaism* [New York] 33 (1, '86) 65-74.

The list of activities in *m. Pe'a* 1:1—honoring father and mother, performing deeds of lovingkindness, making peace, studying Torah—addressed the problem of theodicy, i.e. why the righteous suffer and the wicked do well. The first two items on the list (see Exod 20:12/Deut 5:16; Deut 22:6) are usually rewarded in this world and certainly accumulate rewards in the world to come. The final two items were added in the aftermath of the smashing of the Bar Kokhba revolt.—D.J.H.

Greco-Roman Backgrounds

1372. N. B. Crowther, "Studies in Greek Athletics," *Classical World* [Pittsburgh] 78 (5, '85) 497-558; 79 (2, '85) 73-135.

This annotated bibliography of scholarship on Greek athletics treats 1,234 books and articles under the following headings: general, prehistoric and epic, Panhellenic festivals, Athens, other Greek festivals, Italian festivals, events, nudity, victors, guilds, professionalism and specialization, art and athletics, physical training, gymnasium and palaestra, physical education, women and athletics, sports-medicine and injuries, Judaic and Christian references, miscellaneous, and addendum.— D.J.H.

1373. D. R. Jordan, "A Survey of Greek Defixiones Not Included in the Special Corpora," *GkRomByzStud* 26 (2, '85) 151-197.

More commonly known as curse tablets, defixiones are inscribed pieces of lead, usually in the form of small, thin sheets, intended to influence, by supernatural means, the actions or welfare of persons or animals against their will. They became popular in the 5th century B.C. and continued in use in Mediterranean lands until at least the 6th century A.D. This catalogue of Greek defixiones not included in the corpora edited by R. Wünsch (1897) and A. Audollent (1904) begins with tablets from Greece, Yugoslavia, Austria, Sicily, and Italy, and then proceeds counterclockwise around the Mediterranean until it reaches the Black Sea area.— D.J.H.

1374. R. MacMullen, "Notes on Romanization," *Bulletin of the American Society of Papyrologists* [Decatur, GA] 21 (1-4, '84) 161-177.

The extent to which peoples in the Greco-Roman world became romanized is explored with reference to the ideas of compulsion, capacity, and choice. There was much movement and flowering in the upper branches of provincial society but little among persons in the lower socioeconomic strata and living close to the soil.— D.J.H.

1375. A. Momigliano, "How Roman Emperors Became Gods," *American Scholar* [Washington, DC] 55 (2, '86) 181-193.

Why was the idea of divine monarchy resurrected in Greece and Rome in an age of philosophic discussion about the nature of the gods and the place of humans in the world? A partial answer to this question is that people found it easy to call exceptionally powerful men gods because they were losing faith in the existence or effectiveness of the traditional gods. The Romans were disseminating throughout their empire powerful alien ideas and institutions such as Roman citizenship and Roman peace. The association of an obviously powerful emperor with gods whose power was not so obvious might well reassure the believers in those gods. The imperial cult was a sign of indifference or doubt or anxiety about the gods, as well as an expression of admiration for efficient but alien rule.— D.J.H.

1376. J. L. Sebesta, "Textbooks in Greek and Latin: 1986 Survey," *Classical World* [Pittsburgh, PA] 79 (3, '86) 143-176.

The categories under Greek and Latin in this survey of textbooks are author/genre; beginner's books; grammars; readers; composition; dictionaries and word lists; NT Greek or later Latin; and medieval Greek. Two other sections (language books; epigraphy, paleography, and papyrology) and a list of publishers are included.— D.J.H.

1377. E. E. Seittelman, "1986 Supplementary Survey of Audio-Visual Materials in the Classics," *Classical World* [Pittsburgh, PA] 79 (4, '86) 239-260.

Materials included in this survey (films, filmstrips, slides, pictures, posters, recordings, software, etc.) are organized under ten general headings: world history, ancient civilizations, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, Latin language and literature, postclassical, for the elementary schools, and miscellaneous. A directory of publishers is included.— D.J.H.

1378. R. **Brändle**, "Neues Testament und Alte Kirchengeschichte," *Kirchenblatt für die reformierte Schweiz* [Basel] 142 (3, '86) 38-39.

Combining NT study and the discipline of early church history presents both difficulties and opportunities. Such a combination is consistent with F. Overbeck's opposition to separating academic specializations and his insistence on the critical reading of texts. The ecumenical dimensions of the enterprise are promising.—D.J.H.

1379. A. **Brisset**, "Les agrapha dans la tradition islamique," *Cahiers du Cercle Ernest Renan* [Paris] 32 (136, '84) 178-187.

Examination of Jesus' sayings in the Koran suggests the use of a collection made by adoptionist Christians. Investigation of ten agrapha in the Hadith indicates their Christian origin but makes doubtful any hypothesis of a common source.—D.J.H.

1380. M. **Franzmann**, "The Odes of Solomon, Man of Rest," *OrChristPer* 51 (2, '85) 408-421.

Within *Odes of Solomon,* rest is at once an attribute of the Lord and, for a human person, a state of being in union with the Lord. There are many similarities between *Odes* and gnostic writings regarding the motif of rest. The description of Solomon as a "man of rest" (*'yš mnwḥh*) in 1 Chr 22:9-10 and as builder of Yahweh's "house of rest" in 1 Chr 28:2 may have been significant factors in attributing *Odes* to Solomon.—D.J.H.

Gnosticism

1381. H. **Frankemölle**, "Die Welt als Gefängnis. Die gnostische Deutung des Menschen in der Welt—eine nicht nur historische Frage," *BibKirch* 41 (1, '86) 22-33.

After discussing the extent to which the world today is perceived as a prison, the article investigates ancient gnostic treatments of the world as a prison, explains the ideas underlying these gnostic developments of the theme, and compares gnostic and Christian approaches to human existence in time and in the world.—D.J.H.

1382. G. **Hanratty**, "The Early Gnostics II," *IrTheolQuart* 51 (4, '85) 289-299.

This installment [see § 30-927] discusses early gnostic approaches to the divine self, theology and cosmogony, the prison of the world, and moral issues ("beyond good and evil").—D.J.H.

1383. H. E. **Lona**, "Die Auseinandersetzung der Kirchenväter mit der Gnosis," *BibKirch* 41 (1, '86) 8-14.

The confrontation of the Church Fathers with gnosis belonged to the broader inner-Christian controversy about the interpretation of the gospel and the truth of revelation. After tracing the development of the confrontation from NT times to the 5th century A.D., the article describes the content and methods of the controversy. Then it reflects on the significance of antignostic polemic for the history of Christian theology.—D.J.H.

1384. E. Lucchesi, "Evangile selon Marie ou Evangile selon Marie-Madeleine?" *Analecta Bollandiana* [Brussels] 103 (3-4, '85) 366.

Contrary to M. Tardieu in *Ecrits gnostiques. Codex de Berlin* (1984), the long tradition about the risen Jesus' appearance to his mother suggests that *Gospel of Mary* concerned Mary the mother of Jesus rather than Mary Magdalene.—D.J.H.

1385. K. Rudolph, "Gnosis—eine spätantike Weltanschauung. Ihre Denkstrukturen und Wurzeln," *BibKirch* 41 (1, '86) 2-7.

After surveying the sources available for studying gnosticism, the article describes gnostic thought structures (dualism, spiritual monism, soteriology, eschatology) and gnostic community life and morality. Then it considers Jewish, Greek, Christian, and other elements of gnosticism.—D.J.H.

1386. R. van den Broek, "The Theology of the Teachings of Silvanus," *VigChrist* 40 (1, '86) 1-23.

Teachings of Silvanus was composed in the first decades of the 4th century A.D., partly on the basis of much older material. This conclusion is indicated by Origen's influence on its biblical exegesis (Christ the true vine, the mind as the lamp of the soul) and the striking parallels with views expressed by Eusebius and Athanasius (Christ as the *sol intaminatus*, the image of the emperor, the eternal Son of the eternal Father). The work gives valuable insights into the state of mind and interests of the second-rate theologians who joined the party of Alexander and Athanasius. The author (or compiler) may have been named Silvanus. —D.J.H.

Gnosticism, § 30-1127.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. J. Achtemeier (ed.), *Harper's Bible Dictionary* (San Francisco: Harper & Row, 1985, $29.95) xxii and 1178 pp., 18 color maps. Illustrated. Bibliographies. Indexed. LCN: 85-42767. ISBN: 0-06-069862-4.

Containing contributions by 179 scholars, this dictionary of the Bible presents 3,700 articles on persons and places, important theological terms, biblical books, major archaeological sites, unusual words, the languages and history of biblical peoples, types of literature, economics, music and art, and sociological studies. Topics of major articles include art in the biblical period (by D. C. Hester), the Bible in Western art (E. L. Flynn), Ephesus (C. H. Miller), Jerusalem (B. E. Schein), Jesus Christ (C. E. Carlston), Lachish (P. J. King), Megiddo (N. L. Lapp), money (J. W. Betlyon), music (A. D. Kilmer and D. A. Foxvog), the Temple (C. L. Meyers), and texts (D. Ewert). Achtemeier was assisted by four associate editors: R. S. Boraas, M. Fishbane, P. Perkins, and W. O. Walker.

C. W. Atkinson, C. H. Buchanan, and M. R. Miles (eds.), *Immaculate and Powerful. The Female in Sacred Image and Social Reality*, Harvard Women's Studies in Religion Series (Boston: Beacon Press, 1985, $21.95) ix and 330 pp. Bibliography. Indexed. LCN: 85-70448. ISBN: 0-8070-1004-9.

Of the eleven papers in this volume, the one directly concerned with the NT is by B. J. Brooten on Paul's views about the nature of women and female homoeroticism (see Rom 1:26). The other contributors are J. A. Hackett, F. A. Marglin, D. S. Williams, A. C. Klein, Atkinson, B. C. Pope, D. C. Bass, S. Briggs, J. Van Herik, and N. Jay. Miles has supplied a fourteen-page introduction. The contributors have held appointments as visiting scholars in Harvard Divinity School's Women's Studies in Religion Program over the past decade.

F. F. Bruce (ed.), *The International Bible Commentary with the New International Version* (2nd rev. ed.; Basingstoke, UK: Marshall, Morgan & Scott, 1986; Grand Rapids: Zondervan, $24.95) xv and 1629 pp., 29 maps. Bibliographies. LCN: 86-234. ISBN: 0-551-01291-9 (UK), 0-310-22020-3 (USA).

This commentary on the entire Bible contains fourteen general articles on the OT, expositions of individual OT writings, fourteen general articles on the NT, and expositions of individual NT writings. The contributors include L. C. Allen, Bruce, H. L. Ellison, W. W. Gasque, G. F. Hawthorne, D. F. Payne, and D. J. Wiseman. The distinguishing feature of this new edition of a work first published in 1979 under the general editorship of G. C. D. Howley is the replacement of the Revised Standard Version by the New International Version as the basic text. The opportunity was also taken to introduce some minor corrections and updatings, especially in the bibliographies.

M. Carrez, *Grammaire Grecque du Nouveau Testament (avec exercices et plan de travail)*, Le monde de la Bible (4th rev. ed.; Geneva: Labor et Fides, 1985, paper) 180 pp. Indexed. ISBN: 2-8309-0051-0.

First published in 1966 and revised in 1972 and 1978, this new edition of an introduction to the Greek grammar of the NT contains fifteen additions and some modifications. The forty lessons appear under three major headings: letters and sounds, morphology, and syntax. Each lesson provides grammatical explanations, paradigms, examples, and vocabulary. Also included is a list of practical exercises. The grammar is intended to be used with Carrez and F. Morel's *Dictionnaire grec-français du Nouveau Testament* (1985).

D. A. CARSON (ED.), *Biblical Interpretation and the Church. The Problem of Contextualization* (Nashville, TN: Thomas Nelson, 1985, paper $7.95) 240 pp. Indexed. ISBN: 0-8407-7501-6.

The eight papers in this volume consider hermeneutical problems relevant to understanding the nature, scope, and mission of the church in various cultures: Carson on factors determining current hermeneutical debate in cross-cultural contexts, R. T. France on the church and the kingdom of God, G. Maier on the church in Mt, E. P. Clowney on interpreting the biblical models of the church, P. T. O'Brien on principalities and powers as opponents of the church, T. Tiénou on the church in African theology, E. A. Nuñez on the church in G. Gutiérrez's liberation theology, and R. P. Shedd on underlying hermeneutical issues in social justice. Carson has supplied a three-page preface.

G. CASALIS ET AL., *Bibel und Befreiung. Beiträge zu einer nichtidealistischen Bibellektüre* (Münster: Edition liberación, 1985, paper DM 18; Fribourg: Edition Exodus) 154 pp. ISBN: 3-923792-11-5 (Edition liberación), 3-905575-06-X (Edition Exodus).

Prepared for a lecture series held in 1983 at the University of Tübingen, the six papers in this volume illustrate nonidealist approaches to biblical texts: T. Veerkamp on the political reading of 1 Kings 18, G. Girardet on the historical-critical interpretation of 1 Cor 15:3-5, R. Zuurmond on the politically oriented exposition of the Decalogue, K. Füssel on a materialist-structuralist reading of Mk 10:17-31, L. Schottroff on a social-historical exegesis of Mk 4:3-8 parr., and Casalis on the presuppositions and elements of a European theology of liberation.

J. COCHRANE, *Initiation à la lecture du Nouveau Testament Grec* (Sherbrooke, Quebec: Distributions Évangéliques du Québec, 1983, spring binder $21 Can., supplementary booklets $5) ii and 174 pp., 81 tables. ISBN: 2-920147-03-X.

This introduction to NT Greek grammar uses Jn 1:1-51 as its focal text and provides grammatical explanations, examples, and exercises. The three booklets accompanying the main text contain the Greek text of the Fourth Gospel, a Greek-French lexicon for Jn 1:1-51, and a key to the exercises.

Computer Concordance to the Novum Testamentum Graece of Nestle-Aland, 26th edition, and to the Greek New Testament, 3rd edition—Computer-Konkordanz zum Novum Testamentum Graece von Nestle-Aland, 26. Auflage und zum Greek New Testament, 3rd edition, ed. Institut für Neutestamentliche Textforschung und vom Rechenzentrum der Universität Münster (2nd ed.; Berlin—New York, de Gruyter, 1985, DM 168 or $76.40) ix and 1014 pp. ISBN: 3-11-010528-4 (Berlin), 0-89925-042-4 (NY).

The first edition of this concordance to the Greek NT was described in *NTA* 24, p. 292. The new edition contains an English version of the foreword and is published in somewhat reduced size.

A. J. CONYERS, *How to Read the Bible* (Downers Grove, IL: InterVarsity, 1986, paper $6.95) 197 pp. LCN: 85-23173. ISBN: 0-87784-944-7.

Conyers, professor of Bible at Central Missouri State University, divides his guide to reading the Bible into three major parts: the art of Bible reading, the practice of Bible reading, and Bible reading in home and church. He provides a strategy for reading the entire Bible, recommends study-aids, and attends to the transforming power of Bible study.

E. DREWERMANN, *Tiefenpsychologie und Exegese. Band I: Die Wahrheit der Formen: Traum, Mythos, Märchen, Sage und Legende* (Olten—Freiburg: Walter-Verlag, 1985, 72 Sw. fr. or DM 78) 575 pp. Illustrated. Bibliography. Indexed. ISBN: 3-530-16855-6.

After discussing the philosophical foundations of theological hermeneutics, this volume considers the study of literary forms in the Bible and suggests that the interpretation of dreams is a fruitful starting point for biblical exegesis. Then it describes rules and techniques for interpreting archetypal narratives, especially myths and fables. Finally it offers additional interpretative rules and techniques with regard to sagas and legends. Drewermann is Privatdozent for systematic theology at the philosophical-theological faculty in Paderborn. H. J. Venetz's review article on this volume was abstracted in § 30-484r.

E. DREWERMANN, *Tiefenpsychologie und Exegese. Band II: Die Wahrheit der Werke und der Worte: Wunder, Vision, Weissagung, Apokalypse, Geschichte, Gleichnis* (Olten—Freiburg: Walter-Verlag, 1985, 79 Sw. fr. or DM 88) 851 pp., 1 fig. Bibliography. ISBN: 3-530-16856-4.

After describing four dangers facing theologians and exegetes, this second volume in Drewermann's project considers the psychological distinctiveness and interpretation of the *Novellen* (miracle stories); appearances and vocation stories, visions, prophecies; eschatologies and apocalypses; the contribution of psychology to interpreting historical narratives; and the exposition of sayings traditions. It concludes with "results, answers, and questions" regarding the place of depth-psychology in biblical exegesis.

J. D. G. DUNN, *The Evidence for Jesus* (Philadelphia: Westminster, 1985, paper $8.95) xiv and 113 pp. Bibliography. Indexed. LCN: 85-22540. ISBN: 0-664-24698-2.

Written in response to the 1984 British television series entitled "Jesus: The Evidence" [see *NTA* 30, p. 104], this volume seeks to set the record straight as to what NT scholarship says on key issues and to engage in Christian adult or continuing education. Its four chapters concern the nature of the Gospels (fact, fiction, or what?), whether Jesus claimed to be the Son of God, what the first Christians believed about the resurrection, and the development of earliest Christianity (one church or warring sects?). Dunn, professor of divinity at the University of Durham (UK), concludes that Christianity has nothing to fear and much to gain from NT scholarship. He emphasizes the importance of recognizing the Gospels for what they are, the inadequacy of human words to speak of Jesus' divine sonship and resurrection, and the diversity within apostolic Christianity. H. C. Kee has supplied a three-page foreword.

Einheitsübersetzung der Heiligen Schrift. Die Bibel. Studienausgabe. Psalmen und Neues Testament Ökumenischer Text (Stuttgart: Katholische Bibelanstalt, 1984, DM 44) 2663 pp., 12 maps. Indexed. ISBN: 3-920609-29-8.

This volume contains the complete text of the Einheitsübersetzung of the OT and NT (with deuterocanonical books). Introductions, section-headings, cross-references, brief notes, and ten appendixes are included. The revised edition of the NT writings was described in *NTA* 24, p. 181. The text of the NT and the Psalms has been officially approved by both the Catholic and the Evangelical bishops in Germany. Recent articles on the Einheitsübersetzung were abstracted in §§ 28-53, 448, 873.

Essays on Apostolic Themes. Studies in Honor of Howard M. Ervin Presented to him by Colleagues and Friends on his Sixty-Fifth Birthday, ed. P. Elbert (Peabody, MA: Hendrickson Publishers, 1985, $14.95) xix and 239 pp. Indexed. ISBN: 0-913573-14-0.

Of the sixteen papers prepared to honor Professor Ervin of Oral Roberts University in Tulsa, OK, three directly concern the NT: F. F. Bruce on the Spirit in Galatians, J. D. G. Dunn on Rom 7:14-25 in Paul's theology, and J. Amstutz on sociological dimensions of NT church growth according to Acts. The other contributors are W. W. Menzies, G. A. Turner, Ervin, H. R. Yim, J. Horner, J. Rea, C. M. Robeck, Elbert, G. Strachan, I. Lundgren, L. Gott, J. T. Connelly, and D. L. Gelpi. Also included are an editor's preface, a *tabula gratulatoria*, a biographical and bibliographical sketch of Ervin by C. Farah and S. Durasoff, and a foreword by J. A. Forbes.

B. GIERTZ, *Förklaringar till Nya Testamentet. Andra delen: Johannes, Apostlagärningarna, Romarbrevet, Korintierbreven* (Stockholm: Verbum, 1985; Pro Caritate) 445 pp. ISBN: 91-526-1253-8 (Verbum), 91-85046-64-7 (Pro Caritate).

The first volume in this three-volume project was described in *NTA* 30, p. 96. This volume provides introductions to and pericope-by-pericope expositions of the Fourth Gospel, Acts, Romans, 1 Corinthians, and 2 Corinthians. The third volume will treat the NT writings from Galatians to Revelation.

B. Gillièron, *Dictionnaire Biblique* (Aubonne, Switzerland: Editions du Moulin, 1985, paper 28.50 Sw. fr.) 251 pp.

This dictionary of the Bible aims to transmit the results of biblical research in a concise and accessible form. Each of its 335 major articles starts from the Hebrew and Greek terms, gives French translations for their different uses, provides biblical references, discusses their theological meanings, and supplies cross-references to other articles. Gillièron is a pastor of an Evangelical Reformed church in the canon of Vaud, Switzerland.

E. G. Hoffmann and H. von Siebenthal, *Griechische Grammatik zum Neuen Testament* (Riehen, Switzerland: Immanuel-Verlag, 1985) xxii and 707 pp. Bibliographies. Indexed.

Intended for theologians and others who have not studied classical Greek, this introduction to NT Greek is divided into three major sections: orthography and phonology (letters and their pronunciation, reading markers, sound laws), morphology (nouns and adjectives, comparison of adjectives, adverbs, pronouns, numerals, verbs), and syntax (parts of speech and word-forms in the sentence, the simple sentence, kinds of sentences and compound sentences, syntactic stylistics). An appendix discusses the major differences between classical and NT Greek. Both the late Professor Hoffmann and von Siebenthal taught at the Freie Evangelisch-Theologische Akademie at Basel.

R. J. Hoffmann (ed.), *The Origins of Christianity. A Critical Introduction* (Buffalo, NY: Prometheus Books, 1985, paper $14.95) 326 pp. LCN: 85-62744. ISBN: 0-87975-308-0.

This anthology of excerpts from books on early Christianity is arranged under four headings: the religious and cultural background (E. Lohse, C. Guignebert, W. F. Albright, A. E. Haydon); intellectual currents and themes (T. H. Robinson, D. S. Russell, W. O. E. Oesterley, N. Perrin, R. T. Herford, L. Baeck); the Gospels (D. Nineham, M. Dibelius, E. Käsemann, E. J. Goodspeed, G. A. Wells); and the Jesus tradition—history, myth, and legend (Guignebert, M. S. Enslin, F. C. Conybeare, A. Drews, J. M. Robertson, W. Marxsen, J. K. Elliott). Also included are a six-page introduction by Hoffmann and a two-page epilogue (reprinted) by A. Schweitzer on the results of the Jesus quest.

The International Standard Bible Encyclopedia. Volume Three. K–P, ed. G. W. Bromiley et al. (rev. ed.; Grand Rapids: Eerdmans, 1986, $37.50) xix and 1060 pp. Illustrated. Bibliographies. LCN: 79-12280. ISBN: 0-8028-8163-7.

The procedures guiding this revision of a standard reference work were described in the notice on the first volume [*NTA* 24, p. 74]; the second volume was noticed in *NTA* 26, p. 313. The third volume features articles by G. E. Ladd on the kingdom of God, E. E. Ellis on Luke, R. P. Martin on Mark, D. A. Hagner on Matthew, W. S. LaSor on Palestine, F. F. Bruce on Paul, and P. C. Craigie on Psalms. It includes over 325 photographs (37 color plates) and 86 maps.

B. Jaspert, *Sackgassen im Streit mit Rudolf Bultmann. Hermeneutische Probleme der Bultmannrezeption in Theologie und Kirche* (St. Ottilien: EOS Verlag, 1985, paper DM 8.80) 117 pp. ISBN: 3-88096-005-4.

Recognizing the interest in Bultmann's theology among Catholics and others today, Jaspert explains Bultmann's hermeneutical starting point, describes reactions to his theology, and points out some blind alleys in the debate (the claims that Bultmann did not give enough attention to Jesus, that he made theology the prisoner of philosophical anthropology, and that his theology was apolitical). Jaspert, editor of *Rudolf Bultmanns Werk und Wirkung* (1984), defines the goal of the debate about Bultmann's theology as insight and understanding that facilitates life and action arising from faith.

T. J. KEEGAN, *Interpreting the Bible. A Popular Introduction to Biblical Hermeneutics* (New York—Mahwah, NJ: Paulist, 1985, paper $8.95) vii and 177 pp. Bibliographies. Indexed. LCN: 85-61737. ISBN: 0-8091-2747-4.

Keegan, associate professor of religious studies at Providence College in Rhode Island, deals with the nature of biblical hermeneutics, biblical criticism in the history of the church, diachronic and synchronic methodologies, structuralism, reader-response criticism, narrative criticism, the reader of Mt, canonical criticism, and the Bible in the church today. An eight-page glossary of technical terms concludes the volume.

J. F. KELLY, *Why Is There a New Testament?*, Background Books 5 (Wilmington, DE: Michael Glazier, 1986, paper $8.95) 200 pp. Illustrated. Bibliography. Indexed. LCN: 85-45553. ISBN: 0-89453-539-0.

Kelly, professor of NT and early Christianity at John Carroll University in Cleveland, OH, relates the development of the NT to the life of the early church. He considers the composition of NT books up to Paul's death, the second generation and later (Gospels, later books), the transition from books to testament (canon), the NT apocryphal books, what the NT says, early translations, and spirituality and art. A four-page glossary is included.

G. M. LAMSA, *Idioms in the Bible Explained and A Key to the Original Gospel* (San Francisco: Harper & Row, 1985, paper $8.95) xii and 105 pp. LCN: 85-42782. ISBN: 0-06-064927-5.

Lamsa, whose English translation of the Peshitta version of the Bible was described in *NTA* 30, pp. 89-90, first explains various idioms in the OT (e.g. "God took him away" in Gen 5:24 as describing a painless death or heart attack) and the NT (e.g. "hell fire" in Mt 5:22 as mental suffering or torment). Then he discusses the use of Aramaic by Jesus and the earliest Christians, and explains texts in the Gospels in the light of their ancient Near Eastern background. Lamsa contends that the Gospels were originally composed in Aramaic.

V. LOI, *Le origini del cristianesimo*, Cultura cristiana antica (Rome: Borla, 1984, paper 16,000 L) 318 pp. Bibliography. Indexed.

This posthumously published survey of Christian origins is divided into three major parts: Jesus of Nazareth, the church in its origins and its evangelizing mission among the Gentiles, and the ideological developments of primitive Christianity. Under these three headings the individual NT writings and related topics are discussed in the course of twenty chapters. Loi was the author of *San Paolo e l'interpretazione teologica del messaggio di Gesù* (1980).

R. MAHONY, *The Bible in the Life of the Catholic Church* (London: Catholic Truth Society, 1985, paper 50p) 24 pp. Bibliography. ISBN: 0-85183-609-7.

Mahony, now Catholic bishop of Los Angeles, explains the role of Scripture in salvation history and in the church today, with particular attention to prayer and study [see § 28-843]. A five-page appendix lists resources for biblical study.

B. J. MALINA, *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation* (Atlanta: John Knox, 1986, paper $24.95) x and 230 pp., 17 figs., 6 tables. Bibliography. Indexed. LCN: 85-42824. ISBN: 0-8042-0241-9.

Malina, professor of theology at Creighton University in Omaha, NE, and author of *The New Testament World* (1981), presents a broad framework for a comparative study of the social context of the NT documents with help from the sociological models developed by M. Douglas and other theorists. The nine chapters in the book concern textual meaning and cultural scripts, strong group script elements as meaning fields, weak group script elements as meaning fields, social interaction in grid and group, game plans and strategies, channeling the flow of the action, facilitating its flow (rites and their agents), telling about the flow (historians and their cultural scripts), and testing the models (the case of fasting). Malina locates the originality of his work in its simplification of the technical language used in the original models and the recurrent suggestions about how the models can aid in fixing implicit NT meanings in some comparative way.

J. Martin, *William Barclay. A personal memoir* (Edinburgh: Saint Andrew Press, 1984, paper £2.50) 104 pp. Bibliography. ISBN: 0-7152-0579-X.

After sketching the life of the late Professor Barclay (1907-78), this recollection by a close friend and admirer discusses Barclay as minister, preacher, university teacher, writer, broadcaster, people's man, and man of Christ. A chapter entitled "journey's end" and an appendix on Barclay's books are included. Martin has been minister of High Carntyne Church in Glasgow since 1954.

Neue Jerusalemer Bibel. Einheitsübersetzung mit dem Kommentar der Jerusalemer Bibel, ed. A. Deissler and A. Vögtle with J. M. Nützel (Freiburg—Basel—Vienna: Herder, 1985, DM 98) xviii and 1878 pp., 16 maps. Indexed. ISBN: 3-451-20002-3.

The first edition of the German Jerusalem Bible was described in *NTA* 13, p. 258. The new edition contains the text of the entire Bible according to the Einheitsübersetzung [*NTA* 30, p. 343] along with notes prepared on the basis of the 1973 edition of *La Bible de Jérusalem* [*NTA* 19, p. 258]. C. Locher's review article of the volume was abstracted in § 30-986r.

The New Jerusalem Bible (Garden City, NY: Doubleday, 1985, $24.95) xvi and 2120 pp., 7 maps. Indexed. LCN: 85-16070. ISBN: 0-385-14264-1.

The 1973 edition of *La Bible de Jérusalem* [*NTA* 19, p. 258] warranted a completely new edition of the 1966 English version. In this new edition the introductions and notes have been drawn from the French revision, with some additional changes taking into account recent advances in NT scholarship. The English translation has been made directly from the Hebrew, Aramaic, and Greek texts. Only where the text admits of more than one interpretation has the option chosen by the French revision been followed, unless the French editors granted permission to adopt another view. Paraphrase has been avoided more rigorously than in the first English edition. Care has been taken that in parallel passages the similarities and differences be mirrored exactly in the translation. The alphabetical table of major footnotes has been entirely redone. Indexes of personal and geographical names have been added, and the maps have been completely redesigned. H. Wansbrough, the general editor, has supplied a two-page foreword.

The New Testament, New International Version. An Ecumenical Bible Study Edition (New York—Mahwah, NJ: Paulist, 1986, paper $7.95) iii and 451 pp. LCN: 85-61004. ISBN: 0-8091-2733-4.

The NT text of the New International Version [*NTA* 18, pp. 237-238] is accompanied by new introductions and points for reflection prepared by Catholic biblical scholars (S. Maurer, T. J. Keegan, J. F. Wimmer, J. F. O'Grady, J. J. Pilch, J. M. Reese).

Perspectives on the New Testament. Essays in Honor of Frank Stagg, ed. C. H. Talbert (Macon, GA: Mercer University Press, 1985, $9.95) vi and 108 pp. Bibliography. ISBN: 0-86554-152-3.

Published also as *Perspectives in Religious Studies* 11 (4, '84), this *Festschrift* in honor of Professor Stagg contains articles by M. Tolbert on Stagg as a teaching prophet [§ 29-828], D. Schmidt on the study of Hellenistic Greek grammar in the light of contemporary linguistics [§ 29-872], G. E. Rice on whether Codex Bezae is homogeneous [§ 29-865], H. Boers on polarities at the roots of NT thought [§ 29-1085], R. Scroggs on the NT and ethics [§ 29-1133], and Talbert on Paul's understanding of the Holy Spirit according to 1 Corinthians 12–14 [§ 29-1050]. Also included are a preface by Talbert and R. L. Omanson's bibliography of Stagg's theological works.

E. Robertson, *"Take and Read." A Resource Book for Bible Study* (rev. ed.; London: Arthur James, 1984, paper £2.95) 144 pp. Bibliography. Indexed. ISBN: 0-85305-261-1.

Although the basic historical material in the 1961 original has been retained, the examples that make up the major part of the book have been taken from more recent experience. After describing examples of effective Bible study, the volume discusses how to begin a Bible study group, illustrates three different kinds of Bible study, and makes suggestions about choosing a biblical book to study. Robertson is minister of Heath Street Baptist Church, Hampstead, London.

F. J. Schierse (ed.), *Konkordanz zur Einheitsübersetzung der Bibel* (Düsseldorf: Patmos, 1985, DM 198; Stuttgart: Katholisches Bibelwerk) 1823 pp. ISBN: 3-491-71066-9 (Patmos), 3-460-32271-3 (Katholisches Bibelwerk).

This concordance to the Einheitsübersetzung treats in its approximately 1,200 entries almost 2,000 biblical concepts and words. For each keyword (e.g. Abba, Vater), it provides the biblical references (Mk 14:36; Rom 8:15; Gal 4:6) and gives each occurrence in its full context. References to Lord and Yahweh appear in an appendix. C. Locher's review article on the concordance was abstracted in § 30-517r.

H. J. Schonfield (trans.), *The Original New Testament* (San Francisco: Harper & Row, 1985, $19.95) xxxiv and 594 pp., 2 maps. LCN: 85-42792. ISBN: 0-06-250776-1.

Schonfield, author of *The Passover Plot* (1965) and other books on Judaism and early Christianity, aims to convey to modern readers the contents of the NT documents in the meaning intended by their writers and to represent as clearly as possible the original structures. After a nineteen-page general introduction, he presents introductions to and annotated translations of Mk, Mt, Lk-Acts, Paul's letters, Hebrews, four "open" letters, John's writings, and Revelation. He translates Rom 1:3-4 as follows: ". . . concerning his Son, Jesus Christ our Master, born in the physical sense of the line of David, but potently demonstrated to be God's Son in the sanctified spiritual sense by resurrection from the dead."

M. J. Selvidge (ed.), *Fundamentalism Today. What Makes It So Attractive?* (Elgin, IL: Brethren Press, 1984, paper) 134 pp. LCN: 84-16952. ISBN: 0-87178-297-9.

Twelve essays on various aspects of fundamentalism are contributed by D. A. Rausch on fundamentalist origins, V. P. Branick on the attractiveness of fundamentalism, E. A. Towne on fundamentalism's theological challenge to the churches, R. V. Pierard on Reagan and the evangelicals, A. A. Zukowski on the electronic church, P. A. L. Shriver on fundamentalism in relation to pluralism and politics, T. Inbody on what liberals and fundamentalists have in common, R. W. Shinn on fundamentalism as a case of arrested development, A. J. Schmidt on fundamentalism and sexist theology, A. Y. Collins on fundamentalist interpretation of biblical symbols, J. N. Moore on fundamentalism and the creation-evolution debate, and M. H. Barnes on creationism as a rejection of responsibility. J. Falwell has provided a two-page foreword, and the editor a one-page introduction.

D. Stein, *Lectures psychanalytiques de la Bible. L'enfant prodigue, Marie, saint Paul et les femmes* (Paris: Cerf, 1985, paper 85 F) 144 pp. ISBN: 2-204-02342-6.

After discussing the validity of a psychoanalytic reading of the Bible, Stein illustrates the psychoanalytic approach with reference to the parable of the prodigal son (Lk 15:11-32), the relation between certain representations of Mary and the unconscious, and Pauline texts concerning women. Then she provides one-page creative readings of twenty-one NT texts. Stein is a medical doctor and psychoanalyst.

Tradition as Openness to the Future. Essays in Honor of Willis W. Fisher, ed. F. O. Francis and R. P. Wallace (Lanham, MD: University Press of America, 1984, cloth $23.75, paper $12.25) x and 225 pp., 3 figs. Bibliography. ISBN: 0-8191-3722-7 (cloth), 0-8191-3723-5 (paper).

Of the twelve articles prepared in honor of Professor Fisher, the three most pertinent to the

NT and its world are by S. H. Levey on Amos in the rabbinic tradition, Francis on the parallel letters in Josephus' *Antiquities* and 1 Maccabees, and R. D. Crossan on Jesus' arrest according to Mt 26:47-56. The other contributors are C. Sinclair, D. M. Wanland, R. M. Huntington, J. Runzo, P. O. Ingram, R. Brock, J. A. King, Wallace, and K. Hoffman. E. L. Titus has provided a personal appreciation of Fisher.

J. L. WEIDMAN (ED.), *Christian Feminism. Visions of a New Humanity* (San Francisco: Harper & Row, 1986, paper $7.95) iii and 196 pp. Indexed. LCN: 83-48462. ISBN: 0-06-069294-4.

Of the eight essays in this volume, the most pertinent to NT study is by E. Schüssler Fiorenza on emerging issues in feminist biblical interpretation in which she discusses the movement from an androcentric to a feminist interpretative framework, the Bible as the book of women-church, and the way toward a feminist model of biblical interpretation. The other contributors are R. R. Ruether, R. N. Brock, L. M. Russell, N. M. Roberts, C. B. Fischer, B. W. Harrison, and C. F. Parvey. Weidman has provided a five-page introduction.

C. WRIGHT, *User's Guide to the Bible* (Tring, Herts, UK: Lion Publishing, 1984, paper £2.95; Sutherland, Australia: Albatross Books) 128 pp. Illustrated. ISBN: 0-85648-409-1 (Lion), 0-86760-474-3 (Albatross).

Intended for those who wish to get started in studying the Bible, this "guided tour" introduces the main characters in individual writings, explains what was happening, and shows what the books have to say to us today. After dealing with the OT, it treats the NT under five headings: the Bible's second half, introducing Jesus and who is Jesus? (Gospels), on the move (Acts), and under pressure (Epistles and Revelation).

J. ZMIJEWSKI, *Das Neue Testament—Quelle christlicher Theologie und Glaubenspraxis. Aufsätze zum Neuen Testament und seiner Auslegung* (Stuttgart: Katholisches Bibelwerk, 1986, DM 39) 390 pp. Bibliography. Indexed. ISBN: 3-460-32441-4.

The thirteen articles in this collection concern biblical interpretation as an ecumenical problem [§ 28-435], Acts 1 as the literary and theological beginning of Acts, literary and theological aspects of Stephen's speech in Acts 7:2-53, the structure of Paul's letter to Philemon [§ 20-563], the context and meaning of 2 Cor 12:7a [§ 22-187], the eschatological discourses in Lk 17 and 21 [§ 18-137], apostolic *paradosis* and pseudepigraphy in the NT [§ 24-567], the Pastorals as pseudepigraphic writings [§ 25-603], the relation between theology and the practice of Christian faith according to the NT [§ 26-1074], faith and its power (1980), Christian perfection according to the letter of James [§ 28-648], and NT perspectives on marriage and family [§ 30-1310].

GOSPELS–ACTS

K. BARTH, *Witness to the Word. A Commentary on John 1*, ed. W. Fürst, trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1986, paper $9.95) xii and 163 pp. Indexed. LCN: 86-4391. ISBN: 0-8028-0186-2.

Barth's lectures on Jn 1:1-51, which were delivered at Münster in 1925-26 and Bonn in 1933, came at a time when he was turning his attention more fully to dogmatics, and especially to the relation between revelation and witness to revelation. The NT text is divided into three sections (Jn 1:1-18, 19-34, 35-51). Each section contains Barth's translation, verse-by-verse comments on the Greek text, and theological observations. Also included are prefaces by Bromiley and Fürst.

R. BARTNICKI, *Uczeń Jezusa jako głosiciel Ewangelii. Tradycja i redakcja Mt 9,35–11,1* (Warsaw: Akademia Teologii Katolickiej, 1985, paper) 283 pp. Bibliography.

Bartnicki seeks to delimit in Mt 9:35–11:1 the traditional and redactional materials in order to understand the function of the traditions in the discourse and the redactor's achievements.

After surveying research on the structure of Mt and establishing 9:35–11:1 as a literary unit, he provides for each section (9:35–10:5a; 10:5b-15; 10:16-23; 10:24-25; 10:26-33; 10:34–11:1) a literary analysis and a discussion of theological ideas. According to Bartnicki, Matthew wished to tell the Christians of his own time that their principal task was to proclaim the gospel.

C. BAUMAN, *The Sermon on the Mount. The Modern Quest for Its Meaning* (Macon, GA: Mercer University Press, 1985, $41.95) x and 440 pp. Bibliography. Indexed. LCN: 85-2927. ISBN: 0-86554-113-2.

After a five-page introduction to interpreting the Sermon on the Mount, Bauman discusses modern interpretations of it by L. Tolstoy, W. Herrmann, L. Ragaz, F. Naumann, J. Weiss, A. Schweitzer, J. Müller, O. Baumgarten, K. Bornhäuser, G. Wünsch, C. Stange, G. Kittel, R. Bultmann, H. Windisch, M. Dibelius, D. Bonhoeffer, E. Thurneysen, J. Jeremias, W. Städeli, and others. Also included are a retrospect and prospect, a chapter on the Jewishness of Jesus, and a conclusion. Bauman, professor of theology and ethics at the Associated Mennonite Biblical Seminaries in Elkhart, IN, observes that most modern interpreters of the sermon imply either that Jesus did not mean what he said or did not say what he meant, or that what he said applies either to a different time from now or in a different way from then.

G. R. BEASLEY-MURRAY, *Jesus and the Kingdom of God* (Grand Rapids: Eerdmans, 1986, $29.95; Exeter, UK: Paternoster) x and 446 pp. Bibliography. Indexed. LCN: 85-20739. ISBN: 0-8028-3609-7 (Eerdmans), 0-85364-394-6 (Paternoster).

Beasley-Murray, professor emeritus of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, and former principal of Spurgeon's College in London, first discusses OT and early Jewish approaches to the coming of God (theophany, the Day of the Lord, the kingdom of God, Son of Man, Messiah). Then he considers the coming of God according to Jesus' teachings in the Gospels: sayings and parables about the kingdom's coming in the present, sayings and parables about the kingdom's coming in the future, the Son of Man and the kingdom of God, and Jesus' discourses on the parousia. The final chapter reflects on the significance of Jesus' teaching about God's kingdom for our outlook and expectations.

O. BETZ, *Jesus und das Danielbuch. Band II: Die Menschensohnworte Jesu und die Zukunftserwartung des Paulus (Daniel 7,13-14),* Arbeiten zum Neuen Testament und Judentum 6/2 (Frankfurt—Bern—New York: P. Lang, 1985, paper 38 Sw. fr.) 176 pp. ISBN: 3-8204-5543-4.

The first volume in this project was written by W. Grimm [see *NTA* 29, p. 324]. Betz's volume treats the self-designation "Son of Man," Jesus' sayings about the Son of Man's authority, the future coming of the Son of Man, the rejection of the Son of Man according to the passion predictions (see Dan 7:13; Isa 52:13–53:12), and the parousia of the Lord (the Son of Man) according to Paul (see 1 Cor 15:23-28; Dan 7:13-14). A two-page postscript considers the significance of Jesus' concept of the Son of Man for the ministry of the Christian church today.

J. BLACKWELL, *The Passion as Story. The Plot of Mark,* Fortress Resources for Preaching (Philadelphia: Fortress, 1986, paper $5.95) 96 pp. LCN: 85-16209. ISBN: 0-8006-1144-6.

Blackwell, pastor of Mission Bell United Methodist Church in Phoenix, AZ, addresses seven episodes in the Markan passion narrative, each of which is associated with a place: the house of the leper—the city slum (14:1-9), the upper room—behind closed doors (14:10-25), the garden—intimations of Eden (14:26-52), the Temple—house of worship (14:53-72), the palace—house of regal splendor (15:1-20), the skull—sanctuary of death (15:21-39), and the tomb—where the dead do not live (15:40–16:8). Each chapter contains an exegetical discussion and suggestions for preaching and teaching.

W. Bösen, *Galiläa als Lebensraum und Wirkungsfeld Jesu. Eine zeitgeschichtliche und theologische Untersuchung,* Biblisches Sachbuch (Freiburg—Basel—Vienna: Herder, 1985, DM 48) 287 pp., 130 figs. Bibliography. ISBN: 3-451-20320-0.

The revised version of a *Habilitationsschrift* accepted in 1982 by the Westfälische Wilhelms-Universität in Münster, this volume aims to synthesize the available information about Galilee at the turn of the era and to interpret Gospel texts anew against this background. It first discusses the land of Galilee in Jesus' time (names, size, parts, physical features) and relates this information to Jesus' parables and Jesus to the cities of Sepphoris, Capernaum, and Nazareth. Then it focuses on the land of Galilee and its people, with reference to the ethnic and political situations; it also treats Jesus and the Zealots, the parables as a mirror of social reality, Jesus and the synagogue, and the Galilee-Jerusalem tension in Mk.

G. Bouwman, *De weg van het Woord. Het woord van de Weg. De wording van de jonge kerk* (Baarn: Ten Have, 1985, paper 21.50 gld.) 174 pp. Bibliography. ISBN: 90-259-4280-6.

Bouwman, professor emeritus on the theological faculty at Tilburg, traces the development of early Christianity with reference to Acts 1–15: an open book (1:6-8); the losers (1:13-14); am I not an apostle? (1:21-22); the language of the Spirit (2:7, 12-13); the "love communism" of the primitive church (2:43-47; 4:32-37); church of the poor? (4:13, 29-31); the house-churches (2:46-47; 5:42); the Seven (6:1-6); the first "exodus" (8:1, 4); Paul—apostate or apostle? (9:1-6); clean and unclean (10:9-16); people call them Christians (11:19-26); and the definitive break (14:27–15:3). Not a commentary on Acts, the book incorporates pertinent data from Acts and other NT writings.

F. Bovon, *Lukas in neuer Sicht. Gesammelte Aufsätze,* trans. E. Hartmann, A. Frey, and P. Strauss, Biblisch-Theologische Studien 8 (Neukirchen-Vluyn: Neukirchener, 1985, paper DM 32) 231 pp. Bibliography. ISBN: 3-7887-0738-0.

Ten of Bovon's articles have been translated into German. They concern contemporary orientations in Lukan studies [§ 21-107]; recent Lukan studies [§ 28-123]; salvation in the Lukan writings [§ 18-500]; the importance of mediations in Luke's theological project [§ 19-568]; God according to Luke [§ 26-127]; Israel, the church, and the nations in Lk-Acts [§ 28-124]; the parable of the lost son in Lk 15:11-32 (two studies, 1975); the Holy Spirit, the church, and human relations according to Acts 20:36–21:16 (1979); and biblical traditions and apocryphal narratives about the lives of apostles (1981).

I. Broer, *Die Seligpreisungen der Bergpredigt. Studien zu ihrer Überlieferung und Interpretation,* Bonner Biblische Beiträge 61 (Königstein/Ts.: Peter Hanstein, 1986, DM 38) 110 pp. Bibliography. Indexed. ISBN: 3-7756-1075-8.

After remarks on the present state of NT exegesis, Broer treats the form of the beatitudes and woes in the pre-Lukan and pre-Matthean tradition, the form-history of the beatitudes, the problem of the macarisms peculiar to Mt, the relation of the macarisms to Isaiah 61, and presuppositions for an interpretation of the beatitudes. Broer is also the author of *Freiheit vom Gesetz und Radikalisierung des Gesetzes* (1980).

D. Buchanan, *The Counselling of Jesus,* The Jesus Library (Downers Grove, IL: Inter-Varsity, 1985, paper $6.95) 174 pp. LCN: 85-19736. ISBN: 0-87784-931-5.

Buchanan, principal of St. Paul's College in Grahamstown, South Africa, seeks to help people to an awareness of Jesus as a counsellor and to learn how he brought people into the wholeness of God's kingdom. The twelve chapters in his presentation concern Abba, listening, fear, anxiety, anger, self-acceptance, repentance and forgiveness, giving and receiving, the love of God in counselling, models, directive and nondirective counselling, and humans and sin.

J. CÁRDENAS PALLARES, *A Poor Man Called Jesus. Reflections on the Gospel of Mark,* trans. R. R. Barr (Maryknoll, NY: Orbis, 1986, paper $8.95) viii and 136 pp. Bibliography. LCN: 85-15339. ISBN: 0-88344-398-8.

The English version of *Un pobre llamado Jesús* (1982), this volume discusses passages in Mk according to the following outline: Jesus' conflicts, Jesus' power and strength, Jesus and the oppressed, confrontation with the powers, the way of the cross, the crucifixion, and the resurrection. Cárdenas Pallares describes Mk as "poor people's literature" and interprets it accordingly.

F. COLQUHOUN, *Four Portraits of Jesus. Christ in the Gospels* (Downers Grove, IL: Inter-Varsity Press, 1984, paper $2.95) viii and 84 pp. LCN: 85-4248. ISBN: 0-87784-450-X.

Described as a simple, nontechnical introduction to the Gospels, this volume explains how the Evangelists portrayed Jesus in distinctive ways to meet the needs of their original readers: the promised Messiah for the Jews (Matthew), the anointed Servant for the Romans (Mark), the universal Savior for the Greeks (Luke), and the incarnate Son for the church (John).

J. D. CROSSAN (ED.), *Sayings Parallels. A Workbook for the Jesus Tradition,* Foundations and Facets (Philadelphia: Fortress, 1986, cloth $24.95, paper $14.95) xx and 233 pp. Indexed. LCN: 85-16220. ISBN: 0-8006-2109-3 (cloth), 0-8006-1909-9 (paper).

This volume lays out the sayings of Jesus in their canonical and extracanonical forms on the same page. It divides the 503 sayings according to four genres: 33 parables, 291 aphorisms, 81 dialogues, and 98 stories. The NT quotations are taken from the Revised Standard Version, and the extrabiblical texts from various translations. Crossan, professor of religious studies at De Paul University in Chicago, is the author of *In Fragments* (1983) and *Four Other Gospels* (1985).

J. DAHMUS, *The Puzzling Gospels. Suggested Explanations of Puzzling Passages in Matthew, Mark, Luke and John,* Basics of Christian Thought 3 (Chicago: Thomas More Press, 1985, $10.95) 168 pp. Bibliography. Indexed. ISBN: 0-88347-182-5.

Dahmus, professor emeritus of medieval history at Pennsylvania State University, seeks to compress into a short book answers to questions about the Gospels over which ordinary folk have usually puzzled. The questions include the following: Why did Matthew trace Jesus' ancestry through Joseph? Who were Jesus' brothers and sisters? Did Jesus know when the world would end? Did Jesus on the cross approach the threshold of despair?

C. J. DEN HEYER, *Marcus I. Een praktische bijbelverklaring,* Tekst en toelichting (Kampen: Kok, 1985, paper 25.90 gld.) 173 pp. ISBN: 90-242-3381-X.

After an eleven-page introduction to Mk (authorship, date and place, the Gospel), this volume presents an exposition of the first half of the Gospel according to the following outline: prologue (1:1-15), the call of the first disciples (1:16-20), a day in Capernaum (1:21-34), outside Capernaum (1:35-45), conflicts with scribes and Pharisees (2:1–3:6), Jesus and his own (3:7–6:6a), and Jesus as bread for Jews and Gentiles (6:6b–8:26).

J. A. DE SOBRINO, *Así fue Jesús. Vida informativa del Señor,* Biblioteca de Autores Cristianos 458 (Madrid: Editorial Católica, 1984) xix and 938 pp. Illustrated. Indexed. ISBN: 84-220-1167-0.

After an introduction to the Gospels as sources, de Sobrino presents his "informative life of Jesus" under nine general headings: the infancy of Jesus; the proclamation of God's kingdom; the Sermon on the Mount as the constitution of that kingdom; signs and parables of the kingdom; "he went about doing good . . ."; ". . . between the light and the shadows . . ."; two festivals in the city; the last days in Jerusalem; and the passion, death, and resurrection of Jesus. C. A. Vallejo, the archbishop of Seville, has provided a two-page preface.

L. Doohan, *Matthew. Spirituality for the 80's and 90's* (Santa Fe, NM: Bear & Co., 1985, paper $9.95) ix and 199 pp. Bibliography. Indexed. LCN: 85-070838. ISBN: 0-939680-19-X.

Doohan, chairman of the religious studies department at Gonzaga University in Spokane, WA, and author of *Luke: The Perennial Spirituality* (1982), observes that Matthew's spiritual challenge to the 80's and 90's of the 1st century A.D. seems especially appropriate to the 1980's and 1990's. The seven chapters in the book treat the author of the Gospel, Matthew's community, Matthew's purpose, images of God in Mt, church, discipleship, and mission and ministry. Doohan gives particular attention to Matthew's ability to integrate and elevate the past to a present way of life and spirituality.

P. D. Duke, *Irony in the Fourth Gospel* (Atlanta: John Knox, 1985, paper $11.95) vi and 222 pp. Bibliography. Indexed. LCN: 85-42822. ISBN: 0-8042-0242-7.

Duke, a pastor in Louisville, KY, seeks to clarify the substance and method of Johannine irony, to delineate its forms in the Fourth Gospel, to ascertain its functions for John's readers, and to ask why such consistent use was made of this literary device. After inquiring about the meaning of irony and its functions, he examines particular Johannine texts containing clear and pointed ironies, considers more extended ironies in the Gospel, and relates the Johannine irony to the total context of the Gospel. He concludes that the Johannine vision perceived in the Christ-event itself something fundamentally ironic.

J. Gilles, *I "fratelli e sorelle" di Gesù. Per una lettura fedele dei Vangeli,* trans. M. Corsani, Piccola biblioteca teologica 16 (Turin: Claudiana, 1985, paper 7,600 L) 112 pp. ISBN: 88-7016-029-7.

The Italian translation of *Les "frères et soeurs" de Jésus* [*NTA* 25, p. 86] contains an eleven-page introduction by B. Corsani and a four-page comment by U. A. Interlandi.

G. B. Ginzel (ed.), *Die Bergpredigt: jüdisches und christliches Glaubensdokument. Eine Synopse,* Lambert Schneider Taschenbücher, Tachless: Zur Sache 3 (Heidelberg: Lambert Schneider, 1985, paper DM 19.80) 147 pp. Bibliography. Indexed. ISBN: 3-7953-0882-8.

Convinced that the Sermon on the Mount should not be taken out of its Jewish context, Ginzel has provided for individual verses in Mt 5–7 German versions of important OT and rabbinic parallels. Thus for Mt 5:44-45 he gives translations of *b. B. Mesi'a* 32b; Prov 25:21; 24:17; *b. Sanh.* 111ab; and Ps 145:9. Also included are a 27-page introduction to the Sermon and a ten-page bibliography.

P. Grelot, *Evangiles et histoire,* Introduction à la Bible, Edition nouvelle; Le Nouveau Testament 6 (Paris: Desclée, 1985, paper 168 F) 338 pp. Indexed. ISBN: 2-7189-0292-2.

The first five volumes in this project were described in *NTA* 21, p. 352; 23, p. 85. In this volume Grelot first considers what the ecclesiastical magisterium has said since the beginning of the 20th century about the Gospels and history. Then he analyzes three keywords: Gospel, faith, and history. In the second part he illustrates the proper method of interpreting the Gospels with reference to the multiplication of the loaves (Mk 6:32-44 parr.), the annunciation (Lk 1:26-38), the baptism of Jesus (Mk 1:9-11 parr.), and the healing of the man born blind (Jn 9). He concludes with reflections on the nature of the Gospel texts, the diversity of narrative support in the Gospels, and the relationship between exegetical research and pastoral activity.

P. Grelot, *Les paroles de Jésus Christ,* Introduction à la Bible, Edition nouvelle; Le Nouveau Testament 7 (Paris: Desclée, 1986, paper 168 F) 364 pp. Bibliographies. Indexed. ISBN: 2-7189-0293-0.

The sequel to *Evangiles et histoire* (1985), this volume aims to illustrate a methodology for studying the words of Jesus in the Gospels. After stating guiding principles for reading the Gospels, it examines four kinds of sayings attributed to Jesus in the Gospels: independent sentences, sentences set in a context, parables, and prayers. The conclusion makes general observations on reading the words of Jesus. The five excursuses treat the languages used in Palestinian Judaism, research on the Aramaisms of the Gospels, the apocalypses in the eschatological discourses, the notion of prophecy, and the theme of the vine. Bibliographies on specific topics are included.

R. G. Gruenler, *The Trinity in the Gospel of John. A Thematic Commentary on the Fourth Gospel* (Grand Rapids: Baker, 1986, paper $9.95) xxi and 159 pp. Bibliography. Indexed. LCN: 85-62745. ISBN: 0-8010-3806-5.

After considering the social nature of God, Gruenler presents his exposition of the Fourth Gospel with reference to the Trinity: the divine community (Jn 1–7); the family of Father and Son (8–12); the triune community of Father, Son, and Holy Spirit (13–16); and "that they be one even as we are one" (17–21). In an appendix he discusses the historicity, date, and authorship of the Fourth Gospel. Gruenler, professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, and author of *New Approaches to Jesus and the Gospels* (1982) and *The Inexhaustible God* (1983), finds a pre-A.D. 70 date for all the Gospels to be quite acceptable and maintains that Jesus really said and did what John the beloved disciple ascribed to him in the Fourth Gospel.

W. Grundmann, *Der Zeuge der Wahrheit. Grundzüge der Christologie des Johannesevangeliums*, ed. W. Wiefel (Berlin: Evangelische Verlagsanstalt, 1985, paper DM 8.50) 88 pp. Bibliography. Indexed.

Intended as a development of the late Professor Grundmann's *Zeugnis und Gestalt des Johannes-Evangeliums* (1961), this examination of basic elements in Johannine Christology considers the Logos as the fundamental concept and its background in Jewish wisdom, the elaboration of the christological tradition, the "I am" sayings, and Jesus as the witness of the truth. In a nine-page introduction, Wiefel situates Grundmann's work in the context of recent Johannine scholarship.

P. Hofrichter, *Im Anfang war der "Johannesprolog." Das urchristliche Logosbekenntnis—die Basis neutestamentlicher und gnostischer Theologie*, Biblische Untersuchungen 17 (Regensburg: Pustet, 1986, paper DM 48) iv and 481 pp. Bibliography. Indexed. ISBN: 3-7917-1001-X.

Accepted in 1985 as a *Habilitationsschrift* by the theological faculty at the University of Graz, this investigation of the influence of the primitive Christian confession of Jesus as the Logos (Jn 1:1-18) first provides a reconstruction of the earliest Greek text. Then it traces the reception of the confession in the Fourth Gospel, other Johannine writings, and other early Christian works. Next it considers its reception in gnostic movements and in the pre-Johannine NT (Mk, infancy narratives, Pauline tradition). The final chapter investigates the pre-NT interpretation and origin of the Logos confession. Hofrichter concludes that the Logos confession is fundamental to understanding not only the Johannine circle and gnosticism, but also the Synoptic Gospels, Pauline theology, and early Christian history.

P. Kariamadam, *The Zacchaeus Story (Lk. 19,1-10). A Redaction-Critical Investigation*, Pontifical Institute Publications 42 (Alwaye, India: Pontifical Institute of Theology and Philosophy, 1985, paper Rs 20 or $5) xii and 132 pp. Bibliography. Indexed.

The extract of a doctoral dissertation directed by I. de la Potterie of the Pontifical Biblical Institute in Rome, this redaction-critical analysis of the Zacchaeus story in Lk 19:1-10 first shows that the Evangelist used an oral tradition from a Jewish-Christian community and reworked almost every verse in the episode. Then after outlining the structure of the text, it discusses the two main themes of the pericope (conversion and renunciation) and the relation between Lk 19:1-10 and Lk 18:35-43. Kariamadam is professor of Sacred Scripture at the Pontifical Institute of Theology and Philosophy in Alwaye, India.

J. D. Kingsbury, *Matthew as Story* (Philadelphia: Fortress, 1986, paper $9.95) x and 149 pp. Bibliography. Indexed. LCN: 85-16204. ISBN: 0-8006-1891-2.

This study in literary, or narrative, criticism explores the world of Matthew's thought with an eye to the flow (plot) of the Gospel story. After explaining the literary-critical approach that informs the study, Kingsbury traces the Matthean story-line as it pertains to Jesus: the presentation of Jesus (1:1–4:16); the ministry of Jesus to Israel and Israel's repudiation of Jesus (4:17–16:20); and the journey of Jesus to Jerusalem and his suffering, death, and resurrection (16:21–28:20). Then he provides chapters on Jesus as the Son of Man, the disciples of Jesus, and the community of Matthew. Kingsbury, professor of biblical theology at Union Theological Seminary in Richmond, VA, is also the author of *The Parables of Jesus in Matthew 13* (1969; rev. ed., 1977) and *Matthew: Structure, Christology, Kingdom* (1975).

M. Ko Ha Fong, *Crucem tollendo Christum sequi. Untersuchung zum Verständnis eines Logions Jesu in der Alten Kirche,* Münsterische Beiträge zur Theologie 52 (Münster: Aschendorff, 1984, paper DM 44) vii and 148 pp. Bibliography. ISBN: 3-402-03957-5.

Prepared as a doctoral dissertation under the direction of B. Kötting and accepted in 1983 by the department of Catholic theology at the University of Münster, this volume first examines briefly the Synoptic logion about following Jesus by taking up one's cross (Mk 8:34; Mt 16:24; Lk 9:23; Mt 10:38; Lk 14:27) with reference to its form, redactional settings, relation to Jesus, background, and interpretation. The exegetical investigation serves as the basis for surveying early Christian interpretations of the saying from the Apostolic Fathers to Augustine.

J. Kremer, *Lazarus. Die Geschichte einer Auferstehung. Text, Wirkungsgeschichte und Botschaft von Joh 11,1-46* (Stuttgart: Katholisches Bibelwerk, 1985, DM 44) 384 pp., 16 plates. Indexed. ISBN: 3-460-32401-5.

Kremer, professor of NT studies on the Catholic theological faculty at the University of Vienna, first provides an exegetical analysis of the account of the raising of Lazarus (Jn 11:1-46) and examines various hypotheses about its origin. Then he traces the history of the text's interpretation and influence from Christian antiquity through the Middle Ages and the Reformation to modern times. Finally he discusses the theological content of the text as an example of early Christian proclamation of Christ and as word of God today.

R. Kysar, *John,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1986, paper $14.95) 331 pp. Bibliography. LCN: 85-26736. ISBN: 0-8066-8860-2.

In his ten-page introduction to the Fourth Gospel, Kysar treats its sources, composition, and setting, as well as date and authorship, and prominent theological themes. Then after a five-page outline of contents, he presents his commentary according to the following general outline: introduction—beginnings (1:1-51), Jesus reveals glory (2:1–12:50), Jesus receives glory (13:1–20:29), and conclusion—endings (20:30–21:25). Kysar is also the author of *The Fourth Evangelist and His Gospel* (1975) and *John, the Maverick Gospel* (1976).

P. Lapide, *The Sermon on the Mount. Utopia or Program for Action?,* trans. A. Swidler (Maryknoll, NY: Orbis, 1986, paper $9.95) vii and 148 pp. Indexed. LCN: 85-29810. ISBN: 0-88344-248-5.

The English version of *Die Bergpredigt—Utopie oder Programm?* [*NTA* 27, p. 332]. Lapide concludes that the Sermon on the Mount can be the basis for a strategy of humane survival and the guidepost for world peace.

R. Laurentin, *Les Évangiles de Noël* (Paris: Desclée, 1985, paper 85 F) 235 pp. ISBN: 2-7189-0287-6.

In this abbreviated version of *Les Évangiles de l'Enfance du Christ* [*NTA* 28, pp. 83-84], Laurentin has omitted the "scaffolding" and cut down the technical matters and argumentation. After discussing the historicity of the NT infancy Gospels, he provides for both Lk 1–2 and Mt 1–2 a French translation, literary study, and semiotic analysis. Then he examines the similarities and differences between the two accounts. The full version of Laurentin's study was examined in several recent articles [see §§ 28-87r, 485r; 30-562r].

R. A. McKenzie, *The First Day of the Week. The Mystery and Message of the Empty Tomb of Jesus* (New York—Mahwah, NJ: Paulist, 1985, paper $4.95) iii and 87 pp. LCN: 85-61746. ISBN: 0-8091-2735-0.

McKenzie, director of San Francisco Network Ministries and an adjunct faculty member at San Francisco Theological Seminary, aims to highlight the distinctive contribution that each Evangelist has made to the confession "Jesus has risen." Adopting a narrative style that reads like an elaboration of the biblical texts, he discusses Mk 16:1-8; Mt 28:1-20; Lk 24:1-53; and Jn 20:1-31, respectively. He attempts to make explicit what is implicit in the NT narratives while preserving something of their power.

V. Mora, *Le refus d'Israël. Matthieu 27, 25,* Lectio Divina 124 (Paris: Cerf, 1986, paper 100 F) 182 pp. Bibliography. ISBN: 2-204-02438-4.

Mora, superior of the Benedictine monastery at Tabgha in Israel and author of *Le signe de Jonas* (1983), describes the crowd's statement "His blood be on us and on our children" (Mt 27:25) as Israel's refusal of its Messiah. The seven chapters in his study concern the fact of Israel's refusal, the consequences of the refusal for Israel, the consequences of Israel's refusal for the Christian church (the theological status of Israel), the divine causes of Israel's refusal, the human causes of Israel's refusal, "His blood be on us" as myth or history, and Matthew's aims in including the statement.

L. Morris, *Reflections on the Gospel of John. Volume 1: The Word Was Made Flesh, John 1-5* (Grand Rapids: Baker, 1986, paper $8.95) v and 201 pp. LCN: 85-73360. ISBN: 0-8010-6202-0.

Adopting a devotional tone, Morris attempts to convey to today's reader the meaning of some of the great things said by John for us. He offers reflections on twenty-four texts in Jn 1–5: the Word (1:1-2); the family of God (1:9-13); We saw his glory (1:14); Who are you? (1:19-23); the Lamb of God (1:29, 36); etc. Morris's commentary on the Fourth Gospel was described in *NTA* 16, p. 241.

P. Mourlon Beernaert, *Saint Marc,* Le Temps de Lire 2 (Brussels: Lumen Vitae, 1985, paper) 160 pp. Illustrated. Bibliography. ISBN: D-1985-0026-5.

After an introduction to Mk and a discussion of the prologue (Mk 1:1-13), this volume provides an exposition of the Gospel in six steps: the approach of the kingdom—the coming of Jesus (1:14–3:6), the mystery of the kingdom—Jesus and his own (3:7–6:6), the extension of the kingdom—Jesus as bread for all (6:6–8:30), the way of Jesus—entering the kingdom (8:31–10:31), the judgment of Jerusalem—the kingdom of David (10:32–13:37), and the revelation of the Son of Man and the Son of God (14:1–15:47). Also included are a discussion of the epilogue (16:1-8), a brief history of Mk through the centuries, and notes. Mourlon Beernaert is professor at Lumen Vitae in Brussels.

D. Nestle, *"Wenn du im Garten wandelst, lerne den Glauben." Schöpfung im Lichte des ersten Evangeliums* (Freiburg—Basel—Vienna: Herder, 1985, paper DM 8.90) 158 pp. Indexed. ISBN: 3-451-08214-4.

Nestle, author of *Neues Testament elementar* (1980) and *Die Ursprünge des Neuen Testaments* (1983), discusses the theme of creation in various Matthean texts: the book of the genesis of Jesus Christ (1:1–2:23); fire and stone, water and breath (3:1-17); bread (4:1-4; 6:11; 14:1-23; 9:9-15); words from the mountain (5:1; 4:12-16; 5:5, 33-37; 6:25; 13:45-46); saving light (8:1-13, 17); and creation faith (8:23-27).

The New Testament in Greek III. The Gospel according to St. Luke. Part One: Chapters 1–12, edited by the American and British Committees of the International Greek New Testament Project (Oxford—New York: Clarendon Press, Oxford University Press, 1984, $98) xvi and 299 pp. LCN: 83-17367. ISBN: 0-19-826167-5.

Using the Textus Receptus as the collating base, this volume aims to provide an objective presentation of the textual evidence for Lk 1–12. The material is arranged according to the following plan: statement of deficiencies for the chapter, the Textus Receptus, index of lections, statement of deficiencies for the verse, patristic quotations, and the apparatus (including evidence from the versions). The final stage of editing, initiated by G. G. Willis, became the responsibility of J. N. Birdsall and J. K. Elliott. Review articles on this volume by K. Aland were abstracted in §§ 29-977r–978r.

R. E. Obach with A. Kirk, *A Commentary on the Gospel of Luke* (New York—Mahwah, NJ: Paulist, 1986, paper $8.95) iv and 266 pp. LCN: 85-62867. ISBN: 0-8091-2763-6.

Similar in aim and format to the authors' *Commentary on the Gospel of Matthew* (1978) and *Commentary on the Gospel of John* (1981), this volume divides the study of Lk into eight parts: the infancy narrative (1:1–2:52); Jesus' public ministry begins (3:1–6:11); Jesus' teachings and signs (6:12–8:56); Jesus turns toward Jerusalem (9:1–11:13); the authority of Jesus (11:14–14:35); seeking and saving the lost (15:1–19:10); Jesus' apocalyptic discourse and the Last Supper (19:11–22:38); and the passion, resurrection, and ascension of Christ (22:39–24:53).

L. Oberlinner (ed.), *Auferstehung Jesu—Auferstehung der Christen. Deutungen des Osterglaubens,* Quaestiones Disputatae 105 (Freiburg—Basel—Vienna: Herder, 1986, paper DM 29.80) 200 pp. Bibliographies. ISBN: 3-451-02105-6.

The seven articles in this volume dedicated to A. Vögtle are by H. Gollinger on the OT and Jewish background of the disciples' confession of faith in Jesus' resurrection (see Job 14:14), I. Broer on Jesus' resurrection and historical-critical method (see Lk 24:34), Oberlinner on the eschatological quality of Easter faith, I. Maisch on the Easter dimension of Jesus' death (see Mt 27:51-54), P. Fiedler on the present as Easter-time capable of being experienced in worship (see Lk 24:13-35), D. Zeller on Easter morning according to the Fourth Gospel (see Jn 20:1-18), and J. M. Nützel on ways to Easter faith in the Fourth Gospel. Also included is a foreword by Oberlinner and a bibliography of Vögtle's writings.

S. A. Panimolle, *L'evangelista Giovanni. Pensiero e opera letteraria del quarto evangelista* (Rome: Borla, 1985, paper 30,000 L) 673 pp. Bibliography. Indexed. ISBN: 88-263-0663-X.

After calling attention to three major threads of Johannine theology (divine revelation, human response, soteriology), the volume discusses Johannine Christology, ecclesiology, and other significant themes (Trinity, sacraments and worship, anthropology and cosmology, use of the OT, eschatology). The other parts of the book treat the influence of the Fourth Gospel on the life of the church, the literary and historical problems associated with the Fourth Gospel, and the status of the Fourth Gospel (text, origin, historicity). Panimolle is also the author of *Lettura pastorale del Vangelo di Giovanni* (3 vols.; 1978, 1981, 1984).

J. Pelaez del Rosal, *Los milagros de Jesús en los Evangelios sinopticos. Morfologia e interpretación,* Estudios de Nuevo Testamento 3 (2 vols.; Valencia, Spain: Institución San Jeronimo, 1984, paper) 175 and 77 pp. Bibliography. ISBN: 84-398-1606-5 (vol. 1), 84-398-2499-8 (vol. 2).

Pelaez del Rosal first emphasizes the importance of the literary form of the Synoptic miracle accounts, reviews research on them, and discusses the classifications of them proposed in the past. Then his functional analyses of the miracle stories in Mk, and of those in Mt and Lk with a relation to Mk, lead to a fourfold typology of Synoptic miracle narratives: encounter, confrontation, mediation, and manifestation. The second volume provides the corpus of NT texts in a synopsis format.

R. Pesch, *Das Markusevangelium. I. Teil: Einleitung und Kommentar zu Kap. 1,1–8,26,* Herders Theologischer Kommentar zum Neuen Testament 2 (4th rev. ed.; Freiburg—Basel—Vienna: Herder, 1984, DM 112) xxiv and 480 pp. Bibliographies. ISBN: 3-451-17336-0.

The first edition of the first volume in Pesch's two-volume commentary on Mk was described in *NTA* 21, p. 89 [see §§ 22-101r; 23-453r, 840r]. The fourth edition incorporates the 45-page bibliographic supplement published in the third edition (1980) and adds a new 14-page bibliographic supplement. Some corrections have been made in the main text.

P. M. Rinaldi, *I Saw the Holy Shroud. A Study of the Shroud of Christ* (New Rochelle, NY: Don Bosco Publications, 1983, cloth $4.95, paper $2.85) x and 94 pp., 17 photographs. ISBN: 0-89944-069-X (paper).

After discussing the history of the Shroud of Turin from the present back to NT times, the booklet describes the shroud with reference to seventeen photographs, answers questions that people ask about the shroud, and responds to arguments against its antiquity and authenticity. When pastor of Corpus Christi Church in Port Chester, NY, Rinaldi established a shrine to the Christ of the Holy Shroud.

B. B. Scott, *The Word of God in Words. Reading and Preaching the Gospels,* Fortress Resources for Preaching (Philadelphia: Fortress, 1985, paper $4.95) 94 pp. Bibliography. LCN: 85-5227. ISBN: 0-8006-1142-X.

Scott, professor of NT at St. Meinrad School of Theology in Indiana and author of *Jesus, Symbol-Maker for the Kingdom* (1981), aims to help preachers become better readers of the Gospels so that their reading leads to hearing that leads to proclaiming. The first two chapters ("mystery at the heart" and "what's in a story?") focus on how meaning is built up in language, with specific reference to how biblical stories operate. Chapters 3 and 4 ("readers as performers" and "through a looking glass") investigate how the role of the reader and our individual perspectives affect meaning. The final chapter ("lambs in the midst of wolves") explores the interrelation of the terms by which Scripture proposes to be read and preached with a series of theses.

P. Sigal, *The Halakah of Jesus of Nazareth according to the Gospel of Matthew* (Lanham, MD: University Press of America, 1986, cloth $23.75, paper $13.25) xi and 269 pp. Bibliography. LCN: 85-29432. ISBN: 0-8191-5210-2 (cloth), 0-8191-5211-0 (paper).

Prepared as a doctoral dissertation under the direction of D. R. A. Hare at Pittsburgh Theological Seminary, this volume considers Jesus' halakic teachings on Sabbath observance and divorce in an attempt at situating Matthew's Jesus in the chain of tradition from Ezra and Nehemiah to the Mishnah. After tracing the development of the halakic process from the Pentateuch to the 1st century, it surveys the halakic methodology current in Jesus' milieu, discusses the Matthean divorce pericopes in the light of Jewish sources, and deals with the Sabbath halakah in Mt 12:1-13 and in Jewish sources. The late Rabbi Sigal concluded that the Matthean Jesus was not in conflict with the predecessors of the Yavneh rabbis, even though he held independent views on divorce and Sabbath observance.

J. R. W. Stott, *The Authentic Jesus. The Certainty of Christ in a Skeptical World* (Downers Grove, IL: InterVarsity, 1985, paper $2.95) 95 pp. Bibliographies. LCN: 85-23831. ISBN: 0-87784-619-7.

Stott, director of the London Institute for Contemporary Christianity, attempts to respond to recent theological statements about Jesus that have disturbed Christian people in Britain and elsewhere. After surveying the controversy, he considers the first witnesses, Jesus as man and God, the resurrection of Jesus Christ, the virgin birth, and the uniqueness of Jesus. His approach is to listen attentively to the problems being raised and then to restate the gospel to take account of them.

A. Strobel, *Der Stern von Bethlehem. Ein Licht in unserer Zeit?* (Fürth/Bay.: Flacius-Verlag, 1985, paper DM 13.80) 79 pp. Illustrated. ISBN: 3-924022-13-5.

This booklet first discusses the Magi story in Mt 2:1-12 with reference to the star of Bethlehem, Herod, the Jewish people, the wise men from the East, the child with his mother, the Evangelist, and us. Attention is also given to the scientific and historical data pertinent to the episode. Then it presents reflections on C. Heuser's poem about the star of Bethlehem and homiletic observations on Mt 2:1-12. Strobel is the author of *Die Stunde der Wahrheit* (1980).

R. Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson Publishers, 1984, paper $4.95) viii and 96 pp. Indexed. ISBN: 0-913573-11-6.

The revision of a master's thesis supervised by W. W. Gasque and submitted to Regent College in Vancouver in 1975, this volume first discusses methodological issues in studying the Holy Spirit in Lk-Acts and surveys references to the Spirit in the OT and intertestamental writings. Then it focuses on Luke's understanding of the Spirit with reference to the charismatic Christ, the charismatic community at Pentecost, and the charismatic community in mission. It concludes with a synthesis of Luke's charismatic theology and explores its challenge. According to Stronstad, Luke's charismatic theology was characterized by an OT heritage, an experiential dimension, frequent prophetic activity, and no temporal limitations.

P. Trudinger, *Honest to Jesus. On NOT Being a Christian* (Winnipeg, Manitoba: Frye Publishing, 1983, paper) vi and 64 pp. ISBN: 0-919741-14-2.

Inspired for his title by J. A. T. Robinson's *Honest to God* (1963), Trudinger examines whether Jesus believed himself to be God, whether the NT calls Jesus God, and whether Jesus claimed to be the Christ. Then he discusses the NT proclamation "Jesus is the Christ" and ways of not being a Christian. Trudinger, professor of NT at the University of Winnipeg, argues that Jesus rejected the ideas that he was God and the Messiah.

H. Wansbrough, *Jesus: the* real *evidence* (London: Catholic Truth Society, 1984, paper 35p) 12 pp. ISBN: 0-85183-580-5; H. Wijngaards, *Can we trust the Gospels? A letter to my Muslim brothers* (1985, paper 45p) 14 pp. ISBN: 0-85183-614-3.

The first booklet contains Wansbrough's critique of I. Wilson's *Jesus: The Evidence* [*NTA* 30, p. 104] concerning our knowledge of Jesus, his words and deeds, the portrait of Jesus, his consciousness of his divinity, the development of the church, and authority in the church. Wijngaards's pamphlet, originally published as *Objections to the Gospels* (1981), responds to the Muslim claim that the Christian Gospels have been falsified.

H. Weder, *Die "Rede der Reden." Eine Auslegung der Bergpredigt heute* (Zurich: Theologischer Verlag, 1985, 32 Sw. fr. or DM 36) 253 pp. ISBN: 3-290-11565-8.

After a 24-page introduction to interpreting the Sermon on the Mount, this volume presents an exposition of Mt 5–7 with attention to its significance for today. The following outline is adopted: introduction (5:1-16), Law and righteousness (5:17-48), righteousness *coram Deo* (6:1–7:12), and the importance of action (7:13-27). A detailed outline of the text's content is included. Weder is also the author of *Die Gleichnisse Jesu als Metaphern* (1978) and *Das Kreuz Jesu bei Paulus* (1981).

J. G. Williams, *Gospel against Parable. Mark's Language of Mystery*, Bible and Literature Series 12 (Sheffield, UK: JSOT Press, 1985, cloth £16.95 or $24.95, paper £8.50 or $10.95; Decatur, GA: Almond Press) 244 pp. Bibliography. Indexed. LCN: 85-18684. ISBN: 0-907459-44-7 (cloth), 0-907459-45-5 (paper).

Williams, professor of religious studies at Syracuse University in New York and author of *Those Who Ponder Proverbs* (1981), intends the title of this book to suggest the richly ambiguous relationship of Gospel and parable, and has in mind three possible meanings of "against": in conflict with, in contact with, and having as background. The four chapters treat the literary character of Mk, the secret of the Son, Mark's language of mystery, and Gospel against parable. A fourteen-page addendum discusses Gospel as a new genre.

I. Wilson, *The Mysterious Shroud* (Garden City, NY: Doubleday, 1986, $19.95) xviii and 158 pp., 90 photographs. Bibliographies. Indexed. LCN: 83-45570. ISBN: 0-385-19074-3.

In the first three chapters Wilson summarizes information contained in his *Shroud of Turin* (1978) about the mystery of the shroud, the shroud and the pathologist, and the case for the shroud's antiquity. Then he describes the 1978 testing of the shroud, weighs the cases for the shroud image being or not being the work of an artist, traces the early history of the shroud, and reflects on future testing on the shroud. Wilson is an art historian and journalist. The photographs were taken by V. Miller, a member of the Brooks Institute in Santa Barbara, CA.

M. T. Winstanley, *Come and See. An Exploration into Christian Discipleship* (London: Darton, Longman and Todd, 1985, paper £3.95) xi and 148 pp. Indexed. ISBN: 0-232-51639-1.

Rooted in the critical study of the Gospels, this exploration of discipleship contains nine chapters: the image of our God, Jesus and compassion, the "yes" of surrender, surrender and search, surrender and freedom, paralytics and the kingdom, Jesus—word of revelation and of life, discipleship and loneliness, and our Emmaus. Two appendixes are included. Winstanley lectures in biblical studies at Ushaw College in Durham, UK.

EPISTLES–REVELATION

R. Badenas, *Christ the End of the Law. Romans 10.4 in Pauline Perspective,* JSNT Supplement Series 10 (Sheffield, UK: JSOT Press, 1985, cloth £25 or $36.50, paper £10.95 or $15.95) xiv and 311 pp. Bibliography. Indexed. ISBN: 0-905774-93-0 (cloth), 0-905774-94-9 (paper).

After surveying and evaluating representative interpretations of the statement "Christ is the end of the Law" (see Rom 10:4) from early Christian times to the present, this study provides objective criteria for determining the meaning of *telos nomou* in Rom 10:4 by means of a semantic investigation of *telos* and related terms in biblical and other literature. Then it interprets Rom 10:4 in its contextual setting (Rom 9:1–11:36) and its immediate context (9:30–10:21). Badenas concludes that "Christ is the end of the Law" in Rom 10:4 should be interpreted teleologically, i.e. that Christ brings to the believer the righteousness promised in Scripture.

G. Barbaglio, *Paolo di Tarso e le origini cristiane,* Commenti e studi biblici (Assisi: Cittadella, 1985, 25,000 L) 495 pp. Bibliography. Indexed.

Barbaglio, author of *Le lettere di Paolo* (1980), discusses Paul and his place in early Christianity in twenty chapters: sources of information, the thorny problem of chronology, Diaspora Jew, social and civil status and physical portrait, inquisitor of the Nazarenes, on the Damascus road, the great missionary of nascent Christianity, Paul and his community, suspicions and struggles, the way of the cross, tragic end, the letters, the first Christian theologian, Jesus and Paul, cultural influences, the school of Paul, attestations and silences, "apostle of the heretics," rejection and excommunication, vindication with the great church, and the legend.

E. Biser, *Paulus für Christen. Eine Herausforderung* (Freiburg—Basel—Vienna: Herder, 1985, paper DM 9.90) 192 pp. Indexed. ISBN: 3-451-08219-5.

Biser, the author of *Der Zeuge* (1981) and *Paulus—der letzte Zeuge der Auferstehung* (1981), first focuses on the figure of Paul with reference to Saul (the man), Moses (the critic), Jesus (the witness), Christ (the mystic), and Peter (the apostle). Then he discusses the portrait of Paul in Acts, Paul's statements about himself, and the picture of Paul drawn by his disciples and other admirers.

G. L. BORCHERT, *Paul and His Interpreters—An Annotated Bibliography,* TSF-IBR Bibliographic Study Guides (Madison, WI: Theological Students Fellowship, 1985, paper $3.50) vi and 123 pp. Bibliographies. Indexed.

Borchert, professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, presents his annotated bibliography of more than a thousand books and articles on Paul in six major sections: general works; histories of Pauline interpretation; historical, psychological, and sociological studies related to Paul's life and work; matters of introduction and studies in Pauline relationships; commentaries and special studies on Pauline epistles; and Pauline theology.

W. BOUSSET, *Der Antichrist in der Überlieferung des Judentums, des neuen Testaments und der alten Kirche. Ein Beitrag zur Auslegung der Apokalypse* [1895] (Hildesheim—Zurich—New York: Olms, 1983, paper DM 38) vi and 186 pp. Bibliography. Indexed. ISBN: 3-487-07335-8.

The reprint of a work first published in 1895, this study of the figure of the Antichrist first surveys the pertinent Christian, Jewish, and other sources in various languages. Then it traces the history of the Antichrist tradition with reference to various features of the figure (e.g. name, relation to the devil, first victories, signs and wonders). The appendix discusses the Antichrist in Revelation 12, and the postscript treats late-Byzantine apocalypses.

R. G. BRATCHER, *A Translator's Guide to the Letters from James, Peter, and Jude,* Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1984, soft cover) viii and 200 pp. Bibliography. Indexed. LCN: 83-18159. ISBN: 0-8267-0192-2.

This volume helps translators to recognize and solve problems encountered in James, 1–2 Peter, and Jude. Each verse is printed in both the Revised Standard Version and Today's English Version. Suggestions about alternative translations and explanations of various features are given. A seven-page glossary of technical terms is included. Bratcher has prepared similar books in the series for Mt (1981), Mk (1981), Lk (1982), 1 Corinthians (1982), 2 Corinthians (1983), the Pastorals (1983), and Revelation (1984).

F. F. BRUCE, *Paul and His Converts. How Paul Nurtured the Churches He Planted* (Downers Grove, IL: InterVarsity, 1985, paper $5.95) 155 pp. Bibliography. LCN: 85-19764. ISBN: 0-87784-593-X.

This revised and expanded version of a work published in 1962 [*NTA* 6, pp. 417-418] serves as an introductory handbook to Paul's surviving correspondence with his converts in Europe. After treating Paul and his letters, it discusses 1 Thessalonians (a word of hope), 2 Thessalonians (a word about the future), 1 Corinthians (practical counsel on moral issues), 2 Corinthians (the ministry of reconciliation), and Philippians (a call for unity). Also included is a chapter on Paul's word for today.

N. FLANAGAN, *Friend Paul. His Letters, Theology and Humanity,* Background Books 6 (Wilmington, DE: Michael Glazier, 1986, paper $9.95) 216 pp. Bibliographies. LCN: 85-45554. ISBN: 0-89453-541-2.

After a thirty-page introduction to Paul's life and writings, this volume treats the following Pauline letters with reference to their historical background, literary features, content, and theological significance: 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Galatians, Romans, Philemon, Colossians, and Ephesians. Before his death in 1985, Flanagan was professor of NT studies at the Graduate Theological Union in Berkeley, CA.

I. Furberg, *Bibelkritiken och kristologin,* Biblicums skriftserie 3 (Uppsala: Stiftelsen Biblicum, 1984, paper 65 S. kr.) 118 pp. ISBN: 91-85604-06-2.

Furberg examines five important christological texts in the Pauline corpus with regard to modern exegesis, text and context, and Lutheran interpretation. The five passages are Phil 2:5-11; 1 Tim 3:16; Rom 1:3-4; 2 Cor 5:19; and Rom 4:25.

W. Haubeck, *Loskauf durch Christus. Herkunft, Gestalt und Bedeutung des paulinischen Loskaufmotivs* (Giessen—Basel: Brunnen Verlag, 1985, paper DM 39; Witten: Bundes-Verlag) ix and 377 pp. Bibliography. Indexed. ISBN: 3-7655-9317-6 (Brunnen), 3-8137-0081-X (Bundes).

Prepared as a doctoral dissertation under the direction of P. Stuhlmacher and accepted by the Evangelical theological faculty at Tübingen in 1985, this investigation of redemption through Christ (see 1 Cor 6:20; 7:23; Gal 3:13; 4:4-5) contains chapters on the redemption motif in the OT, the concept of redemption in the Septuagint, the redemption motif in Jewish writings, the redemption motif in the Pauline corpus, Jesus' interpretation of his death as a ransom and expiation, and the redemption motif in other NT writings. Haubeck concludes that Paul understood redemption as God's action through Christ and connected it with the idea of expiation.

C. J. Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting,* Journal for the Study of the New Testament Supplement Series 11 (Sheffield, UK: JSOT Press, 1986, cloth £22.50 or $32.50, paper £10.50 or $14.95) xiv and 338 pp. Bibliography. Indexed. ISBN: 0-905774-95-7 (cloth), 0-905774-96-5 (paper).

A shortened rewriting of a doctoral dissertation supervised by F. F. Bruce and accepted by the University of Manchester in 1969, this study aims at determining what the letters to the seven churches in Revelation 2–3 meant to their original readers. After a chapter on the Patmos background, it considers the letters to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. For each letter it examines the racial, religious, and social composition of the city; discusses the problems and ways of thought peculiar to each city; and correlates inferences from the biblical text with the study of the environment. Hemer concludes that the symbolism of the letters was forcibly applicable to their original readers.

P. Iovino, *Chiesa e tribolazione. Il tema della* thlipsis *nelle Lettere di S. Paolo,* Facoltà Teologica di Sicilia Studi 1 (Palermo: Edi Oftes, 1985, paper 16,000 L) 174 pp. Bibliographies.

Iovino, professor of NT exegesis at the Facoltà Teologica di Sicilia in Palermo, examines Paul's understanding of "tribulation" (*thlipsis*) and related ideas under four headings: tribulation and gospel (1–2 Thessalonians), tribulation and love (1–2 Corinthians), tribulation and hope (Romans, Galatians), and the fulfillment of tribulation (Philippians, Colossians). The study is dedicated to J. Schmitt and contains a bibliography of his publications. G. Danieli has provided a two-page preface.

O. Knoch, *"Durch die Gnade Gottes bin ich, was ich bin." Gestalt, Werk und Wirkung des Apostels Paulus* (Ostfildern: Schwabenverlag, 1984, DM 19.80) 108 pp. ISBN: 3-7966-0594-X.

Knoch, professor of biblical introduction and proclamation at the University of Passau and author of *Wer Ohren hat, der höre* (1983), first explores whether Paul should be considered a reformer or a revolutionary: from youth to being faithful to the Law, the persecuted persecutor, and the new founder of Christianity. Then he discusses the approaches taken to Paul in Colossians, Ephesians, and the Pastorals, respectively. The six chapters are based on a series of radio broadcasts in 1983-84.

A. LINDEMANN, *Der Epheserbrief,* Zürcher Bibelkommentare NT 8 (Zurich: Theologischer Verlag, 1985, 22 Sw. fr. or DM 24.50) 143 pp. Bibliography. Indexed. ISBN: 3-290-14737-1.

In his eight-page introduction, Lindemann describes Ephesians as a revised edition of Colossians. He presents his commentary on Ephesians according to the following outline: epistolary introductions (1:1-23), the presence of salvation in the one church (2:1–3:21), the reality of salvation's presence in the lives of Christians (4:1–6:20), and epistolary conclusion (6:21-24). Three notes (on the world-view, ecclesiology, and theological significance of Ephesians) and an appendix containing German translations of important parallels are included. Lindemann's commentary on Colossians was described in *NTA* 28, p. 92.

H. MACCOBY, *The Mythmaker. Paul and the Invention of Christianity* (New York—San Francisco: Harper & Row, 1986, $17.95) xii and 237 pp. Bibliography. Indexed. LCN: 85-45680. ISBN: 0-06-015582-5.

Maccoby, fellow of Leo Baeck College in London and author of *Revolution in Judea* (1973), argues that Paul, whom the NT wishes to portray as having been a trained Pharisee, never was one. After delineating the problem of Paul and explaining the standpoint of the book, Maccoby discusses the Pharisees, examines various questions (Was Jesus a Pharisee? Why was Jesus crucified? Was Paul a Pharisee?), considers the alleged rabbinic style in Paul's epistles, and explores the relationship between Paul and Stephen. Then he focuses on Paul: the road to Damascus, Damascus and after, Paul and the Eucharist, the "Jerusalem church," the split between Paul and the Jerusalem Nazarenes, the trial of Paul, the evidence of the Ebionites, and Paul the mythmaker.

P. MADROS, *The Pride and Humility of Saint Paul in his Second Letter to the Corinthians,* trans. M. Deuel (Jerusalem: Franciscan Printing Press, 1986, paper $5) 63 pp. Illustrated. Bibliography. Indexed.

The English version of a work published in French under the title *Susceptibilité et humilité de saint Paul dans sa seconde lettre aux Corinthiens* [*NTA* 26, p. 329].

S. B. MARROW, *Paul: His Letters and His Theology. An Introduction to Paul's Epistles* (New York—Mahwah, NJ: Paulist, 1986, paper $9.95) vii and 278 pp., 5 maps. Bibliography. Indexed. LCN: 85-61745. ISBN: 0-8091-2744-X.

After chapters on Paul's background and on his life and conversion, the volume provides an overview of Paul's letters and discussions of them following the order of their composition: 1 Thessalonians, Galatians, 1 Corinthians, 2 Corinthians, Philippians, and Romans. Marrow, professor of NT at Weston School of Theology in Cambridge, MA, and author of *The Words of Jesus in Our Gospels* (1979) and *Speaking the Word Fearlessly* (1982), treats individual themes in each letter (e.g. the gospel and authority, the Law, and Christian freedom in Galatians) in relation to parallel material in other letters.

R. P. MARTIN, *2 Corinthians,* Word Biblical Commentary 40 (Waco, TX: Word Books, 1986, $25.95) lxiii and 527 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0239-8.

After a 37-page introduction to 2 Corinthians, this volume presents for each pericope a bibliography, English translation, literary analysis (form, structure, setting), verse-by-verse comments, and explanation. The following outline is adopted: address (1:1-2), the past experience of Paul reviewed (1:3-11), transition to the first theme (1:12-14), Paul's self-defense of his travel plans (1:15–2:13), the main theme—Paul's apostolic ministry (2:14–7:16), the collection (8:1–9:15), fresh troubles in Corinth (10:1–13:10), and conclusion (13:11-13). Martin, professor of NT at Fuller Theological Seminary in Pasadena, CA, and NT editor of the series, takes 2 Corinthians as a compilation of two letters (chaps. 1–9; 10–13), which includes Paul's "control" of 2 Cor 6:14–7:1.

R. McDonnell, *Prayer Pilgrimage with Paul. Resources for Personal and Small Group Prayer* (New York—Mahwah, NJ: Paulist, 1985, paper $4.95) v and 95 pp., 6 photographs. Bibliographies. LCN: 85-61750. ISBN: 0-8091-2746-6.

McDonnell, author of *Prayer Pilgrimage through Scripture* (1984), challenges readers to put their relationship with God into dialogue with Paul's. After discussing the mission, ministry, and passion of Paul, she considers Paul's engagement with the mystery of Christ, grace and sin, the dying and rising of Jesus, the Spirit, and the body of Christ ("gift and gifted"). Each chapter offers questions for reflection, comments on Pauline texts, and exercises for groups.

J. Murphy-O'Connor, *Corinthe au temps de Saint Paul d'après les textes et l'archéologie*, trans. J. Prignaud (Paris: Cerf, 1986, paper 119 F) 297 pp., 10 figs. Bibliography. Indexed. ISBN: 2-204-02421-X.

The French version of *St. Paul's Corinth. Texts and Archaeology* [*NTA* 28, p. 92].

E. Ruckstuhl, *Jakobusbrief, 1.–3. Johannesbrief*, Die Neue Echter Bibel: Kommentar zum Neuen Testament mit der Einheitsübersetzung 17/19 (Würzburg: Echter Verlag, 1985, paper DM 19.80) 76 pp. Bibliographies. ISBN: 3-429-00960-X.

Ruckstuhl, professor emeritus of NT exegesis on the theological faculty at Luzern, provides for the letter of James and for the three Johannine letters an introduction, a bibliography, the German text according to the Einheitsübersetzung, and extensive notes below. He gives particular attention to the historical settings in which the letters were composed.

L. M. Russell, *Imitators of God: A Study Book on Ephesians* (New York: Mission Education and Cultivation Program Department for the Women's Division, General Board of Global Ministries, The United Methodist Church, 1984, paper $1.50) vii and 136 pp. Bibliography. LCN: 83-82104.

Russell, associate professor of theology at Yale Divinity School, takes her title from Eph 5:1 ("be imitators of God"). After a seventeen-page introduction, she divides her study-guide for Ephesians according to the letter's six chapters: above all rule and authority, one new humanity, mystery hidden for ages, equipment of the saints, subject to one another, and against the powers.

W. Schmithals, *Die Briefe des Paulus in ihrer ursprünglichen Form*, Zürcher Werkkommentare zur Bibel (Zurich: Theologischer Verlag, 1984, 45 Sw. fr. or DM 49) 191 pp. Bibliography. Indexed. ISBN: 3-290-11553-4.

On the basis of literary analysis, Schmithals distinguishes in the Pauline corpus four categories: the main collection (seven letters), the secondary collection (three letters), the Pastorals, and Hebrews. This volume provides introductions, texts in German, and notes for the original forms of the letters in the main and secondary collections. Schmithals discerns thirteen pieces in the Corinthian correspondence: A (1 Cor 11:2, 17-34), B (1 Cor 9:24–10:22; 6:12-20), C (1 Cor 6:1-11; 2 Cor 6:14–7:1), etc. He divides Romans 1–15 into two letters: A (1:1-4, 25; 5:12–11:31; 15:8-12; 11:32-36; 15:13) and B (12:1-21; 13:8-10; 14:1–15:4a, 7, 5-6, 14-32; 16:21-23; 15:33). He also summarizes the redactional additions to each collection.

BIBLICAL THEOLOGY

S. W. Ariarajah, *The Bible and People of Other Faiths*, The Risk Book Series 26 (Geneva: World Council of Churches, 1985, paper 7.90 Sw. fr. or $3.95) xiv and 71 pp. ISBN: 2-8254-0840-9.

The primary purpose of this book is to show that some common assumptions about the Bible and persons of other faiths can be questioned from within the Bible. The seven chapters appear under the following titles: no other God, two encounters, Jesus the only way?, a biblical basis for dialogue?, witness and dialogue, witnessing in dialogue, and toward a theology of dialogue. Ariarajah, a Methodist minister from Sri Lanka and director of the dialogue subunit of the World Council of Churches, concludes that the Bible contains a more open, generous, and inclusive understanding of God and God's ways than many people suppose. H.-R. Weber has supplied a two-page foreword.

N. A. BECK, *Mature Christianity. The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament* (Cranbury, NJ: Susquehanna University Press, 1985, $19.50; London—Toronto: Associated University Presses) 327 pp., 2 figs. Bibliography. Indexed. LCN: 83-51047. ISBN: 0-941664-03-1.

After considering the role of polemic in the Scriptures of various religious communities and focusing on the issue of anti-Jewish polemic in the Christian NT, this volume surveys anti-Jewish polemic in Paul's epistles, later Pauline traditions, Mk, Q, Mt, Lk, Acts, the Fourth Gospel and the Johannine epistles, and the remaining NT documents. Beck, associate professor of biblical studies at Texas Lutheran College in Seguin, TX, classifies the anti-Jewish statements in the NT into three categories: christological, supersessionistic, and defamatory. He urges a repudiation of statements that fall into the third category.

B. BUBY, *Mary, the Faithful Disciple* (New York—Mahwah, NJ: Paulist, 1985, paper $6.95) ix and 139 pp. Bibliography. LCN: 85-60290. ISBN: 0-8091-2703-2.

After explaining the need for a renewed Marian devotion based on Scripture, Buby focuses on the general NT representation of Mary as the faithful disciple of Jesus, and then considers the specific treatments of Mary in the Pauline writings, Mk, Mt, Lk, Jn, and Revelation and early patristic writings. Buby, who teaches at the University of Dayton in Ohio, gives particular attention to the paradigm of discipleship in each writing and Mary's role within it.

I. DE LA POTTERIE, *Het Mariamysterie in het Nieuwe Testament*, Schrift en Liturgie 8 (Bonheiden, Belgium: Abdij Bethlehem, 1985, paper 695 Bel. fr.) 301 pp. Bibliography.

After examining the OT background for the NT portrayal of Mary, the volume discusses the good news to Mary (Lk 1:26-38), the good news to Joseph (Mt 1:18-25), the virgin birth according to John, and the theological significance of the virgin birth. Then it treats the saving mystery of the wedding at Cana (Jn 2:1-12), the spiritual motherhood of Mary (Jn 19:25-27), and the woman of Revelation 12. De la Potterie is professor of NT at the Pontifical Biblical Institute in Rome.

C. DEN BOER, *Man en vrouw in bijbels perspectief. Een bijbels-theologische verkenning van de man-vrouw verhouding met het oog op de gemeente* (Kampen: Kok, 1985, 29.90 gld.) 215 pp. Indexed. ISBN: 90-242-2916-2.

Den Boer reports on the work of a study group commissioned by the Gereformeerde Bond in the Nederlandse Hervormde Kerk. After a general introduction to the nature of the Bible and biblical interpretation, the volume discusses the relationship of man and woman according to the OT, women in the NT, the "silence" texts in the NT (1 Corinthians 11; 14; 1 Tim 2:11-15), the mystery of Christ and his church, and man and woman in the church today.

J. M. EFRID, *End-Times. Rapture, Antichrist, Millennium. What the Bible Says*, Contemporary Christian Concerns (Nashville, TN: Abingdon, 1986, paper) 96 pp. Bibliography. LCN: 85-28795. ISBN: 0-687-11787-9.

Efrid, professor of biblical interpretation at Duke Divinity School in Durham, NC, examines the "dispensational" explanation of Jesus' second coming. After sketching the history and background of the dispensational system known as Darbyism, he discusses the three key elements in this end-time teaching (rapture, antichrist, and millennium) with reference to the biblical texts used to support them. Efrid concludes that the Scripture passages do not teach what the Darbyists claim.

J. GALOT, *Theology of the Priesthood,* trans. R. Balducelli (San Francisco: Ignatius Press, 1985, paper $15.95) 274 pp. Indexed. LCN: 84-80017. ISBN: 0-89870-097-3.

Originally published as a book in Italian and a series of articles in French in *Esprit et Vie,* this biblical and theological investigation of priesthood discusses the definition of the priesthood, Jesus' witness about his own priesthood, Christ's priesthood in Hebrews [see § 26-1007], the institution of the ministerial priesthood, priesthood in Paul's doctrine and consciousness [§ 27-190], the priesthood of the faithful and the ministerial priesthood [§ 27-293], the nature of priestly ministry, the development of priestly ministry in the early Christian communities [§ 27-1108], ranks in the sacrament of orders, the being of the priest, the priestly way of life, and the mission of women and the priesthood. Galot, professor of theology at the Gregorian University in Rome, is the author of *Jesus, Our Liberator* (1982).

L. GARMUS (ED.), *Leitura da páscoa como memorial da libertação,* Estudos Bîblicos 8 (Petropolis, Brazil: Editora Vozes, 1985, paper) 54 pp.

This biblical-pastoral supplement to *RevistEclBras* 45 (180, '85) contains articles by T. M. Siqueira on Passover as the memorial of liberation, G. Gorgulho on liberation in the light of Proverbs 28–29, P. Lockmann on the Eucharist as the memorial of the victory of life (Lk 22:14-23), A. F. Anderson on the gospel of the cross, and L. R. Alves on Passover as the way of hope.

B. R. GAVENTA, *From Darkness to Light. Aspects of Conversion in the New Testament,* Overtures to Biblical Theology 20 (Philadelphia: Fortress, 1986, paper $8.95) xvi and 160 pp. Bibliography. Indexed. LCN: 85-16309. ISBN: 0-8006-1545-8.

After clarifying the meaning of the term "conversion," Gaventa argues that the major NT conversion texts exemplify the processes of alternation, pendulum conversion, and transformation. In establishing this thesis she provides literary-theological analyses of Paul's descriptions of his own transformation (Gal 1:11-17; Phil 3:2-11; see Rom 7:13-25) and that of other believers, Luke's accounts of the conversion of Paul (Acts 9; 22; 26) and other figures in Lk-Acts, and the language of new birth and new life in Jn and 1 Peter. Gaventa is associate professor of NT at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, NY.

A. F. IDE, *God's Girls. Ordination of Women in the Early Christian and Gnostic Churches* (Garland, TX: Tangelwüld Press, 1986, paper $8.95) v and 131 pp. Illustrated. Indexed. LCN: 85-27808. ISBN: 0-934667-01-2.

After discussing NT texts about Jesus and women, Ide considers women in Jesus' teachings and ministry. Then he investigates the place of women in apostolic thought and in establishing the early church, their roles in the early church, the ordination of women to various offices, Paul's views on women in the priesthood, and women as priests in gnostic circles. In his introduction, Ide calls on fundamentalist and Roman Catholic women to insist on equality in their churches.

H. JANSEN, *Christelijke Theologie na Auschwitz. Deel 2: Nieuwtestamentische wortels van het antisemitisme. A1: Diagnose en therapie in geschriften van joden en christenen* (2 vols.; The Hague: Boekencentrum, 1985, 145 gld.) 1054 pp. Bibliography. Indexed. ISBN: 90-239-0607-1.

After expressing ambivalence about the meaning and usefulness of the terms "anti-Semitism" and "anti-Judaism" with reference to the NT, Jansen surveys the problems connected with anti-Judaism in theology and history. Then he considers the NT roots of anti-Semitism with reference to the writings of Christian and Jewish exegetes and writers from Tertullian to 1983. He gives extensive coverage to 20th-century scholarly discussions of NT portrayals of Jews and Judaism. He concludes by discussing the history of anti-Jewish readings of the NT, observing that the NT is a *summa pro Iudaeis* as well as a *summa contra Iudaeos.*

J. N. D. **Kelly**, *Aspects of the Passion* (London—Oxford: Mowbray, 1985, paper £2.95) 93 pp. ISBN: 0-264-67035-3.

Published originally in 1970, this volume draws out and explains the different ways in which the NT writers understood Jesus' passion and death: the centrality of the passion, divine necessity, victory over evil, redemptive sacrifice, obedience, the love of God, life and glory, the new community, and the pattern of discipleship. M. Ramsey has supplied a two-page foreword.

J. **Koenig**, *New Testament Hospitality. Partnership with Strangers as Promise and Mission*, Overtures to Biblical Theology 17 (Philadelphia: Fortress, 1985, paper $9.95) xiii and 158 pp. Bibliography. Indexed. LCN: 85-47725. ISBN: 0-8006-1543-3.

After discussing the relation of hospitality and strangers to the love of God, this volume examines the approaches to hospitality taken by Jesus (sharing the feast of the kingdom), Paul (welcoming one another to a new humanity), and Luke (guests and hosts, together in mission). The final chapter explores the frontiers of hospitality: partnership with strangers today, the economics of the Spirit, discerning the frontiers, and the abiding mystery of God's welcome. Koenig, professor of NT at General Theological Seminary in New York, is the author of *Charismata* (1978) and *Jews and Christians in Dialogue* (1979).

J. **Kottackal**, *The Salvific Folly of God. A Biblical-Theological Study on the Paradox of God's Folly and the World's Wisdom*, Oriental Institute of Religious Studies, India 68 (Kottayam: Oriental Institute of Religious Studies, 1984, paper Rs. 50) 232 pp. Bibliography. Indexed.

Part of a doctoral dissertation directed by D. Mollat and submitted to the Gregorian University in Rome, this biblical-theological investigation of the folly of the world's wisdom and the wisdom of God's folly contains six chapters: vocabulary corresponding to folly in the OT, the notion and development of wisdom in the OT, the vestiges of salvific folly in the OT, the revelation of redemptive folly in the NT, the theology of salvific folly according to Paul, and the motives for the divine folly. Kottackal concludes that the true and final expression of the divine folly was Christ's death on the cross—a folly of love.

J. **Luzárraga**, *El Dios que llama. Experiencia bíblica de la Trinidad en la vocación* (Salamanca: Secretariado Trinitario, 1985, paper) 89 pp. ISBN: 84-85376-55-2.

The three chapters in this biblical-theological investigation of the roles of the three persons of the Trinity in the process of vocation consider the Father as the initiator of the call, Jesus the Lord as the model of vocational spirituality, and the Holy Spirit as the link between God and human beings in the process of divine calling. Luzárraga is also the author of *Espiritualidad bíblica de la vocación* (1984).

A. **Niebergall**, *Ehe und Eheschliessung in der Bibel und in der Geschichte der alten Kirche*, ed. A. M. Ritter, Marburger Theologische Studien 18 (Marburg: N. G. Elwert, 1985, DM 80) xxvi and 267 pp. Bibliography. Indexed. ISBN: 3-7708-0806-1.

Based on manuscripts left at Professor Niebergall's death in 1978, this volume contains chapters on marriage and divorce in the OT and in postbiblical Judaism, the primitive Christian understanding of marriage (according to Jesus, Paul, the domestic codes, and other sources), marriage and divorce in the early and developing catholic church, and marriage and divorce in the imperial catholic church. Niebergall was professor of practical theology at the Philipps-Universität in Marburg.

J.-G. **Pagé**, *La source. Au coeur de la foi en Jésus Christ* (Montreal: Bellarmin, 1985, paper $20) 434 pp., 9 plates. Indexed. ISBN: 2-89007-589-3.

Calling on biblical texts and other theological sources, Pagé discusses God as the supreme reality, the identity of God, Christ as the face of God, humanity in the image of God, the church as bride, the Christian priesthood, the Eucharist as the bridegroom's gift, eschatology, and Christian morality. Also included is a 45-page index of principal themes, a 32-page list relating these themes to the lectionary cycle, and a 16-page scriptural index. Pagé is professor of theology at Laval University in Quebec City.

R. E. PARSONS, *Sir Edwyn Hoskyns as a Biblical Theologian* (London: C. Hurst & Co., 1985; New York: St. Martin's Press, $25) viii and 152 pp., plate. Bibliographies. Indexed. LCN: 85-25038. ISBN: 1-85065-017-9 (Hurst), 0-312-72647-3 (St. Martin's).

Prepared as a master's thesis under the direction of C. Evans at the University of London, this study focuses on the way in which Hoskyns monitored various movements in biblical interpretation. After discussing the Anglican Catholic ecclesiastical background against which Hoskyns worked, the volume analyzes the influences of liberal Catholicism and continental (especially German) theology on him, his theological work up to 1931, *The Riddle of the New Testament* (1931), his commentary on the Fourth Gospel, and his translation of K. Barth's commentary on Romans. The concluding chapter explores the character and validity of Hoskyns's work on the Fourth Gospel in relation to subsequent research.

J. PELIKAN, *Jesus through the Centuries. His Place in the History of Culture* (New Haven, CT—London: Yale University Press, 1985, $22.50) xvii and 270 pp., 20 plates. Indexed. LCN: 85-2428. ISBN: 0-300-03496-2.

Seeking to describe Jesus' place in the general history of culture, this volume traces the history of eighteen images of Jesus: rabbi, turning point of history, light of the Gentiles, king of kings, cosmic Christ, Son of Man, true image, Christ crucified, the monk who rules the world, bridegroom of the soul, divine and human model, universal man, mirror of the eternal, prince of peace, teacher of common sense, poet of the spirit, liberator, and the man who belongs to the world. Pelikan, professor of history at Yale University, traces these images of Jesus from the 1st century to the 20th century to see what each age brought to its portrayal of him.

W. POPKES, *Gemeinde—Raum des Vertrauens. Neutestamentliche Beobachtungen und freikirchliche Perspektiven* (Wuppertal—Kassel: Oncken Verlag, 1984, paper DM 13.80) 255 pp. Bibliography. ISBN: 3-7893-7171-8.

After distinguishing various ecclesiological types with reference to confessional emphases and conceptual starting points, Popkes discusses the NT evidence about the church, considers the understanding of the church in the Baptist tradition, and offers perspectives on the situation of the church today. Popkes is the author of *Christus Traditus. Eine Untersuchung zum Begriff der Dahingabe im Neuen Testament* (1967).

F. RAURELL, *Lineamenti di antropologia biblica,* Collana Laurentianum 1 (Casale Monferrato: Piemme, 1986, paper 18,000 L) 244 pp. Indexed. ISBN: 88-384-2301-6.

This volume presents in Italian six essays: questions of methodology and language in biblical anthropology [§ 28-1141], the anthropological dynamism of the word, the ethics of Job and God's freedom, E. Bloch's search for the biblical Prometheus in Job, the myth of God's masculinity as a hermeneutical problem [§ 28-850], and erotic pleasure according to Canticles. Catalan versions of four essays appeared in *Mots sobre l'Home* [*NTA* 30, p. 241].

T. P. RAUSCH, *The Roots of the Catholic Tradition,* Theology and Life Series 16 (Wilmington, DE: Michael Glazier, 1986, paper $9.95) 247 pp., 2 maps. Bibliography. Indexed. LCN: 85-45554. ISBN: 0-89453-538-2.

Rausch, associate professor of theology at Loyola Marymount University in Los Angeles, explores the emergence of Catholic tradition—where it came from, how it developed, and the relation between the NT communities and the church today. The eleven chapters in his book concern the concept of tradition, the tradition of Israel, the development of the Gospel tradition, meeting Jesus, the church in the apostolic age, the church in the subapostolic age, the Eucharist, the Petrine ministry, Mary in the Catholic tradition, sacramentality, and the church tomorrow. A seven-page glossary is included.

S. H. Ringe, *Jesus, Liberation, and the Biblical Jubilee. Images for Ethics and Christology,* Overtures to Biblical Theology 19 (Philadelphia: Fortress, 1985, paper $8.95) xviii and 124 pp. Indexed. LCN: 85-4609. ISBN: 0-8006-1544-1.

After discussing the language of ethics and Christology, this volume examines Jubilee traditions in the Hebrew Scriptures, especially Lev 25:8-10 and Isa 61:1-2. Then it explores the sources, development, and implications of the Jubilee images in the Synoptic Gospels: Jesus as herald of liberation, proclaiming good news to the poor, "release" or "forgiveness," and the Lord's Prayer and summary statements about Jesus. Ringe, associate professor of NT at the Methodist Theological School in Delaware, OH, concludes with reflections on the significance of the Synoptic Jubilee images for Christology, justice, forgiveness and liberation, the affirmation of divine sovereignty, and eschatology and human responsibility.

A. Salas (ed.), *El Bautismo. Perspectivas Bíblico-Pastorales,* Biblia y Fe. Revista de Teología Bíblica, vol. 12, no. 34 (Madrid: Escuela Bíblica, 1986, paper 350 ptas.) 141 pp. Bibliography. ISSN: 0210-5209.

The eight articles in this fascicle explore the topic of baptism from various perspectives: F. Díez on primitive religions, G. Cañellas on biblical Judaism, M. E. Iriarte on the messianic experience of Jesus, A. Manrique on nascent Christianity, S. Folgado on the experience of death, V. Casas on the experience of life, and Salas on the experience of resurrection and on pastoral practice. A three-page bibliography on baptism is included.

F. F. Segovia (ed.), *Discipleship in the New Testament* (Philadelphia: Fortress, 1985, paper $16.95) xiv and 213 pp. Bibliography. LCN: 85-47730. ISBN: 0-8006-1873-4.

After Segovia's 23-page introduction on reexamining the shape and character of Christian existence in the NT, this volume presents articles by W. H. Kelber on apostolic tradition and the form of the Gospel, R. A. Edwards on "uncertain faith" in Matthew's portrait of Jesus' disciples, C. H. Talbert on discipleship in Lk-Acts, Segovia on discipleship in the Fourth Gospel, W. S. Kurz on kenotic imitation of Paul and of Christ in Philippians 2–3, R. A. Wild on the command to be "imitators of God" and discipleship according to Ephesians, E. Schüssler Fiorenza on visionary rhetoric and the social-political situation in Revelation, L. T. Johnson on friendship with the world and with God according to James, and J. H. Elliott on backward and forward "in his steps" (the tradition, redaction, and reception of 1 Pet 2:18-25). The papers were prepared for a symposium held in 1982 at Marquette University in Milwaukee, WI.

J. E. M. Terra (ed.), *Questões atuais de Cristologia; Novo Testamento e Cristo,* Revista de Cultura Bíblica, vol. 9, no. 35-36; vol. 10, no. 37-38 (São Paulo: Edições Loyola, 1985-86, paper) 158 pp., 160 pp. Bibliographies.

The fascicle on contemporary issues in Christology contains documents issued by Roman Catholic theological commissions and articles on related topics (e.g. Terra on whether Jesus knew that he was God, K. Kertelge and A. Läpple on Markan Christology, Terra on K. Rahner's theological Christocentrism). The fascicle devoted to the NT and Christ includes studies by Terra on the mysteries of Christ's life and their soteriological value, A. Charbel on where Jesus was born, L. J. Nascimento on Christ's priesthood according to Hebrews, and Terra on L. Goppelt's Christology.

S. Terrien, *Till the Heart Sings. A Biblical Theology of Manhood and Womanhood* (Philadelphia: Fortress, 1985, $24.95) x and 260 pp. Bibliography. Indexed. LCN: 85-47731. ISBN: 0-8006-0752-X.

Terrien, professor emeritus at Union Theological Seminary in New York and author of *The Elusive Presence* (1978), argues that the main thrust of the Hebrew Bible and the NT contradicts the imbalance in favor of the male sex that is traditionally ascribed to Scripture. The twelve chapters in his presentation concern woman as the crown of creation, the lure of infinity, the *erōs-agapē* continuum, the gender of God, circumcised male and pollutant female, the play of wisdom, the development from *sophia* to *logos,* Jesus' attitude toward women and the fatherhood of God, men and women in the infant church, Paul on human liberation, the ambiguities of the second generation, and man and woman in Christianity.

P. Toon, *Heaven and Hell. A Biblical and Theological Overview* (Nashville, TN: Thomas Nelson, 1986, paper $8.95) xv and 223 pp. Bibliography. LCN: 85-25882. ISBN: 0-8407-5967-3.

Intended as a sequel to *The Ascension of Our Lord* (1984), this book first seeks to present the biblical information about heaven and hell in five chapters: proclaiming the kingdom of heaven, warnings concerning hell, Jesus exalted into heaven, the heavenly commonwealth, and the lake of fire. Then it provides a historical and theological overview: death, the intermediate state, and judgment; heaven; hell; and universalism. Toon describes the biblical teaching on heaven and hell as God's truth in a particular literary form.

F. Vouga, *A l'aube du christianisme. Une surprenante diversité* (Aubonne: Moulin, 1986, paper) 94 pp.

Vouga, professor of NT on the Protestant theological faculty at Montpellier in France, aims to uncover the surprising diversity within earliest Christianity. After reflecting on the difficulties of history and the presuppositions of his undertaking, he follows this outline: first soundings, movements of primitive Christianity, scenario for a history of the first communities, and Acts and history. The conclusion considers Jesus as the point of departure for earliest Christianity.

L. J. White, *Christ and the Christian Movement. Jesus in the New Testament, the Creeds and Modern Theology* (New York: Alba House, 1985, paper $10.95) xviii and 296 pp. Bibliographies. Indexed. LCN: 85-11190. ISBN: 0-8189-0484-4.

White, associate professor of theology at St. John's University in Jamaica, NY, presents the fundamental Christian interpretation of the person and work of Jesus against the background of the Christian movement's passage through successive cultural situations. After discussing Christ and the Christian movement, he considers the Christologies of the NT and the Christian community's movement from the Jewish world to the Hellenistic Roman empire. Then he treats its further movement into the Gentile world: into the mainstream of Hellenistic culture, into the world of imperial politics (Nicaea's enduring legacy), and creating the Christian society (Christ in human history at Chalcedon). The final two chapters concern the responses of modern theologians to the challenges posed by change and cultural diversity.

W. Wink, *Unmasking the Powers. The Invisible Forces That Determine Human Existence, The Powers: Volume Two* (Philadelphia: Fortress, 1986, paper $12.95) xii and 227 pp. Indexed. LCN: 85-45480. ISBN: 0-8006-1902-1.

In *Naming the Powers* (1984), Wink developed the thesis that the phrase "principalities and powers" in the NT is a generic category referring to the determining forces of physical, psychic, and social existence. In this second volume of his trilogy he focuses on seven powers mentioned in Scripture: Satan, the demons, the angels of the churches, the angels of the nations, the gods, the elements of the universe, and the angels of nature. The final volume will look at some visible, institutionalized manifestations of the powers. Wink is professor of biblical interpretation at Auburn Theological Seminary in New York.

THE WORLD OF THE NEW TESTAMENT

R. Beckwith, *The Old Testament Canon of the New Testament Church and its Background in Early Judaism* (Grand Rapids: Eerdmans, 1985, $35) xv and 528 pp. Indexed. LCN: 85-6850. ISBN: 0-8028-3617-8.

The subject of this book is the OT canon according to the teaching of Jesus and his apostles, and the resultant beliefs of the NT church, understood against the background of the Judaism of the 1st century and the centuries immediately preceding. Its eight chapters concern the witnesses to the OT canon, the fact of the canon, the titles of the canon, the structure of the canon, the order of canonical books, the number of canonical books, the books included as canonical, and the books excluded as uncanonical. Five appendixes are included. Beckwith, warden of Latimer House and lecturer in liturgy at Wycliffe Hall, Oxford, concludes that the theory of the Alexandrian canon is groundless, that the decision at Yavneh was of limited importance, and that in the mid-2nd century B.C. the division of an already existing collection of non-Mosaic Scriptures into the second and third sections of the Hebrew Bible substantiates the early canonicity of the third section.

H. D. Betz (ed.), *The Greek Magical Papyri in Translation. Including the Demotic Spells. Volume One: Texts* (Chicago—London: University of Chicago Press, 1986, $39.95) lviii and 339 pp. Illustrated (figs.). LCN: 85-1137. ISBN: 0-226-04444-0.

Dating from the 2nd century B.C. to the 5th century A.D., the magical papyri from Greco-Roman Egypt contain magical spells and formulas, hymns, and ritual instructions. This volume presents annotated English translations of 131 Greek, Demotic, and Coptic texts. The translations were prepared by D. E. Aune, J. Bergman, Betz, W. Burkert, J. M. Dillon, W. C. Grese, J. P. Hershbell, R. F. Hock, J. H. Johnson, R. D. Kotansky, H. Martin, M. W. Meyer, E. N. O'Neil, R. K. Ritner, J. Scarborough, and M. Smith. Also included are Betz's introduction to the Greek magical papyri, Johnson's introduction to the Demotic magical papyri, and a glossary of technical terms and names in the texts.

J. J. Bimson et al. (eds.), *New Bible Atlas* (Leicester, UK: Inter-Varsity, 1985, £9.95; Tring, Herts, UK: Lion Publishing; Wheaton, IL: Tyndale House) 128 pp. Illustrated. Bibliography. Indexed. LCN: 84-52722. ISBN: 0-85110-634-X (IV), 0-85648-920-4 (Lion), 0-8423-4675-9 (Tyndale).

This atlas provides the Bible reader, student, and teacher with maps, plans, photographs, and text arranged under six major headings: the lands, history of the OT and intertestamental periods, the NT period and the early church, empires and peoples of the biblical world, Jerusalem as the holy city, and the Holy Land today. Its special features include extensive time charts, key biblical references, a satellite photograph and contour map of the Holy Land, examples of some of the earliest known biblical manuscripts, and a reconstruction of the Qumran buildings. Bimson and J. P. Kane served as contributing editors, J. H. Paterson and D. J. Wiseman as consulting editors, and D. R. W. Wood as organizing editor.

S. M. Burstein (ed. and trans.), *The Hellenistic Age from the battle of Ipsos to the death of Kleopatra VII*, Translated Documents of Greece and Rome 3 (New York—Cambridge, UK—London: Cambridge University Press, 1985, paper $13.95) xx and 173 pp. Bibliographies. Indexed. LCN: 84-29251. ISBN: 0-521-23691-6 (cloth), 0-521-28158-X (paper).

This anthology of 112 texts related to the Hellenistic age is arranged under six headings: from Ipsos to Korupedion (301-281 B.C.), the Seleucid kingdom, the Greeks in Baktria and India, Macedon and the Greeks of Europe, Pergamum, and Ptolemaic Egypt—kingdom and empire. Each translation is prefaced by a heading and bibliography, and followed by brief notes. Also included are a glossary of technical terms and two appendixes (king lists, chronology). Burstein is professor of history at California State University in Los Angeles.

M. I. Castaños-Mollor y Arranz, *La secularidad en los escritores cristianos de los dos primeros siglos,* Collección Canónica (Pamplona: Ediciones Universidad de Navarra, 1984, paper 1,325 ptas.) 201 pp. Bibliography. ISBN: 84-313-0869-9.

This investigation of early Christian attitudes toward secularity contains six chapters: the world in the conception of the first Christians, work, attitudes regarding concrete professional occupations (business), 1st- and 2nd-century Christian writers in the face of authority, the army, and Christian wisdom and the world. Castaños-Mollor concludes that the early Christians lived with the tension between their vision of a new world and their careful fulfillment of civil obligations.

J. Cazeaux, *L'épée du Logos et le soleil de midi,* Collection de la Maison de l'Orient Mediterraneen 13 (Lyon: Maison de l'Orient, 1983, paper 120 F) 184 pp. ISBN: 2-903264-03-1.

Cazeaux, author of *La trame et la chaine* (1983), describes Philo of Alexandria as a midrashist who expressed his views on the story of the soul according to symmetrical patterns. In this volume, he first provides a detailed exposition of Philo's *De Cherubim* with particular attention to the movement of the argument. Then he discusses the parts of Philo's *De Abrahamo* and their interrelations and contributions to the treatise as a whole.

M. de Jonge (ed.), *Outside the Old Testament,* Cambridge Commentaries on Writings of the Jewish and Christian World, 200 BC to AD 200, vol. 4 (Cambridge, UK—London—New York: Cambridge University Press, 1985) xv and 263 pp. Indexed. LCN: 85-5281. ISBN: 0-521-24249-5.

After de Jonge's five-page general introduction, this volume provides introductions to, English excerpts from, and commentaries on twelve OT Pseudepigrapha: D. J. Harrington on ps.-Philo's *Biblical Antiquities,* M. A. Knibb on *1 Enoch,* E. P. Sanders on *Testament of Abraham,* H. W. Hollander on *Testaments of the Twelve Patriarchs,* C. Burchard on *Joseph and Aseneth,* J. C. VanderKam on *Jubilees,* J. J. Collins on *Testament (Assumption) of Moses,* de Jonge on *Psalms of Solomon,* Knibb on *Martyrdom of Isaiah,* A. F. J. Klijn on *2 Baruch,* J. Riaud on *Paraleipomena Jeremiou,* and R. P. Spittler on *Testament of Job.*

L. Díez Merino, *Targum de Proverbios. Edición Príncipe del Ms. Villa-Amil no. 5 de Alfonso de Zamora,* Bibliotheca Hispana Biblica 11 (Madrid: Consejo Superior de Investigaciones Científicas—Instituto "Francisco Suárez," 1984, paper 2,000 ptas.) iv and 314 pp. Bibliography. ISBN: 84-00-05804-6.

Díez Merino, author of *Targum de Salmos* (1982), first discusses the history of research on *Targum of Proverbs,* the distinctive character of this targum, its relation to the Hebrew and Syriac texts, manuscripts and editions, various textual traditions of Proverbs, and the targum's place in the targumic tradition. Then he provides the Aramaic text of *Targum of Proverbs* and A. de Zamora's Latin translation according to ms Villa-Amil no. 5. Also included are a list of the principal haggadic themes in the targum, a discussion of its haggadic exegesis, and a synopsis of selected Aramaic traditions and Latin translations. Díez Merino concludes that the primitive *Targum of Proverbs* has disappeared, and that the present targum is a reworking of the primitive version on the basis of the Peshitta or some other ancient Syriac version.

W. Elliger, *Ephesos—Geschichte einer antiken Weltstadt,* Urban-Taschenbücher 375 (Stuttgart: Kohlhammer, 1985, paper DM 24) 224 pp. Illustrated. Indexed. ISBN: 3-17-009020-8.

After considering the landscape of Ephesus and its role in mythology, this literary and archaeological survey of the history of Ephesus from its founding ca. 1000 B.C. to the Byzantine period contains chapters on the Ionian city, the Greek city, the city of Lysimachus, the Roman city, Artemis, the early Christian city, the early Byzantine city, and the Byzantine city. The chapter on early Christian Ephesus treats the pertinent material in Acts, the Pauline corpus, and the Johannine writings. Elliger teaches at the University of Tübingen.

H. ENGEL, *Die Susanna-Erzählung. Einleitung, Übersetzung und Kommentar zum Septuaginta-Text und zur Theodotion-Bearbeitung,* Orbis Biblicus et Orientalis 61 (Fribourg: Universitätsverlag, 1985, 54 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) 205 and *11 pp. Bibliography. Indexed. ISBN: 3-7278-0326-6 (UV), 3-525-53684-4 (V&R).

Accepted in 1982 as a *Habilitationsschrift* by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this investigation of the Susanna story in the Greek versions of Daniel first discusses the text and its transmission, the question of its canonical status, the history of its interpretation since patristic times, the literary criticism of the Septuagint and Theodotionic versions, and tradition and redaction in the Septuagint text. Then it provides for the Septuagint and Theodotionic versions the Greek texts and German translations on facing pages, followed by analyses of their literary structures and commentaries on the texts. The final chapter treats the literary forms and narrative purposes of the two versions. A booklet providing a synopsis of the two Greek versions and their German translations is included in the inside back-cover of the book.

L. H. FELDMAN AND G. HATA (EDS.), *Josephan Studies, II* [in Japanese] (Tokyo: Yamamoto Shoten, 1985) 552 pp., 4 plates.

Part of a four-volume project, this volume contains seventeen articles on Josephus: Z. Baras on the *Testimonium Flavianum* and the martyrdom of James, S. T. Lachs on John the Baptist according to Josephus, B.-Z. Luria on the image of King Herod, B. Mazar on Josephus and the archaeological excavations in Jerusalem, R. J. Coggins on Josephus and the Samaritans, J. Neusner on Josephus' Pharisees, G. Baumbach on Josephus' Sadducees, J. Strugnell on the Essenes according to *Ant.* 18:18-22 and the Dead Sea scrolls, H. Schreckenberg on Josephus' works and the early church, W. Mizugaki on Origen and Josephus, A. A. Bell on Josephus and ps.-Hegesippus, S. Bowman on Josephus in Byzantium, D. Flusser on *Josippon* as a medieval Hebrew version of Josephus' writings, B. H. Amaru on Luther and Josephus, K. Saito on Milton and Josephus, G. N. Deutsch on the illustration of Josephus' manuscripts, and K. Hidemura on studies of the NT age.

N. S. FUJITA, *A Crack in the Jar. What Ancient Jewish Documents Tell Us about the New Testament* (New York—Mahwah, NJ: Paulist, 1986, paper $9.95) viii and 308 pp. Illustrated. Bibliography. Indexed. LCN: 85-61752. ISBN: 0-8091-2745-8.

After a general survey of recent discoveries at various sites in the Judean wilderness (Qumran, Wadi Murabba‘at, Khirbet Mird, etc.), this volume discusses their significance for illuminating the historical conditions of the Jewish people around the time of Jesus, for furthering OT research, and for contributing to NT study on various issues (John the Baptist and the early Christians, the use of Scripture, the temple theology). The final chapter deals with mysticism at Qumran and in rabbinic, Christian, and gnostic writings. Fujita, associate professor of religious studies at Iona College in New Rochelle, NY, is the author of *Introducing the Bible* (1981).

A. GARCÍA Y BELLIDO, *Urbanística de las grandes ciudades del mundo antiguo,* Bibliotheca archaeologica 5 (2nd rev. ed.; Madrid: Consejo Superior de Investigaciones Cientificas—Instituto Español de Arqueología, 1985, 1,500 ptas.) xxvii and 384 pp., 22 plates, 195 figs., 2 maps. ISBN: 84-00-05908-5.

The revised and expanded version of a work first published in 1966, this volume provides historical data and architectural plans for more than four hundred cities of the ancient world in various locations (India, Egypt, Mesopotamia, the Iberian Peninsula, etc.). Of particular interest for NT specialists are the chapters on Hellenistic cities (Alexandria, Syrian Antioch, etc.), Rome as an urban problem, and Roman provincial cities. Five appendixes are included.

S. GIVERSEN, *De apostolske Faedre. I oversaettelse med indledning og noter* (2 vols.; Copenhagen: Museum Tusculanums Forlag, 1985, paper 195 D. kr.) 276 pp. (vol. 1), 328 pp. (vol. 2). Bibliography. Indexed. ISBN: 87-88073-63-7 (vol. 1), 87-88073-65-3 (vol. 2).

After an eighteen-page general introduction to the Apostolic Fathers, the first volume provides Danish translations with introductions and notes for *1 Clement, 2 Clement,* the seven letters of Ignatius, Polycarp's *Letter to the Philippians, Martyrdom of Polycarp,* the Papias fragments, the Presbyter fragments, and the Quadratus fragment. The second volume contains introductions to and annotated translations of *Didache, Barnabas, Shepherd* of Hermas, and *Letter to Diognetus,* as well as the indexes to both volumes.

E. J. GOODSPEED (ED.), *Die ältesten Apologeten. Texte mit kurzen Einleitungen* [1914] (Göttingen: Vandenhoeck & Ruprecht, 1984, DM 88) xi and 380 pp. Indexed. ISBN: 3-525-55395-1.

The reprint of a work published in 1914, this volume presents brief introductions to and the Greek or Latin texts (with critical apparatus) for the Quadratus fragment, Aristides' *Apology,* Justin's *Apology* and *Dialogue with Trypho,* Tatian's *Oration to the Greeks,* the Melito fragments, and Athenagoras' *Supplication.* Indexes of names and places are included.

The Gospel According To Thomas. With Complementary Texts, Sacred Texts (Santa Barbara, CA: Concord Grove Press, 1983, paper $8.50) viii and 130 pp. ISBN: 0-88695-005-8.

After a nine-page introduction to the gnostic transmission of *Gospel of Thomas,* this volume presents P. Iyer's English version of the Coptic text, essays by H. P. Blavatsky on the mystery of Christ and Iyer on the message of Jesus, E. Hall's discussion of gnostic theogony, translations of related texts (*Treatise on the Resurrection, Apocryphon of John, Gospel of Truth,* Hymn of the Pearl), and a poem by L. C. de Saint Martin.

M. GRANT, *The Roman Emperors. A Biographical Guide to the Rulers of Imperial Rome, 31 BC–AD 476* (New York: Charles Scribner's Sons, 1985, $25) xv and 367 pp., 11 maps and plans, 7 tables. Illustrated. Indexed. LCN: 85-8391. ISBN: 0-684-18388-9.

The lives and backgrounds of ninety-two Roman emperors between 31 B.C. and A.D. 476 are discussed under nine headings: the Julio-Claudian dynasty, the year of the four emperors and the Flavian dynasty, the adoptive and Antonine emperors, the house of Severus, the age of crisis, military recovery, the tetrarchy and the house of Constantine, the house of Valentinian, and the survival of the East and the fall of the West. A glossary of Latin terms, an index of Latin and Greek authors, and seven genealogical tables are included. Grant is also the author of *From Alexander to Cleopatra* (1982) and *The History of Ancient Israel* (1984).

R. M. GRANT, *Gods and the One God,* Library of Early Christianity 1 (Philadelphia: Westminster, 1986, $18.95) 211 pp. Bibliography. Indexed. LCN: 85-11443. ISBN: 0-664-21905-5.

Grant, professor of NT and early Christianity at the University of Chicago, compares the development of early Christian ideas about God and Jesus with religious concepts prevalent in the Greco-Roman world. He first discusses early Christians and pagan gods with reference to Acts and to the westward movement of Mediterranean religions. Then he considers the praise and denunciation of the gods under three headings: Christian missionaries against idolatry, functions of gods and goddesses, and deeds of individual gods and heroes. Finally he treats the philosophical doctrine of God, Christian doctrines of God, the deeds and names of Christ, the cosmic Christ, divergent Christologies at Antioch, the Holy Spirit, three Gods in one, and creeds and cult.

W. S. GREEN (ED.), *Approaches to Ancient Judaism. Volume V: Studies in Judaism and Its Greco-Roman Context,* Brown Judaic Studies 32 (Atlanta: Scholars Press, 1985, $20.95) xiii and 192 pp. Bibliography. Indexed. LCN: 76-57656. ISBN: 0-89130-130-5.

The nine articles in this volume [see *NTA* 28, p. 218] are by A. Momigliano on religion in Athens, Rome, and Jerusalem in the 1st century B.C.; T. Rajak on Jewish rights in the Greek cities under Roman rule; J. Neusner on the experience of the city in late antique Judaism; J. R. Baskin on rabbinic-patristic exegetical contacts in late antiquity; R. Berchman on rabbinic syllogistic in tractate *Tohorot* in the Mishnah and Tosefta; K. K. Chandler on the rite of the red heifer in *Barnabas* and Mishnah *Para;* E. M. Meyers on Galilean regionalism; J. N. Lightstone on magicians, holy men, and rabbis in late antique Judaism; and S. K. Stowers on the social sciences and the study of early Christianity. Green has provided a three-page introduction.

D. W. HALIVNI, *Midrash, Mishnah, and Gemara. The Jewish Predilection for Justified Law* (Cambridge, MA—London: Harvard University Press, 1986, $22.50) ix and 164 pp. Indexed. LCN: 85-17676. ISBN: 0-674-57370-6.

In his attempt at understanding the contribution of the redactors of the Talmud, Halivni gives particular attention to the distinction between the apodictic and the vindicatory modes in transmitted law. His investigation is carried out in seven chapters: the biblical period, the postbiblical period, the mishnaic period, the amoraic period, the "stammaitic" period, the gemara as successor of midrash, and the legacy of the "stammaim." An appendix considers the lack of uniformity in the use of the word "halakot." Halivni, professor of Talmud and rabbinics at Jewish Theological Seminary of America in New York and visiting professor of religion at Columbia University, discerns in the history of Jewish law a relentless drive toward becoming ever more justificatory and a growing emphasis on argumentation and study.

R. L. HARRIS AND J. SCHONFIELD (EDS.), *Bulletin of the Anglo-Israel Archaeological Society. News and meetings of the Society 1984-5* (London: Anglo-Israel Archaeological Society, 1985, paper) 89 pp. Illustrated. Bibliographies. ISSN: 0266-2442.

This volume contains tributes to the late Y. Yadin, summaries of lectures given to the Anglo-Israel Archaeological Society, reports, obituaries, and other information. The articles most pertinent to the NT period are by J. P. Kane on Yadin and Masada, G. Vermes on Yadin and the manuscripts from the Judean Desert, D. Bahat on new discoveries in Jerusalem, and J. Gunneweg and I. Perlman on the origin of the Herodian lamp.

G. H. HARTMAN AND S. BUDICK (EDS.), *Midrash and Literature* (New Haven, CT—London: Yale University Press, 1986, $28.50) xvii and 412 pp. Bibliography. Indexed. LCN: 85-17898. ISBN: 0-300-03453-9.

The eighteen essays in this volume appear under five general headings: Bible and midrash (Hartman, M. Fishbane), midrash and haggadah (J. Heinemann, J. Goldin, J. L. Kugel, D. Stern), from midrash to Kabbalah (J. Dan, M. Iiel, B. Roitman), literature and midrash (F. Kermode, Budick, H. Fisch, J. Wilner, M. Solotorevsky, J. Robbins, G. Shaked), and contemporary midrash (J. Derrida, E. Jabès). Also included are a five-page introduction, a five-page glossary, and a 27-page selected bibliography.

R. F. HOCK AND E. N. O'NEIL (EDS.), *The Chreia in Ancient Rhetoric. Volume I. The* Progymnasmata, Texts and Translations 27, Graeco-Roman Religions Series 9 (Atlanta: Scholars Press, 1986, $25.25) xv and 358 pp. Bibliography. Indexed. LCN: 85-142002. ISBN: 0-89130-846-6 (cloth), 0-89130-847-4 (paper).

In his sixty-page introduction, Hock discusses general issues regarding the chreia and provides the historical context for reading and investigating the rhetorical texts on the chreia. Then the volume provides introductions, Greek or Latin texts and English translations, and comments for rhetorical discussions of the chreia by Aelius Theon of Alexandria (Hock and O'Neil), Marcus Fabius Quintilianus (O'Neil), Hermogenes of Tarsus (B. L. Mack and O'Neil), Priscian (O'Neil), Aphthonius of Antioch (J. R. Butts and Hock), Nicolaus of Myra (L. L. Grabbe and Hock), and the Vatican grammarian (O'Neil). Also included are a catalogue of chreiai, an index of names, and a select bibliography. Two more volumes are planned in the project.

R. A. Horsley and J. S. Hanson, *Bandits, Prophets, and Messiahs. Popular Movements in the Time of Jesus,* New Voices in Biblical Studies (Minneapolis, MN: Winston Press, 1985, cloth $19.95) xxviii and 271 pp. Indexed. LCN: 85-51463. ISBN: 0-86683-992-5 (cloth), 0-86683-993-3 (paper).

Based on Josephus' writings and guided by social-scientific methods, this social-historical investigation of the world of Judaism in 1st-century Palestine contains chapters on the historical background, ancient Jewish social banditry [see §§ 24-1021; 26-332], royal pretenders and popular messianic movements [see § 29-370], prophets and prophetic movements [see § 30-419], and the lack of a historical relationship between the Zealots proper and the Fourth Philosophy or the Sicarii. It also draws implications from the various types of popular leaders and movements for the origins of the Jewish War and the Christian church. Horsley teaches at the University of Massachusetts in Boston, and Hanson at the University of Kansas in Lawrence.

A. F. J. Klijn (ed.), *Apokriefen van het Nieuwe Testament II* (Kampen: Kok, 1985, paper 29.90 gld.) 253 pp. Indexed. ISBN: 90-242-2866-2.

The first volume in this project was described in *NTA* 29, p. 347. This volume presents introductions and new Dutch translations by Klijn for *Acts of John* and *Acts of Thomas,* A. Heeringa with R. van den Broek for *Acts of Andrew,* A. Hilhorst for the apocryphal letter of Paul to the Laodiceans and for Paul's apocryphal correspondence with Seneca, Y. C. de Groot on *Apocalypse of Peter,* and Hilhorst on *Apocalypse of Paul.* Also included are brief introductions to the apocryphal letters by Hilhorst and the apocryphal apocalypses by de Groot.

A. Krug, *Heilkunst und Heilkult. Medizin in der Antike,* Beck's Archäologische Bibliothek (Munich: C. H. Beck, 1985, paper DM 38) 244 pp., 96 illustrations. Bibliography. ISBN: 3-406-30144-4.

Krug, an archaeologist and director of the library at the Deutsche Archäologische Institut in Berlin, calls on archaeological evidence and ancient literary sources in her description of healing arts and healing cults in antiquity. The six chapters in the book concern the beginnings of medicine, Hippocrates, instruments and medications, Asclepius, the physician as profession and calling, and the end of ancient medicine and its continuation. Photographs and sketches illustrate topics discussed in the main text.

J. L. Kugel and R. A. Greer, *Early Biblical Interpretation,* Library of Early Christianity 3 (Philadelphia: Westminster, 1986, $18.95) 214 pp. Bibliography. Indexed. LCN: 85-26397. ISBN: 0-664-21907-1.

Kugel, professor of Hebrew literature at Harvard University, traces the development of Jewish biblical interpretation according to the following outline: the rise of Scripture, the need for interpretation, the messiness of history, interpreters of Scripture, and a look at some texts. Greer, professor of Anglican studies at Yale Divinity School, discusses the Christian Bible and its interpretation under four headings: the rise of a Christian Bible, Christian transformations of the Hebrew Scriptures, a framework for interpreting a Christian Bible, and applying the framework.

H. Kvalbein (ed.), *Blant skriftlaerde og fariseere. Jødedommen i oldtiden* (Oslo: Verbum Forlag, 1984, paper) 274 pp., 3 maps. Bibliography. Indexed. ISBN: 82-543-0248-0.

The eleven chapters in this volume discuss Jewish history from Ezra to the Talmud (D. Rian), the Temple and its services (K. W. Weyde), the Jewish festivals (Weyde), synagogues and their liturgies (K. A. Tångberg), Sadducees and Pharisees (R. Hvalvik), Essenes and the Qumran community (Kvalbein), Samaritans (M. Kartveit), Philo of Alexandria (P. Borgen), Judaism's Bible—canon and text (O. Skarsaune), biblical interpretation and midrashic literature (A. J. Hobbel), and the oral Torah up to the Talmud (Ø. M. Wee).

N. Lewis (ed.), *Papyrology,* Yale Classical Studies 28 (New York—Cambridge, UK—London: Cambridge University Press, 1985, $49.50) x and 293 pp., 8 plates. LCN: 84-28591. ISBN: 0-521-30015-0.

Intended to celebrate the centenary of papyrology as a classical discipline, the twenty-six articles in this volume illustrate all the principal facets of papyrological study. They appear under three headings: literary and subliterary papyri (six papers), documentary papyri (seven), and papyrological studies (thirteen). They include contributions by F. T. Gignac on the papyri and the Greek language, D. W. Hobson on house and household in Roman Egypt, R. Katzoff on *donatio ante nuptias* and Jewish dowry additions, and M. P. Speidel on furlough in the Roman army. Lewis has provided a two-page preface.

G. Luck, *Arcana Mundi. Magic and the Occult in the Greek and Roman Worlds. A Collection of Ancient Texts Translated, Annotated, and Introduced* (Baltimore, MD—London: Johns Hopkins University Press, 1985, cloth $30, paper $12.95) xv and 395 pp., fig. Bibliography. Indexed. LCN: 84-28852. ISBN: 0-8018-2523-7 (cloth), 0-8018-2548-2 (paper).

Luck, professor of classics at Johns Hopkins University, has arranged his anthology of 122 English translations of ancient Greek and Latin texts under six headings: magic (nos. 1-39), miracles (40-49), daemonology (50-71), divination (72-96), astrology (97-118), and alchemy (119-122). He has provided general introductions to each of the six topics, introductions to individual texts, notes, and a five-page select bibliography.

F. Manns, *La prière d'Israël à l'heure de Jésus,* Studium Biblicum Franciscanum Analecta 22 (Jerusalem: Franciscan Printing Press, 1986, paper $20) xii and 304 pp. Bibliography. Indexed.

Convinced that NT scholars cannot ignore Jewish liturgy and prayer, Manns first clarifies basic ideas related to Jewish prayer (sanctification of the name, the Shekinah, intercession, etc.) and discusses cosmology, anthropology, and the eschatological significance of prayer. Then he considers the places for prayer and the garments worn during prayer. Finally he provides analyses of Jewish prayers (e.g. Shema, Eighteen Benedictions) and relates them to the NT. Nine appendixes are included. Manns is the author of *Le symbole eau-Esprit dans le Judaïsme ancien* (1983) and *Pour lire la Mishna* (1984).

S. B. Matheson, *Dura-Europos. The Ancient City and the Yale Collection* (Detroit: Wayne State University Press, 1982, paper $3) v and 41 pp., frontispiece, 36 illustrations. Bibliography. LCN: 82-50113. ISBN: 0-89467-022-0.

Between 1928 and 1937 Yale University and the French Academy of Inscriptions and Letters conducted excavations at the ancient city of Dura-Europos on the west bank of the Euphrates in modern Syria. This booklet provides an introduction to the Dura collection at Yale, which consists of close to 100,000 artifacts from the site, representing approximately half of the finds from the excavations. It relates various architectural features and artifacts to particular phases in the history of Dura-Europos.

R. Meiggs, *Roman Ostia* [1973] (2nd ed.; Oxford—New York: Clarendon Press, Oxford University Press, 1985, $69) xx and 622 pp., frontispiece, 40 plates, 32 figs., folding plan. Bibliography. Indexed. ISBN: 0-19-814810-0.

The reprint of the 2nd edition (1973; 1st ed., 1960), this volume first traces the history of Ostia by means of chapters on the nature of the evidence, Ostia and Pompeii, the origin and early growth of Ostia, the imperial harbors and prosperity, the decline of Ostia, and exploitation and excavation. Then it presents detailed studies of various aspects of the town's life: town plan and town development, Portus, the constitution, the governing class, the people, the houses, agriculture and trade, the guilds, religion, recreation, the arts, and the cemeteries. Eleven appendixes are included.

L. Mildenberg, *The Coinage of the Bar Kokhba War,* Typos. Monographien zur antiken Numismatik 6 (Aarau—Frankfurt/M.—Salzburg: Verlag Sauerländer, 1984, 230 Sw. fr.) 396 pp., 44 plates. Bibliography. Indexed. ISBN: 3-7941-2634-3.

After discussing numismatic methodology, this volume surveys the numismatic evidence related to the Bar Kokhba war (coin manufacture in the rebel mint, the hoards, the size and structure of the coinage), investigates the origin of the Bar Kokhba coinage, and draws historical conclusions. Then it presents the corpus of the Bar Kokhba coinage arranged first by metal, second by denomination, and finally by die sequence. Mildenberg attributes the outbreak of the Bar Kokhba war to Jewish nationalist sentiments and religious feelings in general and to Hadrian's ban on circumcision in particular. He claims that the Bar Kokhba coins illuminate the establishment of an effective rebel administration, the existence of a sizable Jewish population, and the geographical limits of the Bar Kokhba territory. P. Erhart Mottahedeh translated Mildenberg's German manuscript into English and edited the text.

J. Neusner, *Comparative Midrash. The Plan and Program of Genesis Rabbah and Leviticus Rabbah,* Brown Judaic Studies 111 (Atlanta: Scholars Press, 1986, $27.95) xiii and 211 pp. Indexed. LCN: 85-27669. ISBN: 0-89130-958-6 (cloth), 0-89130-959-4 (paper).

Completing the inquiry begun in *The Integrity of Leviticus Rabbah* (1985), Neusner first describes *Genesis Rabbah* in accord with the procedures that he used previously. Then he reviews the results of his description of *Leviticus Rabbah.* Finally he compares the plans and programs of the two works, concluding that both writings emphasized the meaning of Israel's history. The appendix examines the theories of comparative midrash proposed by R. Bloch and G. Vermes, and criticizes S. Fraade's *Enosh and His Generation* (1984) and his recent article on *Sifre* 26 [§ 29-365].

J. Neusner, *Genesis Rabbah. The Judaic Commentary to the Book of Genesis. A New American Translation,* vol. 1: *Parashiyyot One through Thirty-Three on Genesis 1:1 to 8:14* (xvi and 360 pp., $35.75); vol. 2: *Parashiyyot Thirty-Four through Sixty-Seven on Genesis 8:15 to 28:9* (xvi and 430 pp., $34.95); vol. 3: *Parashiyyot Sixty-Eight through One Hundred on Genesis 28:10 to 50:26* (xvi and 398 pp., $33.95), Brown Judaic Studies 104-106 (Atlanta: Scholars Press, 1985) Indexed. LCN: 85-22085. ISBN: 0-89130-931-4; 0-89130-933-0; 0-89130-935-7.

In his three-volume English version of *Genesis Rabbah,* Neusner has aimed at a more colloquial and American English than H. Freedman (1939) did, divided the text into its sense-units, and commented on issues of composition, proportion, redaction, and sustained polemic. He dates *Genesis Rabbah* ca. A.D. 400 and describes it as a complete and authoritative account of how Judaism proposed to read and make sense out of Genesis. He states the conviction of the framers of the document in the following way: "We now know what will be then, just as Jacob had told his sons, just as Moses had told the tribes, because everything exists under the aspect of a timeless will, and all things express one thing, God's program and plan. Our task as Israel is to accept, endure, submit, and celebrate."

J. Neusner, *The Oral Torah. The Sacred Books of Judaism. An Introduction* (San Francisco: Harper & Row, 1986, $19.95) xvii and 238 pp. Bibliography. Indexed. LCN: 85-42788. ISBN: 0-06-066103-8.

Neusner argues that the several important documents produced by Judaism in late antiquity—from the beginning of the writing down of the oral Torah in the Mishnah ca. A.D. 200 to the conclusion of the work in the Babylonian Talmud ca. A.D. 600—form a connected statement. The eight chapters in this introduction to the documents concern the oral Torah written down (Mishnah), Mishnah and Tosefta, the theory of the tradition of the oral Torah (*'Abot*), explaining the oral Torah (*Sifra* and Palestinian Talmud), recasting the written Torah as the oral Torah (*Leviticus Rabbah*), the written Torah and the oral Torah in conclusion (Babylonian Talmud), our sages of blessed memory (Torah in the flesh), and the Torah in relation to the dual Torah and the oral Torah. The appendix provides a topical outline of the Mishnah.

S. F. Noll, *The Intertestamental Period: A Study Guide,* TSF-IBR Bibliographic Study Guides (Madison, WI: Theological Students Fellowship, 1985, paper $3.50) vii and 92 pp. Bibliographies. Indexed.

This annotated bibliography of 483 books and articles on the intertestamental period is arranged according to the following general outline: introduction, history, institutions, language and literature, and distinctive theological motifs. Noll is assistant professor of biblical studies at Trinity Episcopal School for Ministry in Ambridge, PA.

G. Quispel and G. Scholem, *Jewish and Gnostic Man,* Eranos Lectures 3 (Dallas, TX: Spring Publications, 1985, paper) 46 pp. LCN: 85-26137. ISBN: 0-88214-403-0.

Quispel's article "The Birth of the Child. Some Gnostic and Jewish Aspects" was a lecture presented originally at the 1971 Eranos conference in Ascona, Switzerland, and published in translation in *Eranos Yearbook* 40 (1971) 285-309. Scholem's article "Three Types of Jewish Piety," which was presented at the 1969 Eranos conference, appeared in *Eranos Yearbook* 38 (1969) 331-348.

E. Rawson, *Intellectual Life in the Late Roman Republic* (Baltimore, MD: Johns Hopkins University Press, 1985, $29.50) ix and 355 pp. Bibliography. Indexed. LCN: 85-9819. ISBN: 0-8018-2899-6.

Rawson, fellow and tutor in ancient history at Corpus Christi College, Oxford, first considers intellectual life in Rome and Italy during the late Roman republic: the closer acquaintanceship between Romans and Greeks, Rome and the Italian background, patterns of intellectual life, Greek writers and their readers, intellectuals in Rome, and the movement toward public patronage. Then she discusses the arts: grammar (study of language), dialectic, rhetoric, mathematics, medicine, architecture and allied subjects, law, historiography and allied subjects, antiquarianism, geography and ethnography, grammar (exposition and evaluation of literature), philosophy, and theology and the arts of divination.

C. J. Roetzel, *The World That Shaped the New Testament* (Atlanta: John Knox, 1985, paper $11.95) xvi and 120 pp., 2 maps. Indexed. LCN: 85-12492. ISBN: 0-8042-0455-1.

Roetzel, professor of religious studies at Macalester College in St. Paul, MN, attempts to map the major features of the 1st-century landscape so that students can both view the whole and gain perspective on each part. He discusses the political setting (Hellenistic world, Roman occupation), forms of religious expression (Jewish and Hellenistic), institutions (Temple, synagogue, Greek polis, Hellenistic kingship), Scripture and interpretation (Septuagint, Philo, Qumran, rabbinic), and demons and holy men. D. L. Tiede has provided a three-page foreword.

A. E. Samuel, *From Athens to Alexandria: Hellenism and Social Goals in Ptolemaic Egypt,* Studia Hellenistica 26 (Leuven: Peeters, 1983, paper 600 Bel. fr.) xi and 130 pp. Indexed.

The expansion of the Winslow lectures delivered at Hamilton College, this volume first considers economic theory and practice in ancient Greece. Then it discusses economics and technology in Ptolemaic Egypt with reference to agriculture, industry and manufacturing, architecture, engineering, and inventions. Next it treats the culture (literature, religion, art) and society of the Greeks in Egypt. The final chapter concerns the stability of Greek culture in Egypt. Samuel concludes that the Greeks in Egypt clung to familiar patterns and introduced very little change into Hellenism.

C. Saulnier, *Histoire d'Israël. III: De la conquête d'Alexandre à la destruction du temple (331 a.C. – 135 a.D.)* (Paris: Cerf, 1985, paper 230 F) 567 pp., 19 maps. Bibliographies. Indexed. ISBN: 2-204-02360-4.

After a 40-page bibliography, Saulnier traces the history of Israel from the conquest by Alexander the Great to the Bar Kokhba revolt: Alexander's conquest and Palestine, the hegemony of the Lagides, the Seleucids, the confrontation with Hellenism, the nationalist revolt, the reconstitution of a Jewish kingdom, the Roman intervention in the East and the decline of the Hasmoneans, the civil wars and the reestablishment of a Jewish kingdom, Herod the Great, the division of Palestine among the procurators and the Herodian princes, religious life and spiritual ferment to the 1st century B.C., Diaspora communities, the first revolt (A.D. 66-73), and the Jewish revolts in the 2nd century A.D. Then she provides methodological observations, an anthology of ancient texts related to the historical survey, suggestions for further study, lists and charts, and maps and plans. C. Perrot has collaborated with Saulnier on parts of the text and supplied a six-page introduction.

H. Schonfield, *The Essene Odyssey. The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny* (Shaftesbury, UK: Element Books, 1984, cloth £8.95, paper £5.95) ix and 180 pp., fig. Bibliography. ISBN: 0-906540-49-6 (cloth), 0-906540-63-1 (paper).

Schonfield, author of *The Passover Plot* (1965) and *The Pentecost Revolution* (1974), first considers the circumstances that brought forth the Essene "True Teacher," deduces from the available sources what can be said about him, and traces the development of the figure. Then he surveys the history of the "True Teacher" figure from the 10th to the 20th centuries. Schonfield observes that what is asserted of Jesus in the NT is to be understood in relation to the Essene and esoteric concepts of his time.

A. G. Segal, *Rebecca's Children. Judaism and Christianity in the Roman World* (Cambridge, MA—London: Harvard University Press, 1986, $20) ix and 207 pp. Indexed. LCN: 85-17656. ISBN: 0-674-75075-6.

Segal, professor of the history of religion at Barnard College in New York and author of *Two Powers in Heaven* (1977), explores the setting in which early Christianity and rabbinic Judaism arose. The seven chapters concern Israel between the empires, society in the time of Jesus, Jesus the Jewish revolutionary, Paul the convert and apostle, the origins of the rabbinic movement, communities in conflict, and the parting of the ways. Segal describes Judaism and Christianity as "both truly Rebecca's children, but unlike Jacob and Esau, they have no need to dispute their birthright."

G. Sfameni Gasparro, *Enkrateia e antropologia. Le motivazioni protologiche della continenza e della verginità nel cristianesimo dei primi secoli e nello gnosticismo,* Studia Ephemeridis "Augustinianum" 20 (Rome: Institutum Patristicum "Augustinianum," 1984, paper) 405 pp. Bibliography. Indexed.

Sfameni Gasparro, professor of the history of religions at the University of Messina and author of *Gnostica e hermetica* (1982), investigates the role of "protology" (as opposed to eschatology) in early Christian and gnostic responses to sexuality. She discusses the protological motivations for continence and virginity proposed in the sources for radical encratism, gnostic writings, patristic literature, and Philo's works and late Jewish traditions about Adam and angelology, respectively.

M. Simon, *Verus Israel. A study of the relations between Christians and Jews in the Roman Empire (135-425),* trans. H. McKeating, Littman Library of Jewish Civilization (New York—Oxford—London: Oxford University Press, 1986, $57) xviii and 533 pp. Bibliography. Indexed. LCN: 84-20681. ISBN: 0-19-710035-X.

First published in French in 1948 and then reprinted with a postscript in 1964 and 1983, this examination of the relationship between Jews and Christians from the Second Jewish War

(A.D. 132-135) to the end of the Jewish patriarchate (A.D. 425) is divided into three parts: the religious and political setting (Palestinian Judaism, Diaspora, the church and Israel, Rome in relation to Judaism and Christianity), the conflict of orthodoxies (anti-Jewish polemics, Christians in the Talmud, Christian anti-Semitism), and contact and assimilation (the fate of Jewish Christianity, Jewish proselytism, Judaizers within the church, superstition and magic). Also included are a conclusion, the postscript, and English translations of texts. Simon was professor of the history of religion at the University of Strasbourg from 1942 to 1971.

J. E. STAMBAUGH AND D. L. BALCH, *The New Testament in Its Social Environment,* Library of Early Christianity 2 (Philadelphia: Westminster, 1986, $18.95) 210 pp., 16 maps. Bibliography. Indexed. LCN: 85-15516. ISBN: 0-664-21906-3.

Stambaugh, professor of classics at Williams College in Williamstown, MA, and Balch, associate professor of NT at Brite Divinity School in Fort Worth,TX, examine the political, religious, economic, and social features of Palestine and other regions of the Roman empire around the time of Jesus. After reviewing the history of the Near East from the 3rd century B.C. until Hadrian's reign, Stambaugh considers the background of Christianity's growth throughout the Roman empire and the patterns of economic activity in the ancient world. Then Balch focuses on the Palestinian world of the Jesus movement, with particular attention to the urbanization of Galilee. Finally the authors combine to treat the Greek and Roman cities of the empire in which the first Christians lived.

Studia Orientalia Christiana. Collectanea 18: Etudes—Documents (Cairo: Editions du Centre Franciscain d'Etudes Orientales Chrétiennes, 1985, paper $25; Jerusalem: Franciscan Printing Press) iii and 260 pp. Illustrated.

Of the ten articles in this volume, the most pertinent to the NT field is the 25-page essay by A. Niccacci on archaeology and the NT with particular attention to the excavations at Capernaum and Tabgha. The other articles are by K. Samir, W. Abullif, G. Dévian, R. Fernández, O. F. A. Meinardus (two), Niccacci, G. Nasrallah, S. Brock, W. F. Macomber, and V. Mistrih.

R. J. A. TALBERT (ED.), *Atlas of Classical History* (New York: Macmillan, 1985, $50) vi and 217 pp., 132 maps. Bibliography. Indexed. LCN: 85-675113. ISBN: 0-02-933110-2.

The impetus for this atlas of classical history is stated as follows: "a volume in which lucid maps offered the high school student and the undergraduate a reasonably comprehensive, up-to-date and scholarly coverage of classical history down to the time of Constantine, accompanied by modest elucidation of the material and by some suggestions for further reading." The maps and plans with their corresponding explanations are arranged basically in chronological order. Talbert, professor of ancient history at Queen's University in Belfast, worked with a team of twenty-five collaborators including A. E. Astin, E. M. Smallwood, and B. H. Warmington.

M. TARDIEU AND J.-D. DUBOIS, *Introduction à la littérature gnostique. I: Histoire du mot "gnostique," instruments de travail, collections retrouvées avant 1945,* Initiations au Christianisme Ancien (Paris: Cerf—CNRS, 1986, paper 130 F) 152 pp. Bibliographies. ISBN: 2-204-02445-7 (Cerf), 2-222-03752-2 (CNRS).

This handbook for studying gnostic literature first presents Tardieu's history of the word "gnostic" and Dubois's introduction to research tools. Then Tardieu provides inventories of the collections of gnostic manuscripts in London, Oxford, and Berlin, respectively. The discussions in each section are accompanied by bibliographic information. Three appendixes are included.

E. K. Vogel and B. Holtzclaw, *Bibliography of Holy Land Sites, Part II (1970-1981)* (Cincinnati, OH: Hebrew Union College—Jewish Institute of Religion, 1982, paper $5) 92 pp. ISBN: 0-87820-625-6.

The offprint of an article published in *HebUnCollAnn* [§ 27-361], this bibliography of archaeological research in the Holy Land supplements Vogel's earlier article [§ 17-318] by listing works published since 1970 and adding some other items. It is available from Eisenbrauns of Winona Lake, IN.

R. Winterhalter, *The Odes of Solomon: Original Christianity Revealed,* Llewellyn's Spiritual Perspective Series (St. Paul, MN: Llewellyn Publications, 1985, paper $9.95) xxx and 275 pp. Indexed. LCN: 85-45288. ISBN: 0-87542-875-4.

Winterhalter describes *Odes of Solomon* as powerful in the way that it can release healing of mind and body, guidance and illumination, and harmony and right action in our lives and affairs. After an introduction to *Odes of Solomon* and an explanation of a relaxation technique, the volume presents for each ode J. H. Charlesworth's English translation, an exposition of the text, and theological affirmations. Each ode is viewed from the perspective of its dominant theme: the crown (1), divine love (3), illumination (4), protection (5), healing waters (6), etc.

T. P. Wiseman (ed.), *Roman Political Life. 90 B.C.—A.D. 69,* Exeter Studies in History 7 (Exeter, UK: University of Exeter, 1985, paper £1.75) vi and 81 pp. Bibliography. Indexed. ISBN: 0-85989-225-5.

The three essays in this volume seek to illuminate the nature of politics at the end of the late Roman republic and during the first dynasty of the principate: Wiseman on competition and cooperation, J. Paterson on politics in the late republic, and B. Levick on the politics of the early principate. Also included are a chronological table, an introduction by Wiseman, annotated bibliographies, and biographical notes.

ADDITIONAL BOOKS RECEIVED

H. B. Adams, *What Jesus Asks. Meditations on Questions in the Gospels* (St. Louis, MO: CBP Press, 1986, paper $10.95) 160 pp. LCN: 85-18991. ISBN: 0-8272-4217-4.

M. Balwierz, *The Holy Spirit and the Church as a Subject of Evangelization According to St. Irenaeus,* Studia Antiquitatis Christianae 6 (Warsaw: Akademia Teologii Katolickiej, 1985, paper) 236 pp. Bibliography. Indexed. ISSN: 0239-7242.

J. M. Boice, *Genesis. An Expositional Commentary. Volume 2 (Genesis 12:1–36:43),* Ministry Resources Library (Grand Rapids: Zondervan, 1985, $16.95) 383 pp. Indexed. LCN: 82-7031. ISBN: 0-310-21560-9.

A. F. Campbell, *Of Prophets and Kings. A Late Ninth-Century Document (1 Samuel 1–2 Kings 10),* Catholic Biblical Quarterly Monograph Series 17 (Washington, DC: Catholic Biblical Association of America, 1986, paper $7.50) vii and 240 pp., 8 tables. Bibliography. Indexed. LCN: 85-12791. ISBN: 0-915170-16-7.

F. F. Church, *The Devil & Dr. Church. A Guide to Hell for Atheists and True Believers* (San Francisco: Harper & Row, 1986, $12.95) xii and 93 pp. LCN: 85-45714. ISBN: 0-06-061371-8.

A. Donghi, *Costituzione conciliare sulla sacra liturgia. Sacrosanctum Concilium,* Collana Concilio Vaticano II 1 (Casale Monferrato: Piemme, 1986, paper 12,000 L) 144 pp. Bibliography. Indexed. ISBN: 88-384-2002-5.

U. Duchrow, *Weltwirtschaft heute—Ein Feld für Bekennende Kirche?* (Munich: Kaiser, 1986, paper DM 16.80) 309 pp. ISBN: 3-459-01649-3.

T. Merrill, *Epic God-Talk.* Paradise Lost *and the Grammar of Religious Language* (Jefferson, NC—London: McFarland & Co., 1986, $18.95) vii and 132, frontispiece. Bibliography. Indexed. LCN: 85-29385. ISBN: 0-89950-194-X

The NIV Interlinear Hebrew-English Old Testament. Volume 4/Isaiah–Malachi, ed. J. R. Kohlenberger III, Regency Reference Library (Grand Rapids: Zondervan, 1985, $24.95) xiii and 591 pp. LCN: 79-23008. ISBN: 0-310-44210-9.

J. Ridderbos, *Isaiah,* trans. J. Vriend, Bible Students Commentary, Regency Reference Library (Grand Rapids: Zondervan, 1985, $24.95) vii and 580 pp. LCN: 85-651. ISBN: 0-310-45270-8.

H. H. Rowdon, *Who are the Brethren and does it Matter?* (Exeter, UK: Paternoster, 1986, paper) 48 pp. ISBN: 0-85364-398-9.

X. Rynne, *John Paul's Extraordinary Synod. A Collegial Achievement* (Wilmington, DE: Michael Glazier, 1986, paper $7.95) xii and 132 pp., plate. LCN: 86-45330. ISBN: 0-89453-601-X.

I. Wilson, *Exodus: The True Story Behind the Biblical Account* (San Francisco: Harper & Row, 1985, $19.95) 208 pp. Illustrated. Bibliography. Indexed. LCN: 85-45727. ISBN: 0-06-250969-1.

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